



His Highness Maharajadhiraj Raj Rajeshwar Sawai Shri Yeshwantrao
Holkar II of Indore.

THE
INDORE STATE GAZETTEER

(Revised and Enlarged)

VOLUME I—TEXT

COMPILED

*Under the authority of the Government of
His Highness the Maharaja Holkar.*

BY

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PREFACE.

The first Gazetteer of the Holkar State was compiled in 1907 by the late Lieut.-Col. (then Captain) C. E. Luard, Superintendent of Gazetteer in Central India, with the assistance of Major Ram Prasad Dube, M.A., LL.B., B.Sc. Everything then was in a state of flux and the State was in a period of rapid transition. A new settlement was then in progress, the forest areas were being demarcated and placed under systematic management and control, public works, roads, buildings, waterworks, electric lighting arrangements were being carried out, and the entire life of the people in the State was being transformed under the influence of modern ideas. This process of evolution, rapid as it was, was considerably accelerated by the world-wide effects of the last Great War. Valuable and of undoubted utility, as was the information that had been embodied in the first Gazetteer of the Holkar State, the vast and important changes that have taken place in the various departments of State activity as also the life of the people, since the time that the first Gazetteer of the State was compiled, provided the stimulus for the publication of a revised State Gazetteer incorporating the latest information available concerning the State and its people.

The idea of revising the Holkar State Gazetteer took definite shape about the year 1922 and Mr. W. T. Kanse and Mashir Bahadur N. S. Bahalkar B.A., were entrusted with the work of collecting new material for the same. During the course of the three years that they were engaged, they collected much valuable information which forms the basis of the present volumes of the Gazetteer. Mr. Shambhunath Sukul, who joined the Gazetteer Office in 1926, coordinated and arranged the material that had already been collected and further supplemented it by additional information. In 1929 it was my privilege to be called upon to revise the drafts as made out by Mr. Sukul, rewrite certain portions wherever necessary, to verify and check the figures, in short, to make out the drafts in their final form for the publication of the revised Gazetteer.

In view of the extensive material that had been collected together it has been decided to publish the revised Gazetteer of the Holkar State in four volumes. The first volume consists of four Chapters which embody the main text. I need not dilate in detail in regard to the additions that have been made in the various sections of the text. As a general rule, it may be stated that as much of information as could be had on the various topics has been incorporated in the various Sections. The Section on Physical Aspects, on History, on Notabilities and Population have been enlarged and brought up to date. As regards the Section on Archaeology a large amount of new information has been made available since the compilation of the last Gazetteer owing to the valuable work done by several officers of the Archaeological Department of the Government of India. The new matter thus brought to light forms the basis of a separate volume on Archaeology, which, containing, as it does, a large number of photographs of the important archaeological remains to be found in the State will, it is hoped, prove to be of considerable interest.

All the Sections in Chapter II have been considerably enlarged. The subject matter of the topics dealt with in these Sections have undergone considerable change since the last Gazetteer was compiled. The methods of agriculture adopted now by the agriculturists are not the same as those that were adopted at the commencement of the century. The authorities in the State have been doing their utmost to bring about the introduction of improved and scientific methods of agriculture. Rents, wages and prices have been appreciably affected during the interval since the last Gazetteer was compiled. Large areas have been brought under the control of the Forest Department. And the State Forests now constitute an important source of revenue to the State and besides supply a large number of useful products. The first three decades of the present century have witnessed a remarkable development of arts and manufacturing industries. Commerce and trade have appreciably expanded. New means of communication have been developed.

and famines as usually known before, have become a thing of the past, owing to the modern policy of organising-relief works and the liberal policy pursued by the Government in the matter of remissions of land revenue in periods of stress. . An attempt has been made to give the latest information available on all these subjects of unquestionable interest and importance in their proper places. The Section on Mines and Minerals has been very kindly re-written by Mr. A. L. Coulson of the Geological Survey of the Government of India. My thanks are due to him for the very valuable assistance given.

Chapter III deals with various branches of State activity. Here too the change since the last Gazetteer was compiled has been immense. All the departments of the State have been reorganised with a view to bringing about greater efficiency in the administration of these and a few new ones have been created. The resources of the State have increased. A fresh settlement has just been completed. New sources of revenue have been tapped. A great stimulus has been given to development of local self-governing bodies by the passing of the Indore City Municipality's Act, the District Municipalities' Act and the Village Panchayats' Act. Extensive public works have been constructed. The Army, and the Police have been reorganised and facilities for providing all classes of education and medical aid have been appreciably enlarged. And last, but not the least, important reforms have been introduced in the departments of legislation and justice so as to enable them to keep pace with the progress achieved in the working of these departments elsewhere. The various sections in this Chapter while tracing briefly the history of the development of these departments of the State also contain an account of the latest changes that have been introduced.

Chapter IV, as in the last Gazetteer, contains an account of the administrative divisions of the State. The district and *pargana* accounts have been brought up to date. Accounts of several places of interest have been added to the Gazetteer of places.

The second volume, as has been stated above, is devoted to Archaeology. The third volume contains appendices and a large number of tables and lists, embodying information on various subjects. The fourth volume will consist of a set of six maps. Besides a map of the State as a whole five large district maps drawn to a scale of 1" to 32 miles will be included. These maps have been prepared in the office of the Director of Land Records.

The volumes of the revised Gazetteer of the Holkar State will, it is hoped, provide a useful compendium of information regarding the Holkar State and its people. They cannot, by any means, lay claim to finality. Vast changes are taking place and with the rapid march of events all round, each year is bound to bring about important changes. It is particularly regrettable that the detailed results of the last Census could not be incorporated in the main body of the Gazetteer. This omission has, however, been partly remedied by the inclusion, at the end of the Section on population, of a table giving the latest figures of population of districts, *parganas* and important places in the State.

Now it only remains for me to acknowledge my indebtedness to officials of the State for the support and co-operation I have received in the discharge of my duties. I cannot adequately express my deep sense of gratitude to Wazir-ud-Dowlah Rai Bahadur S. M. Bapna, C.I.E., B.A., B.Sc., LL.B., for the uniform support that I have had from him during the course of my association with the revision of the State Gazetteer. Despite the numerous calls on his time, he very kindly went through all the voluminous drafts and made a number of suggestions which were very valuable and helpful. For my importunities I apologise to Diwan-i-khas Bahadur Lala Shreeman Singh, M.A., (Oxon), the General Minister. Ever indulgent in meeting any demands I made on his time, I cannot recall to mind any instance when he did not support any proposal or recommendation which I made, without which indulgence and support I should have virtually found it

impossible to carry through the work. The work of the officials who have been in charge of the Gazetteer Office such as Mr. W. T. Kayse, Mashir Bahadur N. S. Rahalkar B.A., and Mr. Shambhunath Sukul, and the officers who worked as their assistants from time to time, has been invaluable. Their work provided the material on which the present volumes of the Gazetteer are based. It would be invidious for me to single out names of State Officials for expressing my gratitude to them individually, and if I do not mention all the names it is not because I am not conscious of the valuable assistance and co-operation that I have received at their hands but because the inclusion of all the names would make the list unduly long. To all these officials I take this opportunity of expressing my deep sense of obligation and that of my predecessors in office for the help given.

To Mr. Narsimayyah, however, I am particularly indebted. He was in charge of the Gazetteer Office throughout the course of my association with the Gazetteer work; and it is no exaggeration to state that without his valuable assistance in various directions from revising certain sections to the untiring industry which he brought to bear in the correction of proofs, it would not have been possible to expeditiously complete the work.

Even at the risk of being a little weary I cannot close without expressing my gratitude to the staff of the Gazetteer Office for their co-operation and help.

I have also to acknowledge my indebtedness to Mr. H. C. Sharma, Superintendent Stationery and Printing and the staff concerned under him for the prompt and efficient manner in which they carried out the work relating to the printing of these volumes.

I also acknowledge my indebtedness to the various authors of the books which I have had occasion to consult. A list of these authors and their works is given on a separate page.

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Gazetteer Office, Indore, the 20th April, 1931.

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Wilson.—*History of India.*

ARMS OF THE INDORE STATE.



ORIGIN.—At the Imperial Assemblage, Delhi, in 1877, a banner with Armorial Bearings blazoned thereon was presented to His Highness the Maharaja Tukoji Rao II by His Excellency the Viceroy on behalf of her Imperial Majesty Queen-Empress Victoria.

The arms given at Delhi were, Gules: *two lances in saltire surmounted or, a horseman's sword point upwards argent; in chief three poppy heads proper seeded on Crest.—A bay horse trapped. Supporters.—Horses trapped proper.*

ARMS.—The arms at present used by the State are a modification of those mentioned above and consist of a *khanda* (broad-sword) and lance saltire wise over a field of poppy and wheat in which a sacred bull (*nandi*) couchant and a horse rearing are depicted.

CREST.—A sun in splendour under a *chhatra* or royal umbrella.

N.B.—These may be explained as follows:—The Holkars claim descent from Udaipur, of which house, as being the greatest of the *Suryavamsi* clans, the Sun is the emblem. The umbrella, besides being an emblem of State, also refers to a legend bearing on the early life of Malhar Rao I, the founder of this house, according to which a cobra once sheltered him from the sun, while asleep, by expanding its hood over his head; the bull is sacred to Shiva who is specially adored by the Holkars; the horse and sword being similarly emblematic of the warrior-god Khande

Rao, an *avatara* of Shiva, and the tutelary deity of the family, whose chief temple stands at Jejuri near Poona; the Spear was the favourite weapon of the founder of this dynasty, and wheat and (until recently) poppy, the principal products of the State.

MOTTO,—Prahomeso labhya Sri kartuh prarabdhat.

*Umesh (Shiva) has said, success attends him who strives (*lit.* Prosperity proceeds from the congenital *karmic* potential of the doer.)." The same motto was given on the Delhi banner. The letters doubly underlined spell the surname Holkar.

BANNER.—The State banner now consists of red and white stripes being that of the Bande family given to Malhar Rao.

GOTRACHARA.—This house has no proper Gotrachara. The ordinary *gotra* used is the *Vishnu Charana*.

The Holkars are Hindus of the Shaivite sect, their principal deity, as has been noted above, being Khande Rao (Khandoba or Martand) of Jejuri, near Poona.

A more detailed note on this subject prepared some years ago by the Chief Minister of the State and already on record in the Buckingham Palace archives in London is reproduced at pages 33-34, Volume III, as deserving perusal in this connection.

THE HOLKAR STATE.

The Holkar State consists of territory mostly in Malwa and Nimar and partly in Rajputana and Bundelkhand, and comprises the present districts of (1) Rampura-Bhanpura, (2) Mahidpur, (3) Indore, (4) Nemawar and (5) Nimar, and the isolated Parganas of Nandwai and Alampur.

PRESENT RULER.

Yashwant Rao Holkar II, born September 6, 1908, son of Maharaja Tukoji Rao III and Maharani Chandrawati Bai Saheba; married, February 9, 1924, Sanyogita Bai Saheba, born December 10, 1915, daughter of *Meharba* Sarje Rao Ghatge, Chief of Kagal, Junior, (Kolhapur); succeeded to the *gaddi* on the abdication of his father, February 26, 1926.

LIVING SISTER OF THE PRESENT RULER.

Princess Manorama Raje, born September 9, 1909.

LIVING COUSIN OF THE PRESENT RULER.

Tilottama Bai daughter of Shrimant Sardar Narayan Rao Bolia and Princiss Sundara Bai (own sister of Tukoji Rao III), born November 3, 1906, married May 22, 1925, to Baburao Bingley.

FATHER OF THE PRESENT RULER.

Maharaja Tukoji Rao Holkar III, born November 25, 1890; married (1) March 16, 1895, Chandrawati Bai Saheba, born September 24, 1887, daughter of Raoji Gawde and (2) December 8, 1913, Indira Bai Saheba, born June 11, 1896, grand daughter of Rao Bahadur Mukund Rao Ramchandra of Bombay (*both consorts being alive*); abdicated February 26, 1926, (*now living in retirement*).

LIVING COUSIN & HALF

SISTERS OF TUKOJI RAO III (Father of the Present Ruler).

1. Shrimant Sardar Tatyasaheb Holkar, born April 25, 1882, son of Yashwant Rao Holkar (half-brother of Maharaja Shivaji Rao Holkar); married (1) March 30, 1894, Rakama Bai, daughter of Lahilaji Bansude, and (2) May 12, 1912, Sushila Bai, daughter of Bhau Saheb Gode. Living offspring:—(1) Vatsalabai, born February 17, 1917; (2) Subhadra Bai, born, March 30, 1919; (3) Malhar Rao, born July 26, 1922; (4) Tarabai, born July 9, 1927.

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2 Princess Sita Bai, born November 14, 1876; married March 27, 1891, to Narayan Rao Bhagwat who died April 25, 1924 Living offspring — (I) Captain Martand Rao Bhagwat, B A, (Oxon), born October 14, 1895, married March 16, 1921, Radhabai daughter of Krishna Rao Bargal, Jagirdar Living offspring — (1) Bhimdeo, born April 17, 1922, (2) Mirabai, born August 11, 1923, (3) Sindhu Devi, born October 20, 1925 (II) Indira Bai, B A, (Oxon), born October 21, 1897

3 Princess Savitra Bai, born May 6, 1881, married March 20, 1889, to Santaji Rao Bansode who died May 28, 1921.

4 Princess Bhuma Bai, born September 30, 1882, married March 9, 1889, to Shankar Rao Changan, Bar at Law. Living offspring — Shakuntala Bai, born December 5, 1893, married February 11, 1912, to Shreemant Vignar-ul-Umara Sardar Narayan Rao Bulia Living Offspring — (1) Madalasa Bai, born June 21, 1914, married February 17, 1925, to Sivappa son of Tippana Sivappa of Pandharpur, (2) Sumitra Bai, born March 2, 1916

5 Princess Lila Bai, born October 10, 1889, married March 4, 1895, to Kondaji Rao Matkar who died January 14, 1928 Living offspring — (I) Fateh Singh, born August 1, 1904, married June 13, 1927, Viramati Bai, daughter of Dajiba Vithoji Karde (II) Narbada Bai, born September 24, 1910, married July 5, 1927, to Eknath Rao Shinde

6 Princess Thaku Bai, born November 20, 1897, married December 23, 1913, to Ramchandra Rao Zanane B.A Living offspring — (1) Sharatchandra Zanane, born in October 1914, (2) Chandraprabha Bai, born in April 1919, (3) Indumati Bai, born in April 1922 (4) Kumudini Bai, born in June 1923, (5) Varan born in June 5, 1927

LIVING GRAND MOTHERS OF THE PRESENT

1 Girjabai Masaheba, born May 23, 1875,

2 Chandrabhagabai Masaheba,

3 Sitabai Masaheba

TITLES

The Ruler of Indore bears the titles of His Highness Maharajadhiraj Raj Rajeshwar Sawai Shri Ah Jah Bahadur.* He also enjoys a salute of 21 guns within the limits of his own dominions and of 19 guns elsewhere.

* [Note:—Now abbreviated into "Bahadur"]

CHAPTER I.

DESCRIPTIVE.

SECTION I.—PHYSICAL ASPECTS.

The Indore State, also called the Holkar State, takes its popular name from its chief town, Indore, more correctly Indur, which appears to be a corruption of *Indrapur*, the name of the village on which the present town has grown. The existing temple of Indreshwar was erected in the year 1741 and is said to be the oldest one in the city. The State comprises the dominions of His Highness the Maharaja Holkar which lie principally in the Central India tracts known as Malwa and Nimar. It consists of several large and small blocks of territory lying between $21^{\circ}22'$ and $24^{\circ}40'$ north latitude and $74^{\circ}22'$ and $77^{\circ}3'$ east longitude, and the isolated *parganas* of Nandwa (Nandwai) in Rajputana and Alampur in Bundelkhand, giving a total area of 9,519.10 square miles. In area it is almost equal to the State of New Hampshire (9,305 square miles) in the United States of America and a little larger than Palestine (9,000 square miles) in Asia.

Situation and area.

The Holkar State is extremely incompact. It is composed of a large number of isolated tracts of territory scattered about in the Central India Agency, but chiefly situated on the Malwa plateau or in the Nerbada valley. To enumerate the blocks of territory comprised in the State, starting from the north, the first to be encountered is the Alampur *pargana* which is composed of five small isolated tracts of Holkar territory surrounded by Gwalior and Datia States and situated in Bundelkhand about 50 miles to the north-east of Jhansi. Descending southwards, about 247 miles to the south-west of Alampur, lies the main block of the Rampura-Bhanpura district on the Malwa plateau. On the west of this block are many detached villages including one village near Neemuch. To the north-west is the detached *pargana* of Nandwai in the wild uplands which adjoin the Udaipur State. To the east are the larger isolated tracts of the Sunel and Jirapur

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parganas Proceeding southwards, after a gap of about 20 miles of foreign territory, the Mahudpur district is reached, to the east of which is the detached and straggling portion of the Tarana *pargana*. After another gap of 20 miles comes the Indore district, with its detached Petlawad *pargana*, some 40 miles to the west. Passing from the Malwa plateau to the Narbada valley, to the south of the Indore district lies the district of Nimar situated between the Vindhya and the Satpuras and traversed by the river Narbada. In the valley of the Narbada lies the compact district of Nemawar separated from the Indore district by a gap of foreign territory, about 20 miles in breadth.

Boundaries.

It is difficult to give precisely the boundaries of the State as a whole as the territories comprising the State are not situated in a compact form. Generally speaking, however, it is bounded on the north by the Udaipur and Kotah States, on the north-east by Jhnlawar, on the east by the States of Gwalior, Dewas, Dhar and Bhopal and the British district of Nimar in the Central Provinces, on the south by the Khandesh district of the Bombay Presidency, and on the west by the States of Gwalior, Dhar and Barwani. This gives as the ultimate points $21^{\circ}22'$ and $26^{\circ}60'$ north latitude and $74^{\circ}22'$ and $78^{\circ}51'$ east longitude.

Natural Divisions and Scenery.

Portions of the State fall in all three natural divisions of Central India, the Plateau, the Hilly and the Low-lying tract. The plateau section has an area of 4,393 10 square miles, the hilly of 5,089 00 square miles and the Alampur *pargana*, the only portion lying in the low-lying division, 87 00 square miles.

Plateau

The plateau area includes the districts of Rampura-Bhanpura, Mahudpur and Indore (excluding the Petlawad *pargana* which is in the hilly section), which also includes, the narrow belt of hills forming the northern boundary of Rampura-Bhanpura, which should, strictly speaking, be classed in the next division. This region is typical of Malwa generally—a land of wide rolling downs dotted with the flat-topped hills characteristic of the Deccan trap country.

The soil in this area is very fertile. It is mainly of the black cotton variety on which till recently a considerable amount of poppy was grown. Where it is uncultivated, it affords excellent grazing land. Forests, strictly speaking, are not met with in this area, big trees being scarce except on old village sites and along the banks of streams, the *dhak* (*Butea frondosa*) and various forms of *acacia* being the commonest trees. The Malwa peasants are a hardworking class of agriculturists skilled in the cultivation of cotton, wheat and sugarcane.

The hilly tracts lie in the Petlawad *pargana* of the Indore district and the Nemawar district, both in the Vindhyan range, and in the Nimar district which is partly in the Vindhyan and partly in the Satpura range. Here the rolling downs give place to a medley of hill and ravine, covered, for the most part, with heavy forest and but sparsely populated by Bhils and kindred tribes who do but little agriculture. Between the ranges, however, lies the broad alluvial valley of the Nerbada covered, to a great extent, with a fertile soil and inhabited by a class of good agriculturist. Hilly.

The Alampur *pargana*, where the cenotaph of Malhar Rao, the founder of the Holkar dynasty, stands, lies in the alluvial tract of the Jumna-Gangetic doab. Low-lying.

: The hill system of the State is formed by the great Vindhyan range and its several branches, and the Satpuras, which, strictly speaking, also form part of the Vindhyan system.

The Vindhyan range occupies an important place in Hindu mythology. The chief legend relates how Vindhya in a fit of jealous rivalry with Himalaya attempted to surpass the sacred mount of Meru in height but was constrained to bow before the sage Agastya Muni and has ever since borne an inferior position. The main section of this range, which forms an abrupt termination to the Malwa plateau, runs across the State roughly from east to west, with an average elevation of 1,900 feet above the sea level. It enters the State in the Khategaon *pargana* of Nemawar district at 77°3' E., forming the northern Vindhyas.

and upper half of the west boundaries of that district. After leaving the State on the western boundary of Nemawar, it re-enters at Basoda peak (2,488) near the village Baurikhera (22°38'N.-76°15'E.) in Dha. State. Following its westerly course the range at Kosalgurh (22°28'N.-75°50'E.) throws out two northerly branches which form the hills to the east and west of Mhow and Indore, continuing on the west up to Betma and Depalpur. In the western spur lies the Janapao hill from which the Chambal and Gambhir take their rise. Just beyond to its south, is the lofty peak of Singar-Chori (2,887 ft.) on the borders of the British *pargana* of Manpur. The main range continues in the State up to a few miles beyond the old town of Maheshwar where it passes into Dhar territory. Further west, broken sections of the range lie in the Nisarpur *pargana* and the Dahl estate. Branches of the main range, which forms the western boundary of the Malwa plateau, traverse the Petlawad *pargana*, while the arm, which forms the southern boundary of the Harauti Pathar and stretches across from Chitor to Chanderi, separates the Rampura-Bhanpura district from Rajputana.

Mountain
Passes.

Numerous passes traverse this scarp, the most important being:—(1) the Dhantalaoghat in *pargana* Kataphod (22°43'N.-76°30'E.) leading from Nemawar to Indore; (2) the Bhaironghat by which the Khandwa-Indore road rises into the plateau;* (3) the famous Jamghat or Jam *darwaja*, (22°21'N.-75°44'E.) surmounted by the *gateways built by Ahilya Bai*; (4) the Gargghat (called Ghoraghat in the topographical maps) or Manpurghat, through which the Agra-Bombay road passes; and, (5) the Bherughat leading from Gujri to Dhar by which the Marathas entered Malwa.

* This region lying between 22°27' and 22°32' N and 75°55' and 75°57' E is made up of three successive passes, viz, (1) the Samrolghat on the Indore-Khandwa Road which begins from the Samrol Dek Bangalow after the 14th mile-stone, (2) the Bhaironghat situated at the 17th mile-stone and mentioned in the topographical survey maps and (3) the Baighat (Bavi-ghat) so named after the neighbouring village of Bavi, starting from the 20th mile and ending at the 21st mile near the Railway crossing at Choral.

Many of the hills bear the remains of old forts, mostly *girasia* strongholds of the unsettled days of the 18th and the early 19th century, whence the petty Rajput chiefs set out on their marauding expeditions, summoned by the flying of a flag on the heights of Dhajara (from *dhwaja*, flag) hill. Of these forts only ruins for the most part remain the fort of Kosalgarh founded by Koshal Singh is the best preserved. On the hill to the north-east of Rampura stand the forts of Hinglajgarh, Indargarh and Chaurasigarh, once formidable strongholds, now in ruins.

Old Hill Forts
(Vindhya).

The Satpuras are said to derive their name from *Sat** (seven) and *pura* (a fold) in allusion to the formation of the range which consists of a series of parallel ridges lying between the valleys of the Tapti and the Nerbada, striking generally north-east to south-west. The range enters State territory at $76^{\circ}5'E$, a few miles north-west of Asirgarh fort ($21^{\circ}28'N-76^{\circ}18'E$.) and traverses it for a distance of about 70 miles, having an average breadth of 30 miles. The hills rise in some places to considerable heights, but the loftiest peaks lie in the British district of Khandesh. The peak of Tasdin-vali (3,897), on which the tomb of a Mahomedan saint, Taj-ud-din Shah-vali, stands, is the only conspicuous point within the State boundaries. There is an elevated plateau 2,500' high, about nine miles square, at Sirvel ($21^{\circ}27'N-75^{\circ}48'E$), which might, if rendered more accessible, be useful as a hot weather resort. The only important pass is the Gwalanghat, better known as the Sendhwa pass, by which the Agra-Bombay road enters from the Tapti valley, and which, in pre-British days also, was a principal means of access between Hindustan and the Deccan. The line followed by the northern route in Mughal days may be traced in the terminations *sara* and *chauki* often appended to village names.

Satpuras.

Various forts lie in these hills also, the most important being those at Bijargarh, the chief town of a *sarkar* in Akbar's days, and Sendhwa. The surrounding country still bears many signs of having once been highly

* Another derivation is from '*Sat Putra*' or the seven sons of the Vindhya.

populated. The ruins of Mahomedan buildings and numerous remains of stone sugarcane mills are met with in all directions, bearing silent witness to a once prosperous past.

River System.

The great escarpment which forms the southern boundary of the plateau determines the drainage of the country, all important streams, except the Narbada, flowing from the Vindhya towards the Ganges-Jumna doab.

The rivers of the State thus fall into two main systems, *viz.* (1) that of the Chambal, with its affluents the Gambhir, the Sipra and the lesser and greater Kali Sind, and (2) that south of the range comprising the Narbada and its numerous tributaries. Besides these two main systems, the Sonai and Pahuj, two tributaries of the Sind, flow past the borders of the Alampur *pargana*.

The total length within the State of the principal rivers and their most important affluents are given below:—

Rivers.	Length in State.	Prominent places on their banks.
CHAMBAL SYSTEM:—		
Chambal (total length 650 miles.)	98	Hasalpur, Kharaoda.
Sipra (do. do. 120)	68	Mahidpur
Gambhir	46	Mhow
Khan	34	Indore
Kali Sind (lesser).	56	Pimplia, Kayatha
—do— greater).		Pat Parsi, Indokh.
(total length 225 miles).	47	
Lakundar.		

NARBADA SYSTEM:—

Narbada (total length 801 miles).	116	Nemawar, Mandleshwar, Maheshwar, Chikhaldia.
Gomi	20	
Jamner	30	
Bagdi	20	Khategaon
Dhatuni (Datuni).	80	
Chandkesar (Chandkesar)	20	
Kaner	42	Kataphod
Khari	15	

Choral	45	Barwaha
Khelar (Kholar)	25	
Malan	17	
Maheshwari (Maheshwari)	15	Maheshwar.
Karam	22	Kakarda, Gujri.
Man	12	Toki
Hatni	15	
Uri	9	Deri
Uri-wagni (Uri-Wagh)	10	Nisarpur.
Bakut	20	
Beda	65	Bamnala, Gogaon.
Kundi	48	Khargon.
Satak	15	
Borar (Borad)	22	
Deb	58	
Goi	48	

SIND-PAHUJ SYSTEM:—

Sonai 6 Alampur.

The Narbada is only in part navigable and none of the larger rivers is of much use for irrigation owing to the excessive steepness of the banks, though some of the affluents are so used.

Navigation and
Irrigation.

The Chambal, the Charmawati or Charmanwati of the ancients, rises in the Janapao spur of the Vindhya 2,803 ft. above the sea ($22^{\circ}27'N.$ - $75^{\circ}41'E.$), nine miles south-west of Mhow-Cantonment. A small temple dedicated to Janakeshwar and a tank mark the nominal source. A religious fair is held here every year in the month of Kartik. The river flows through the Mhow and Depalpur parganas, a distance of 40 miles. Here it leaves the State and does not again enter Indore territory until it reaches the Rampura-Bhanpura district at Amli village ($24^{\circ}30'N.$ - $75^{\circ}30'E.$), in the *Canthapargana*. It continues for about 58 miles further in State territory, forming the boundary between the Rampura and Bhanpura parganas, and ultimately leaves it near the old Chandrawat stronghold of Chaurasigarh, 195 miles from its source.

The Chambal.

The Sipra, also called Kshipra, or Avantinadi, is the astream on which the sacred town of Ujjain is situated and is chiefly important on account of the sanctity attaching to it. The banks of the river are marked by sacred spots. The river itself is said to have sprung from the blood of Vishnu and, as in Abdul Fazl's day, is supposed to flow with milk at certain periods. It rises in the State at a hill

The Sipra.

called Kokri Bardi (2,079 ft) which lies 12 miles south-east of Indore, and about 3 miles north east of Tillor Khurd (22°37'N-75°57'E), between the small villages of Ujeni and Mundla. The bed is throughout formed of hard basaltic trap affording, for the most part, but a shallow channel to the stream which rises in the rains to a considerable height, often causing much damage to neighbouring villages. In the hot season it ceases to flow entirely, though deep pools exist here and there throughout the year. Following a general north-easterly course, it forms the boundary between the Indore *pargana* and the States of Gwalior and Dewas, leaving the State at Khakria. It enters the State again in the Mahidpur *pargana* about 50 miles north of this point, and flows past the town of Mahidpur and, passing out of the State after a further course of 30 miles, finally flows into the Chambal at Sipaura or Kalsi Kheri (23°53'N-75°28'E).

The Khen

The Khan river is a tributary of the Sipra rising near Umria village (22°37'N-75°54'E) about 7 miles south of Indore, it flows through the Residency limits and the City of Indore. Passing the village of Asrawad, Raia-
mandal, Lambodi, Palda and Chitawad, it enters the Residency limits where it has been dammed so as to form an artificial lake. Two miles further down it is joined by the Saraswati, a small stream, which takes its rise at Machla village (22°37'N-75°51'E). At its confluence with the Saraswati, there is a small temple dedicated to Sangam Nath (Lord of the Confluence). Near Sanwer (22°58'N-75°50'E) it is fed by the Katkia nala, and 6 miles lower down leaves the State, ultimately joining the Sipra at Gotra village (23°8'N-75°47'E).

The Gambhir.

The other important affluent of the Sipra is the Gambhir, a large stream which takes its rise in the Janapao hills south of Mhow and flows through the Mhow *pargana*. It forms the boundary of the Indore and Depalpur *parganas* and passing out of the State joins the Chambal at Murla Mer. Two bridges have been constructed over it, one at Aslavada, on the Ujjain-Nagda section; and another near Fatehabad Chandrawatiganj, on the Indore-Rutlam section of the B. B. & C. L. Railway. The river has been

dammed near Bercha to supply water to the Mhow Cantonment. A big scheme of water works, to be formed by laying a dam across the Gambhir for supplying drinking water to the Indore City, has been sanctioned and the work in regard to it has been taken in hand.

The greater Kali Sind rises in the Vindhya in (22°36'N.-76°25'E.) at the village of Barjhiri in Bagli. It passes through the Tarana *pargana* for 12 miles re-entering the State again in the Jirapur *pargana*, traversing it for about 35 miles. The river flows for nearly the whole year and always contains water in pools and deep reaches. It is frequently referred to in Sanskrit literature and is mentioned by Abul Fazl as one of the important rivers of Malwa. Its principal tributary is the Lakundar.

The Greater
Kali Sind.

The lesser Kali Sind rises in Dewas near Sia village (23°2'N.-76°07'E.) on the Agra-Bombay road. It enters Indore State in the Tarana *pargana* near Bhatauni (23°6'N.-76°6'E.) and flows through the Mahidpur *pargana*, leaving the State near Pat Parsi (23°33'N.-75°56'E.).

The Lesser kali
Sind.

This magnificent river, one of the most sacred in India, whose waters confer sanctity on all streams and lakes within a radius of 80 miles, flows for 116 miles in the State, passing in its course the ancient town of Maheshwar, the earliest capital of the Holkars. This river was known to Ptolemy and the author of the *Periplus* as the Nammados or Namunadius, but is not noticed by Megasthenes. In Vedic literature, its name is not mentioned in the Rig veda, nor does it find any place in the *Sutras* of Panini. The Ramayana, the Mahabharata and the Puranas, however, refer to it frequently. The *Rewa-Khand* of the Skanda Purana is a chapter which is devoted to the story of the birth of the Narmada and of which it relates many legends. It is there said to have sprung from the body of Shiva, after the performance of great penance, in the Riksha Mountain (Vindhya), whence it acquired its great virtues. The legend further relates how the river was created in the form of a lovely damsel whose beauty captivated the gods and brought them all to her

The Narbada.

feet. Shiva laughed when he saw the enamoured gods and named her Narmada or delight-giving in consequence.

(1) "Tasyaschakre tato nama hasyadanat pinakadhrik"
"Bhavishyasi vara rohe saritshrestha tu-Narmada."

(2) "Swarupavasthito deva prapto hasya mato bhuvi"
"Narmada tena chokteyam su-shitala jala shiva."

(1) "The holder of the trident (god Shiva) thence named her Narmada or the giver of amusement and said: "Oh damsel of fine hips, thou shalt be known as Narmada, the chief of rivers." "

(2) "Since the God who was steady by nature was moved to laughter on the earth, this (river) auspicious and full of cool water, thence came to be known as Narmada."

This river is very often called the Rewa, a name derived according to the Puranas from the leaping and hopping motion of her stream (from the root *rev* to leap) through its rocky bed.

"Yatvamevasi plutagati reva namna bhavishyasi"

"Since you have a leaping motion you will be named Reva."

In Central India this river is held to be far more sacred than any other stream in India. Even Ganga (Ganges) herself is obliged to come and dip in these waters once a year. She comes in the form of a coal-black cow, but returns home pure white, free from all sin. A mere sight of the Narmada is equivalent to a bath in the Ganges, and such are its virtues that all wells and tanks within 80 miles from its banks are endowed with powers of purification equal to those of the great river itself.

To Shiva the river is specially sacred on account of its origin, and it is often called *Shankari* (i.e., daughter of Shankar) and all the pebbles rolling in its bed are said to take the shape of his emblem, a well-known saying running:—*Narmada ke kankar utte Shankar*. These *lingam*

shaped stones, called *Banalinga*, are much sought after for daily worship by the Hindus*.

This river, together with the Son, Tons, Mahanadi and Johilla, rises on the plateau of Amarkantak in the Rewah State. It enters the State just west of the town of Chhupaner in Bhopal and flows for 40 miles through the Khategaon *pargana* of the Nemawar district. After a break it again enters the State at Nilgarh village after forming the sacred island of Onkar Mandhata in British territory, and flows continuously up to Khalghat on the Bombay-Agra road. After another break it again touches the borders of the State in the Nisarpur *pargana* and the lands of the Dahi *thakurat*.

The river flows the whole year and is navigable throughout the year between Mortakka and Maheshwar and for most of the year from below the Sahasradhara falls to Haranphal. Numerous affluents join the stream in its course, the principal being the Gomi and Jamner, the Bagdi, Dhatuni, Chandkesar, Khari, Kanar, Choral, Kholar, Malan, Maheshri, Karam and the Hatni on the north bank, and the Bakut, Beda, Kundi, Satak, Borar, Deb and Gôl on the south bank. The Narbada is commonly considered to form the boundary between Hindustan and the Deccan, the reckoning of the Hindu year differing on either side of it. At numerous places on the course of the Narbada, and especially at spots where it is joined by another river, are groups of temples where annual gatherings of pilgrims take place. Every year a considerable number of pilgrims start to perform the *pradakshina*, of the Narbada, i.e., to walk from its mouth at Broach to its source at Amarkantak on one side, and back on the other, which is regarded as a performance of the highest religious efficacy.

There are no lakes in the State. But there are a number of tanks. The most important ones are those at Maheshwar, Depalpur, Hasalpur, Yashwanthnagar, Pipha and Billaoli.

Lakes and
Tanks.

* See India Review, 1896, J. A. II XVI & XVII

Waterfalls

There are some beautiful waterfalls in the State. The Mendikund and the Patalpani falls in the Choral (the latter near the railway station of that name), the Sahasradhara falls in the Narbada near Maheshwar, the Gidh Khoh falls near Khandel in the Indore *pargana*, the Kundl and the Nilghari falls near Sirwel in *pargana* Khargon, are the most important ones.

Geology

A detailed description of the geology of the State is best given by a study of each of the districts or "zilas" into which the State is divided for administrative purposes.

In the Rampura Bhanpura district, Suket shales (Lower or Upper Vindhyan)¹ and Kaimur sandstone (Upper Vindhyan) are found in addition to Deccan Trap, with which occurrences of laterite are also associated. Trap covers the greater part of this district, as is usual throughout the State, and thus, on weathering, gives rise to the well-known "black-soil." Alluvium borders the river courses as in the other districts.

Deccan Trap and alluvium alone are found in the Mahadpur district. In the Nemawar district, the denudation of the Deccan Trap has reached far enough to expose older rocks and one finds Archæans, Bijawars and Lower Vindhyan. Gneiss crops out in force around Arnas and again in the neighbourhood of Kharia, south and west of Bain. The crystallines are overlain by Lower Vindhyan near Satwas. A few isolated inliers of the older rocks in the Deccan Trap are found near Kannod, and, according to Vredenburg, the eastern portion of Nemawar is occupied by fresh water beds of Pliocene or Pleistocene age, commonly known as the Older Alluvium of the Narbada. They are greatly concealed by recent Narbada alluvium.

* By Mr A. L. Coulson Assistant Superintendent of the Geological Survey of India.

1. The exact age of the Suket shales is unsettled as though they are older than the Kaimur sandstone, they may still belong to the Upper Vindhyan.

Manganese ores are found in this district at Bhamar, 7 miles N.N.E. of Chandgarh. The manganese occurs as black impregnations in breccia of dark reddish colour, with whitish quartzite, and associated with Bijawar rocks.

Between Bain and Sendrani rich and abundant iron ores are found. They were specially examined in 1907. The original rock appears to have been a hæmatitic shale at the base of the Vindhya, but ore also occurs lining fissures and hollows in the underlying Bijawars and in the form of nodules or lumps in the disintegrated surface rock.

Remains of old excavations in search of copper ore, and mounds of copper slag were found at Tamkhan. The ore appears to have been worked out. The veins are said to have been 4 to 5 feet wide and to extend for about half a mile. Copper stains were also found between Kharia and Jiwani, 3 miles to the S.E., but no copper pyrites was seen *in situ*.

Barytes is said to occur at Rheti in the Nemawar district.

Deccan Trap covers most of the surface in Indore district but limestones occur near Samrol.

The rocks cropping out in the south-western part of the Nemawar district continue westwards through the Nimanpur district of Dhar into the Nimar district of the Holkar State. Between Katkut and the Kanar river, and at other places near Barwai, iron ore occurs in a band in Bijawar breccia 10 to 12 feet thick, picked samples of which yielded 35 per cent of iron. An abortive attempt was made about 1860 to establish iron works here. The ore was obtained from the following localities in the neighbourhood:—

Chiktimodri, Karondia, Mendikhaira and Nandnia.

Lameta or Infra-Trappean strata, composed mostly of sandstones and conglomerates, cover a large area around Katkut where they unconformably overlie the Bijawars. North of Barwai, at Ghatia quarries, the Lameta conglomerates contain fossils similar to those found in the

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Crataceous east of Bagh (Bagh beds) The Lameta and Bagh beds are of the same age, the former being laid down in fresh water on the Gondwana continent, whilst the latter are those formed at the same time, in the adjoining sea. The Barwai exposure thus indicates approximately the eastern most limit of trespass by the cretaceous (cenomanian) sea.

Near Katkut are Bijawar limestones with associated breccias which contain a considerable quantity of scattered wad with a little psilomelane in places. A mangiferous grit also occurs *in situ* in the Lametas. But these occurrences have no economic importance.

The Lameta group contains excellent building stones. The finest variety is a 'coralline' limestone which furnishes a handsome marble capable of high polish. It was formerly quarried at Bowaria, Kherwan and at Chirakhan and employed in the construction of temples and palaces at Mandhata and Mandu. An outcrop also occurs to the west of Barwai but here the rock is rather coarse and thin bedded and has not been worked to any extent.

Sandstone of excellent quality may also be obtained. Quarries have been worked at Ghatia and Rupabari, near Barwai, and on an extensive scale near Katkut. The stone is durable and soft enough to be carved with facility.

Alluvium covers the whole of the Alampur *pargana* of the Holkar State which lies in Bundelkhand.

Botany.

In the northern part of the State there are low rocky hills on which there is often a stunted jungle containing *Butea frondosa* (Khakra, Dhak or Palas), *Acacia arabica* (Babul), *Acacia catechu* (Khair) and *A. leucophloea* (Khejra, ringda) and many shrubs such as species of *Grewia*, (Dhaman), *Zizyphus* (Ber and ghatbor), *Capparis* (Khir, Khejra & Kargara), *Carrisa* (Karaunda), and *Tamarix* (Jhau). In places where the forest is lighter the leading species are *bombax malabaricum* (Semal), *Sterculia urens*, (Karla and Kari), *Anogeissus latifolia* (Dhaw and Dhaora), and *Anogeissus pendula* (Kala Dhokra),

Dishrostachys (Illotra), *Prosopis* (Sami), and species of Fauna.
Cordia (Lasura & Gondi). Further south, there are tracts with principally *Boswellia serrata* (Salai) and a thin scrub jungle of *Flueggia* (Jhondri) *Phyllanthus* (Avala), *Antidesma* (Kali Khatia), and such like shrubs. Still further south, there are typical forests of the Central Indian Highland class with teak or *Tectona grandis* (Sag & Sagwan), *Terminalia tomentosa* (Saj, Sajad & Sadad), *Diospyros tomentosa* (Tendu), Black wood or *Dalbergia latifolia*, (Shisham), *Ougeinia dalbergioides* (Tims & Tinach), *Hardwickia binata* (Anjan) and similar species.

The wild animals met with in the State do not differ Wild Animals.
 from those found in most part of Central and Northern India.

The elephant, however, which was very common in the southern districts of the State in the 16th century, has long vanished from the *pargana* of Bijagarh, while the Indian buffalo (*Jangli Bhainsa*, *Arna Bhainsa*) and bison (*Arna Bhainsa*, *Gayal*), once common in the Satpura region, have become almost, if not entirely, extinct with the close of the last century.

Elephants were caught in Mugbul days at Satwas, and Bijagarh. They were caught in either *khedas*, *gar* (pits) or *bar* (an enclosure). In the case of *kheda* catches one-fourth of the catch was made over to the hunters*.

The disappearance of the bison has been attributed to various causes, but there is little doubt that the opening up of the country is mainly responsible as the animal has an unconquerable aversion to civilisation and man.

Of animals of the carnivorous order the tiger (*Felis tigris*) is met with, though by no means in large numbers in the Satpuras and along the Kanar and Khari rivers on the borders of the Nimanpur (Dhar) forests and in Kataphod. It is occasionally found in the deep ravines which intersect the plateau between Simrol and Seoni. Tigers are found in the hills north of Rampura.

*Ann. 1,234 E. M. H. v, 291 & 294 (Calcutta, 1873)

The panther or leopard (*Felis pardus*) is found wherever conditions are favourable. These animals are most dangerous to village cattle. The bear (*Melursus ursinus*) is found in some parts of Nemawar and the Satpura region. The Indian wolf or *Canis pallipes* (Bheriya) and wild dog or *Cyon dukhunensis* (Sohan Kutta or Ban Kutta), are occasionally met with, sambar (*Cervus unicolor*) are not at all numerous, but are found in the Vindhyns and Satpuras and occasionally in the Rampura hills. The black buck (*Antelope cervicapra*) and chinkara (*Gazella benettii*) are met with everywhere, the former being preserved at Indore and also wild pig (*Sus cristatus*) and nilgai (*Boselaphus tragocamelus*).

The State has been giving rewards for the destruction of certain classes of wild animals (tigers, panthers, and bears being, however, not among them) and the numbers so destroyed have varied considerably from time to time, the maximum having been reached in 1892 when Rs. 1,309/- were given as rewards for such destruction. The preceding 8 years also show the highest record, being, Rs. 1,209/- in 1889; Rs. 1,135/- in 1890, and Rs. 1,144/- in 1891. Since 1892 the number of wild animals destroyed has decreased and the amount of award for such destruction dwindled down to Rs. 534/- in 1902 and Rs. 224/- in 1903. Figures of awards for the decennium commencing from 1901 are not available, but within the last 14 years (1913-1926) the average expenditure under this head has been Rs. 432 per annum, the two largest amounts being Rs. 722/- in 1918 and Rs. 823/- in 1921. These rewards are now given mainly for the destruction of wolves and wild dogs, no less than Rs. 15/- per head being given for each wild dog and Rs. 2½ per cubit length for wolves.

Birds.

The birds met with here are similar to those in other parts of peninsular India. In the cold season the migratory wild fowl (Jangli Murghi,) appear, including teal (Chota-Murghabi) pochard (Lal-Chonch), widgeon (Chota Lalsir), pintail (Sanh) gadwall (Baykhn) mallard (Nir-rugi) and the greyleg (Raj hans, and black backed goose as well as snipe (Chila), curlew, storks and other classes of water birds.

The larger streams and tanks contain fish, among Fish.
which the *mahseer* (*Barbus tori*) *rohu* (*Labeo rohita*),
Sawal or *murrel* (*Ophiocephalus punctatus*) are com-
mon.

The reptilia include many varieties of snakes of which Reptiles.
the three poisonous ones that are common, are the *nag* or
cobra (*Naia tripudians*), *daboia* or Russell's Viper (*Vipera*
russelli) and *krait* (*Bungarus caeruleus*). The largest
recorded cobra killed measured 5'5" the biggest daboia
4'6", and the biggest krait 3'10", a most unusual size for
this species. Of harmless snakes the *dhamin* (*Zamenis*
mucosus), and *Lycodon aulicus*, *Gongylophis conicus*.
Tropidonotus plumbicolor, *Dendrophis pictus* and various
species of *Oligodon* and *Simotes*, may be mentioned;
pythons are encountered in the jungles.

Magar or short-nosed crocodile (*crocodilus porosus*)
and the *gharial* or long-nosed alligator (*garielis gangeti-*
cus) have been recorded from rivers or tanks while the
turtlo and many classes of lizards and monitor (*Goh-samp*)
occur.

Insects and butterflies of many species abound. Of Insects.
noxious insects the locust or *tiddi* is the most destructive,
but fortunately its visits are not frequent; the variety
recorded has usually been the *lal-buchi* or red *Aularches*
miliaris.

The climate of the State varies in the three natural Climate.
divisions. As a whole, it is drier than that of the Gan-
getic plain except in the *Alampur pargana*. The Malwa
section, which includes the capital town and the central
districts of the State, shares in the temperate climate of
the Malwa plateau, while the hilly tracts and the country
in the *Narbada* valley undergo greater extremes of heat.

The sub-joined table shows the range of minimum and Temperature,
maximum temperatures in each of the five districts.—

District.	Elevation above sea level.	Cold weather average minimum.	Hot weather average maximum.	REMARKS
1	2	3	4	5
Indore	1,823	55.2	91.9	@All the figures excepting those for the Mahidpur district have been worked out from data relating to contiguous parts of British territory kindly furnished by the Director General of Observatories in India. Those for Mahidpur, however, could not be supplied by the latter, but for the purposes of this table the figures for that district may be taken to correspond to those of Rampura Bhanpura.
Mahidpur	1,700	@55.0	@93.8	
Nemawar	1,050	57.7	95.1	
Nimar.	1,050	57.8	95.2	
Rampura	1,630	55	93.8	
Bhanpura.				

Seasons.

The year is divided into the usual twelve months and three seasons, viz:—(1) the *Unhala* or the hot season, comprising the months of *Phagan* (February-March), *Chait* (March-April), *Baishakh* (April-May), and *Jeth* (May-June); (2) the *Barsat* or *Barashala* (the rains), comprising the months of *Asadh* (June-July), *Sawan* (July-August), *Bhadaon* (August-September) and *Kuwar* also called *Aswin* and *Assau* (September-October); and (3), the *Siala* or cold weather, comprising the months of *Kartik* (October-November), *Aghan* or *Magsir* (November-December), *Pus* (December-January) and *Magh* or *Maha* (January-February).†

† The Indian month is calculated here in two ways, the local usage common to Hindustan proper being to calculate a month from the first of the dark fortnight; the other one common to parts south of the Nerbada, and introduced here by the Marathas, is to calculate a month from the 1st of the bright fortnight. The latter is adopted by the State and the former by the people generally. In other words, the local month is a fortnight in advance of the State month.

The average annual rainfall by districts is as follows:—

District.	Rain fall.	
Indore City.	30.65	} 37 years.
Indore.	29.79	
Mahidpur.	30.19	34 "
Alampur.	31.59	27 "
Nemawar.	32.36	} 34 "
Nimar.	24.57	
Rampura-Bhanpura.	29.55	
For the whole State.	28 86	34 "

The average annual rainfall in the natural divisions is as shown under:—

Natural Divisions.	Rainfall.
Hilly.	31.39
Plateau.	29.44
Low-lying.	31.59

There are no records of any severe catastrophe due to floods, earthquakes or other natural phenomena, although, here and there, floods and frost have occasionally caused injury locally. The floods in the Khan river in 1913 and August 1928 caused much damage in the Indore city and washed away some bridges. But there was, however, no loss of life and the distress was easily tided over. Similarly, there was a great flood in the Sipra river in 1857 when the fort of Mahidpur was surrounded by water; and about 1898 a disastrous flood in the Kali Sind river swept away many villages on its banks. A frost is said to have occurred in 1820 when the thermometer went down to 28°F. The severe frost of January 1905 destroyed all the poppy and most of the wheat and gram crop standing in the field throughout the State. Similarly there was another severe frost on 1st February 1929 when the thermometer went down to 27°F. The damage, however, was not general, only some fields having been affected here and there. The greatest amount of damage was done to the poppy crop, while only partial damage occurred to gram, *tuar* and *pissi* wheat. A number of the larger trees were either wholly or partly affected almost everywhere; but these have since sprouted out again.

Cyclones, etc.

HISTORY.



The Holkar dynasty was founded by Malhar Rao I. Born in October 1694, Malhar Rao lost his father when he was but a boy of between four and five years of age. The Holkars belong to the Dhangar caste and the accounts of those periods would make it appear that they originally resided in the country round about Muttra, from where they migrated to the Aurangabad district and finally took up their abode at the village of Hol or Hal, on the Nira river, in the Phaltan *pargana*, then in Nimbalkar's territory, forty miles from Poona, whence they take their family name. On the death of his father, Malhar Rao and his mother went to live in the village of Talanda in Khandesh with Bhojraj Bargal, his mother's brother, a man of some property, who maintained a body of horse for his overlord, Sardar Kadam Bande. At the house of his maternal uncle Malhar Rao was, for several years, appointed to look after the sheep of the family till, according to a legend, an incident of a snake having interposed "its crest or hood between his face and the rays of the sun, as he lay asleep in the fields†", lifted him from his situation of obscurity and raised him to a position which eventually made him a ruler of vast territories.

This incident marked Malhar Rao out as one specially favoured of the gods and he was enrolled in a body of horse which his maternal uncle Bhojraj maintained for his overlord Sardar Kadam Bande. He soon distinguished himself as a horseman, and, in one of the first engagements in which he participated, he slew a leader of Nizam-ul-Mulk. So favourably indeed was Bhojraj impressed with the promise of an exceptionally bright career that was about to unfold itself for Malhar Rao, that he gave his daughter, Gautama Bai, away in marriage to his nephew, Malhar Rao. Gautama Bai's brother, Narayan, rose to an eminent position in the service of the Rana of Udaipur, and he was granted the village of Budha near Mandasor in *jagir*. Half of this village he gave to his sister Gautama

†Malcolm's Memoir of Central India Vol I P. 118.

Bai, who founded the town of Malhargarh (24°17'N.-75°2'E.), named after her husband; and her brother founded the neighbouring town of Narayangarh (24°16'N.—75°6'E.).

Balaji Vishwanath died in 1720. The power of the Marathas was, during this period, increasing rapidly. Baji Rao, who succeeded Balaji as Peshwa, at once began to concentrate all his energies on extending the influence of the Maratha confederacy over a much wider plain. In the meanwhile, Malhar Rao's fame as a soldier continued to increase. He attracted the attention of the Peshwa Baji Rao who took him into his own service and placed him in command of 500 horse in 1724, Sardar Kadam Bande, delighted at the good fortune of the young soldier, readily agreed to the transfer of Malhar Rao's services to the forces of the Peshwa, and Malhar Rao, in token of gratitude to his former chief, asked for permission to fly at the head of the body of his horse the colours of the Bande chiefs, a triangular red and white striped flag, which, to this day, continues to be the ensign of the house of Holkars.

In 1724 Muhammad Shah, becoming suspicious of Nizam-ul-Mulk, made over the Subedarship of Malwa and Gujarat to a Nagar Brahman, Girdhar Bahadur, a bold soldier and an able administrator, who, for a time, succeeded in thwarting the designs of the Marathas of obtaining a permanent foot-hold in Malwa. But Baji Rao persisted in his attempts to establish his hold over Malwa, and taking advantage of the Nizam's quarrel with his nephew Hamid Khan, granted deeds to Holkar, Sindia, and the Ponwar of Dhar, authorising them to levy dues on Malwa, the *chauth* and *sardeshmukhi* being credited to Poona, while half the *mokasa* was to be retained by them for the payment of their troops. Malhar Rao at once commenced to overrun the country along the Narbada. In 1729 the valiant Girdhar Bahadur was killed, and was succeeded by Daya Bahadur, who, for a time, successfully continued to resist the predatory inroads of the Marathas into Malwa. But his resistance was short lived; for, in 1731, the Nizam, in order to carry out his own plans, suggested to the Peshwa that Malwa should be systematically entered and conquered. Accordingly, a force was despatched under Baji Rao's brother Chimnaji Appa, which Holkar accompanied (1732). Daya Bahadur was

Malhar Rao I
1728-1766.

slam in a battle at Tirla near Dhar, and Malwa lay at the mercy of the Marathas. Holkar at once swept over Malwa with his men and, when Bajī Rao returned to the Deccan in 1735, he carried his depredations across the Chambal and beyond Agra. For the prominent part played by Malhar Rao in the Maratha expeditions in Malwa, he received a grant of 12 districts in Malwa north of the Narbada, which was increased to 82 in 1731. He "appears at the same time to have been nominated, by a letter from the Peshwa, to the general management of the Maratha interests in Malwa*", the Peshwa being desirous of checking the growing power of Udayi Ponwar of Dhar. He had early acquired some land south of the Narbada, including the town of Maheshwar, which practically remained the capital of the Holkar dominions until 1818, as Indore, which was acquired in 1733, did not become the real administrative capital until after the Treaty of Mandasor.

Malhar Rao Holkar rapidly rose to a position of one of the principal commanders in the Maratha Army. In 1736 he accompanied Bajī Rao to Delhi and, together with Sindia, defeated a large body of Mughal troops close to the City. The Nizam, who had returned to Delhi, was defeated by Bajī Rao at Bhopal in 1738, Malhar Rao having taken a conspicuous part in the fight. He was continually employed in various expeditions. In 1739 he wrested Bassein, and other places of reputed strength in that quarter from the Portuguese. His fame continued to increase by his conduct in a war against Nizam Ali Khan and in several lesser expeditions. His influence and possessions increased rapidly.

The great chief of Jaipur, Sawai Jai Singh, who had been the main instrument in consolidating Bajī Rao's hold on Malwa, died in 1743. He left two sons of whom the eldest was Isri Singh, but the younger son Madho Singh claimed the *gaddi* of Jaipur on the ground that he was the child of a princess of the house of Udaipur. Madho Singh and his grand-father called in Holkar to assist them in securing their object. Isri Singh ultimately committed suicide and Madho Singh succeeded him. Holkar received a sum of 64 lakhs of rupees and the districts of Rampura-Bhanpura and Tonk in return for his services to Madho Singh. A significant proof of the position to which his

military talents had raised him is given by Malhar Rao (along with other distinguished military commanders of the Marathas), having been called upon to sign the agreement conferring the Deputy Governorship of Malwa on the Peshwa by the Emperor, as a surety against the insincerity or perfidy of their superior, the Peshwa, and for the due observation of the terms of the agreement. And in case of the Peshwa failing to carry out the terms of agreement, Malhar Rao agreed to quit the service of the Peshwa Baji Rao.

During the reign of Ahmad Shah, the Vizir Sefdar Jung requisitioned the assistance of the Marathas to save Oudh from the Rohillas. In 1748, during the engagements that followed, Malhar Rao particularly distinguished himself by completely routing the Rohillas and, "in recompense for his zeal and gallantry during the whole of the campaign, the Emperor granted him a deed for the *sardeshmukhi* (a due of twelve and a half per cent on the revenue) of Chandore, which is the only royal grant in possession of the family". In the year 1751-52 Holkar espoused the cause of Ghazi-ud-din, one of the sons of Nizam-ul-Mulk, who was endeavouring to succeed to the office of Subhedar or Viceroy of the Deccan. The Maratha chiefs had assembled at Aurangabad from where they had intended to march and occupy Hyderabad (Deccan), when Ghazi-ud-din was suddenly poisoned and his death led to the abandonment of the expedition. Holkar joined Mir-Shahab-ud-din, the son of Ghazi-ud-din, in 1754, and by a successful strategem, which surprised the enemies, utterly routed the imperial army, then encamped at Delhi. In the events which followed the deposition of Ahmad Shah and the elevation of Alamgir II to the imperial throne, he appears to have continued to support Shahab-ud-din.

The Afghans under Ahmad Shah Abdali had commenced to invade India annually. The Marathas were compelled to retire from the Punjab. Dattaji Sindia was slain; and Malhar Rao, who was encamped at Secundra, and who had succeeded in intercepting and plundering some supplies which were on the way to the camp of Ahmad Shah, was himself surprised and completely routed by a corps of Afghans in 1760. The fateful battle

of Panipat, which completely broke the Maratha power in the north, was fought in 1761. Sadashiv Rao Bhau was in command of the Maratha forces. Reports affirm that Malhar Rao advised the postponement of the engagement for a day or two, having regard to the strategical position of the vast armies of the Pathans and the Marathas arrayed against each other. Sadashiv Rao Bhau, whose pride and vanity exceeded all bounds, is reported to have insolently exclaimed "Who wants the counsel of a goat-herd?" Such flagrant disregard of the advice of an eminent general like Holkar, naturally deprived him of his zeal, ardour and wonted energy that he generally displayed on a field of battle. Holkar was not slow to perceive the disaster that was about to overtake the Maratha forces, and, before the Pathans struck their final blow which completely routed the Maratha forces, he retired early from the scene of battle, contrived to keep his party together and retreated with an order that none of the others preserved. After his retreat from Panipat he proceeded to establish and consolidate his possessions. Malhar Rao also took part in the battle of Rakshas Bhuvan or Taindulza. In return for his services on this occasion he received territory worth 30 lakhs. Malhar Rao was now 67, and rising from his humble position of the son of a small peasant proprietor, had become the holder of vast territories, "Great domains in the Deccan; a large estate in Khandesh; townships and forest in the valley of the Nerbada; castles among the jungles of the Satpura hills and on the bleak slopes of the Vindhya mountains and above on the table-land, far spreading territories in Malwa," with an income of six millions of rupees a year. Later on, he returned from the Deccan with Raghunath Rao, who had planned an expedition for the recapture of many places that had passed out of the hands of the Marathas. Death, however, overtook him suddenly on the 20th May 1766 at Alampur, where his cenotaph still stands.

Malhar Rao was 72 years of age when he died. A commander of reputation for a period of over forty years, during the latter part of his career he was undoubtedly one of the most distinguished generals of the Maratha confederacy. As a statesman and politician, however, he was not the equal of Mahadji Sindia, nevertheless, the administration of the countries subject to his control was firm but considerate. By his good faith and moderation in the exercise of his power he succeeded in securing the

regard and respect of his Rajput Princes in Malwa. Uncommonly kind to his relations, and, indeed, to all Marathas, his generosity was proverbial and, when pleased with a soldier's gallantry, would often exclaim "Fill his shield with rupees."

Malhar Rao had only one son Khande Rao. He accompanied Raghunath Rao and Dattaji Sindia to Rajputana and was killed in an assault on the fort of Kumbher near Dig in 1754. Khande Rao had married Ahilya Bai of a family of the name of Sindia by whom he had a son Male Rao, and a daughter Mukta Bai. Male Rao succeeded Malhar Rao. He received a *khilat* or dress of honour from Raghunath Rao, the uncle of the reigning Peshwa, then commanding the Peshwa's army in Malwa, in recognition of his succession to the power and possessions of his grand-father Malhar Rao. The young chief, however, who had been of weak and unsettled intellect, soon began to show signs of insanity, which developed rapidly, and, within a year of his succession, died.

Male Rao
1766-67.

During the life time of her son, her exceptional talents enabled Ahilya Bai to maintain the administrative machinery in regular motion. The daughter of Ahilya Bai had been married to Yaswant Rao Phanse, and could, therefore, in accordance with Hindu usage, have no claim to succeed to the Holkar *gaddi*. To secure the continuity of his own authority as minister, Gangadhar Yashwant, with the concurrence of Raghunath Rao, uncle of the Peshwa, now pressed upon Ahilya Bai to adopt an heir from the Holkar family. But she refused to be coerced, and was determined, at all hazards, to exercise her exclusive privilege (as the wife and mother of the two last representatives of the family) of selecting the successor, and eventually with the support of her loyal army, with that of Mahadji Sindia and ultimately with that of the Peshwa himself, she managed to have her way and assumed personal charge of the administration. To bear titular honours, command her army in the field and discharge such duties as from her sex she was unable to perform, she selected Tukoji Rao Holkar, a distinguished commander in her army, and a member of the royal family. Tukoji, on his selection, paid a *nazar* of Rs 15,62,000/- to the Peshwa, and received a *khilat* in return, in recognition of his being the titular head of the Holkars. Thus commenced a curious partnership, which continued harmoniously for

Ahilya Bai.
1767-95

thirty years until dissolved by death, a remarkable achievement, which can, in part, be accounted for by the widely different spheres in which the activities of Ahilya Bai and Tukoji Rao Holkar lay, but the success of which was, in a large measure, due to the talents of the remarkable lady at the head of the State, whose memory is still cherished with veneration throughout India.

Tukoji Rao principally exercised the duties of the commander-in-chief of the Holkar forces. He participated in various expeditions. Towards the end of 1769 he joined the Maratha forces under Visaji Kishen and Ramchandra Ganesh with 15,000 horse, which had been sent to attack Najibabad, the strong-hold of Najib-ud-dowlah. Tukoji opened negotiations with Najib-ud-dowlah with the approval of Ramchander Ganesh, on the ground of the ancient friendship that had subsisted between him and Malhar Rao Holkar. Sindia was opposed to the adoption of a conciliatory policy as he demanded vengeance for the execution of his brother Jankoji after the battle of Panipat. Despite Sindia's attitude Tukoji's counsel of conciliation prevailed and an agreement was arrived at between the Marathas and the Rohilla chief. Tukoji also succeeded in gaining the confidence of the Rohilla chief to such an extent that before Najib-ud-dowlah retired to his capital, a few weeks prior to his death, he placed the hand of his son Zabta Khan in that of Tukoji and solicited his friendship and protection.

Peshwa Madho Rao died on 18th November 1772 and his brother and successor was murdered soon after on the 30th August 1773, and, in consequence, their uncle Raghunath Rao succeeded to the Peshwaship. In the disturbances which followed regarding the Peshwaship, Holkar, who was at first inclined to support Raghunath Rao, together with Sindia received him with marked civility at Indore in 1774. The ministers at Poona, however, contrived to detach him from Raghunath Rao, for a time, but he rejoined him in 1778. Holkar, however, was finally induced by Sindia to join Balaji Janardan popularly known as Nana Fadnavis.

Tukoji played a conspicuous part in the war against Tipoo Sultan, which the Poona Government waged against him with the assistance of the Nizam. On the termination of this war he proceeded to Maheshwar to pay his respects

to Ahilya Bai. His stay at Maheshwar, however, was short, for he was, in 1788, called upon to accompany Ali Bahadur, the natural son of Baji Rao, and participated in the operations which culminated in establishing the power of Ali Bahadur over a great portion of Bundelkhand, and that of Mahadji Sindia over the whole of Hindustan. Even though Holkar had been assured of being treated on terms equal to those awarded to Sindia, the growing power of the latter chief prevented Holkar from receiving any appreciable benefit as a consequence of these operations. He grew jealous of Sindia's ever-increasing power, a fact which is amply borne out in his letters of that period to Ahilya Bai. It was at this time that Tukoji, though averse to innovations, and conservative to the extreme, attributing the success of Sindia to his regular battalions officered by Europeans, had four battalions raised for him by Monsieur Dudrenec, a gallant, but unlucky Frenchman.

Sindia, alarmed at the intrigues against him at Poona, in the spring of 1792, set out for the Deccan to invest the Peshwa with the insignia of the *Vakil-ul-mutlak* conferred on him by the emperor in 1790. During Sindia's absence from Hindustan, disputes arose between Tukoji's forces and the forces of Sindia (under the command of Laskwa Dada) about their respective shares of the tributes. This terminated in a fierce action at the pass of Lakheri, where ultimately the forces of Holkar suffered a defeat at the hands of Sindia's forces led by De Boigne. "This victory was productive of no immediate consequences. Sindia's troops returned to Hindustan and those of Tukoji pursued their march to Iadore and Maheshwar, without retaliating the aggression upon Mahadji's possessions in Malwa. This fact leads to a conclusion that it was more of a quarrel between Tukoji and Mahadji's commanders, than between the Sindia and Holkar families". Mahadji Sindia died on February 12th, 1794, and Tukoji became the leading chief in the Maratha confederacy.

Ahilya Bai died on the 13th August 1795 at the age of sixty and the rule of the State devolved on Tukoji Rao. During her life time, Tukoji invariably referred to Ahilya Bai all matters of importance, and, although entrusted with the management of the Holkar dominions south of the Satpura range so long as he was in the Deccan, he used to make them over to Ahilya Bai, when he visited Hin-

dustan. Ahilya Bai always retained the control over the Malwa districts in her own hands. Tukoji never forgot for a moment his original sense of obligation to his benefactress. "He was more than obedient; he was dutiful, and all his actions were directed to please and conciliate the princess, to whom he was solely indebted for his high station."*

The administration of Ahilya Bai has been highly praised by unbiased observers and writers, such as Sir John Malcolm; and the State records of her day give ample proof of her unusual ability and her rigorous attempts to ameliorate the condition of her subjects. Moderate assessment was her first principle of government and the native rights of village officers and proprietors of the land were maintained in sacred respect by her. Always accessible, she personally attended to the most trivial details of the administration with a patience that evoked the admiration of all who had the privilege of seeing her at work. She rejoiced to see her people prosper. In private life she was extremely pious, and spent large sums of money in alleviating suffering and misery, which enshrined her in the hearts of her grateful people. Sir John Malcolm sums up her character:—"It is an extraordinary picture, a female without vanity, a bigot without intolerance, a mind imbued with the deepest superstition yet receiving no impression except what promoted the happiness of those under its influence, a being exercising, in the most active and able manner, despotic power not merely with sincere humility, but under the severest moral restraint that a strict conscience could impose on human action; and all this combined with the greatest indulgence for the weakness and faults of others." Such, at least, is the account which the natives of Malwa give of Ahilya Bai; with them her name is sainted, and she is styled an *avatar*, or incarnation of the Divinity.

Tukoji Rao
1795-97.

The territories comprising the Holkar State continued to be prosperous for nearly two years after the death of Ahilya Bai. Tukoji Rao died on 15th August 1797. He

* Malcolm's *Memoir of Central India* Vol. I P. 135.

left behind him "the character of a good soldier, a plain, unaffected man and one whose courage was superior to his craft. The records show that during his life time he never used a seal of his own, and the one employed by him ran as follows:—

"Shri Malhar Rao charni tatpar Khandoji Sut Male Rao Holkar."

The death of Tukoji Rao proved disastrous to the interests of the Holkars, as it marked the commencement of a period of prolonged strife between his sons for securing the *gaddi* of the Holkars. Tukoji left two sons, Kashi Rao and Malhar Rao, by his wife; and another two Yashwant Rao and Vithoji by a mistress. Kashi Rao was a man of weak intellect. His brother Malhar Rao was cast in a different mould. He was a man of great activity and energy and was of a turbulent disposition. He had, in 1791-92, given great trouble by raiding and devastating lands belonging both to the Holkars and other neighbouring chiefs. He was finally brought under control by a force under Ram Rao Appaji and Dudrenec. His father was very furious and in one letter complained to Ahilya Bai of his bad bringing up. Malcolm states that Ahilya Bai and Tukoji desired Kashi Rao and Malhar Rao to occupy positions similar to those occupied by themselves—Kashi Rao to be the administrative head at Maheshwar, and Malhar Rao to become the commander-in-chief of the troops. The correspondence in the State records, however, in no way bears out this contemplated arrangement; on the contrary, it shows conclusively that after the death of Ahilya Bai, Tukoji was bent on securing the succession of Kashi Rao. There are numerous letters written by Tukoji to Kashi Rao, when his health began to decline, urging him to come to him so that his succession to the *gaddi* of the Holkars may be secured, upbraiding him for his delay and asserting that he had obtained Sindia's support for him. In 1796, he appeared before his father and was formally invested with a *khilat* as his heir. Kashi Rao wrote to Ram Rao Appaji on Tuesday the 8th November 1796. "My father has been very ill, and I came here by forced marches to visit him. He presented me with a dress of honour, recognising me as his successor. This has enraged Malhar Rao so much that he has left our camp, and is halting close to the Peshwa. I do not know what his intentions are. Please take steps to watch his actions."

Kashi Rao
1797-98.

From the moment of their father's death Kashi Rao and Malhar Rao, the two brothers, commenced contending for the *gaddi*. Malhar Rao threw himself on the protection of the Peshwa, while Kashi Rao secured the support of Sindia through the instrumentality of the latter's Minister Sarje Rao Ghatke. A reconciliation was, however, effected between the two brothers on the pretext of avoiding a civil war, which was sworn to by the most solemn oaths. This did not prevent Sindia from attacking Malhar Rao. His army was annihilated and he himself was killed in the attack and his infant son fell into Sindia's hands, who at once put him into safe custody. Yashwant Rao and his brother Vithoji, however, escaped, the former to Nagpore and the latter to Kolhapur.

Yashwant Rao 1
1798-1811.

Yashwant Rao was reduced to the greatest straits, for Raghoji Bhonsle, the Nagpur chief, in order to conciliate Sindia and the Peshwa, imprisoned him. After six months he contrived to escape but was again recaptured, he eluded his guard a second time and escaped to Khandesh where he found asylum with a Bhil leader. Here he saw his tutor Chiman Bhau, in the village of Goorgaum, who helped him with a mare and three hundred rupees, and who strongly advised him to proceed to Malwa. He accordingly proceeded to Barwani and finally to Dhar, where he was received with great kindness by Anand Rao Ponwar. While here, he was chiefly instrumental in saving the State from a raid by a body of Pindaris, under Rang Rao Orekar. Holkar was, however, obliged to leave Dhar as Sindia threatened that chief, with his displeasure if he continued to harbour him. He, therefore, left Dhar with a small sum of money, provided through the kindness of his host, and attended by about fourteen horsemen and one hundred and twenty ragged footmen. Meagre as were the resources at his disposal, he nevertheless, with characteristic energy, attacked and sacked the town of Depalpur. This enterprise increased his fame and his following rapidly increased. Yashwant Rao, appreciating the weakness of his position, declared that he was championing the cause of Khande Rao Holkar, the infant son of Malhar Rao, and called on all the old adherents of the house of Holkar to join his standard.

He was soon after joined by Wazir Husain of Srangpur and later by Amur Khan whose descendants hold the Tonk State in Rajputana. Commencing a general pre-

datory campaign he began to pillage towns and districts on all sides. The defeat of some of Dudrenec's battalions at Kasrawad increased his reputation which led to Chevalier Dudrenec's forsaking the service of the puppet chief Kashi Rao for that of Yashwant Rao. With his star in the ascendant and such formidable accession to power, Yashwant Rao's hopes of re-establishing the former glory of the house of Holkar were considerably strengthened. With Dudrenec's assistance he raised two additional brigades under Captains Dodd and Plumet. He next proceeded to Maheshwar, where, with the aid of considerable treasure he was able to secure, he paid his troops. While here, Yashwant Rao "was sitting on the bank of the Nerbada amusing himself with firing at a *mashal* alight on the river when the matchlock burst and inflicted a severe wound in his eye." He then overran Malwa, levying dues from the chiefs of Dewas, and at every place of importance, devastating some of Sindia's districts. Sindia's army in Northern India was at this time (1799), engaged in reducing the fort of Agra, which was in the hands of Lakya Dada's adherents, while Sindia himself was occupied with the affairs at Poona, and it was not until 1801 that he was able to leave the Deccan and advance northwards to the rescue of his districts. In April of this year Vithoji Holkar, when engaged on a marauding expedition, was captured by some of the troops of the Peshwa. The Peshwa, though approached to treat him with leniency, insisted on his death. He was accordingly trampled to death by an elephant, for which Yashwant Rao never forgave the Peshwa.

Sindia's forces under Hessing reached Ujjain by the end of June. He had formed an exaggerated notion of Holkar's strength, for he despatched another contingent under Lieutenant Mac Intyre to support Hessing, which was followed, three days later, by yet another under Captain Gautier and Major Brownrigg. Yashwant Rao took advantage of these isolated contingents some twenty to thirty miles apart. Passing by Hessing who had been kept engaged by Amir Khan's horse, he fell on Mac Intyre's party at Neori and forced him to surrender. Holkar, however, suffered a defeat at the hands of Brownrigg and Gautier at Satwas and retired to Indore, but on July 2nd, 1801, Holkar and Amir Khan inflicted a severe defeat on Sindia's force at Ujjain.

This victory enormously increased Holkar's prestige. Sindia galled by his defeat, was bent on retrieving his position. He was joined by Sarje Rao Ghatke and Sutherland and with a large force advanced on Indore. Holkar hastened to the defence of Indore, just before Sarje Rao and took up his position at Bijalpur, a village three miles south of the city. Holkar was assisted by Bhawani Bakshi and Amir Khan but was deserted by all his French officers including Dudrenec and Plumet. Skirmishing and cannonading continued between the two armies for nine or ten days, but finally a premature encounter between the two forces frustrated Holkar's plans. It appears, however, that Holkar might still have won the day as Sindia's infantry had been thrown into momentary confusion. He hesitated, the infantry rallied and the chance was lost. Sutherland by clever manœuvring carried the day, and in spite of stubborn resistance put up by Holkar's forces, by 6 o'clock in the evening the defeat had become a rout; Amir Khan's favourite horse "Barchi Bahadur" was shot under him and his men, believing he was killed, fled. Holkar retired to Jam ghat in the fastness of the Vindhya. Sarje Rao then entered the city and after plundering it systematically, practised every form of atrocity on the inhabitants, so that the wells were filled with the bodies of women who had preferred suicide to dishonour. Yashwant Rao, who was now reduced to the last extremities to procure money to pay his troops, sent his baggage to Maheshwar and suddenly fell upon the town of Rutlam, from where he obtained considerable booty, and, passing on into Rajputana, sacked the shrine of Nathdwara.

Sindia, partly overrating his success, and partly out of consideration for Yashwant Rao as the real head of the house of Holkar, offered to make terms, and sent Kashi Rao to Yashwant Rao's camp to negotiate terms. These negotiations, however, fell through. Although Dudrenec had deserted Holkar, his battalions remained faithful to their employer and joined him at Jawad. Holkar as soon as he was joined by his infantry from Maheshwar, started for the Deccan, plundering as he went. Finally, on the 25th October 1802, by intrepid action at a critical moment he defeated the combined forces of Baji Rao and Sindia under Sadashiv Rao Bhau and Dawes before Poona and seized that city. Yashwant Rao made an attempt to per-

suade Amrit Rao to take up the Peshwaship, but the signing of the treaty of Bassem by which Peshwa Baji Rao was re-instated, and General Wellesley's advance on Poona destroyed Holkar's hopes of success, and after giving up the city to plunder he retreated into Malwa.

Sindia was, at this time, contriving to form a confederacy of Maratha chiefs against the British. He made over to Holkar his nephew Khande Rao and his daughter Bhimabai, ceded all the ancient possessions of the Holkars in Malwa and promised to recognise his right in Hindustan. Holkar agreed to join the allies, and at first showed signs of carrying out his agreement but he suddenly retired across the Nerbada, excusing himself *on the ground of* lack of funds. During the hostilities that ensued, on hearing of the disasters that had overtaken Sindia he moved to Jaipur. Yashwant Rao continued his professions of friendship to the British and Lord Lake entered into negotiations with him in January 1804. Yashwant Rao's terms, however, were not accepted and the negotiations fell through. On the 16th April, orders were sent to Generals Lake and Wellesley to attack Holkar. It was at this time that Holkar's British Officers Vickers, Todd and Ryan, desirous of taking advantage of Lord Wellesley's proclamation, were executed at Nahar Magn (The Tiger's Hill) near Udaipur for refusing to fight against their countrymen. In July and August he gained a signal success over Monsoon's detachment, but he was defeated at Delhi on October 8th-14th, at Dig on November 13th and Farrukhabad on November 17th. On the capture of Chandor and Galna he retreated into Mewar. He again entered Northern India after the rains but was closely followed by Lord Lake. He was disappointed in his expectations of securing assistance from the Sikhs, as they remained neutral and contented themselves with mediating on Yashwant Rao's behalf. The protracted hostilities had exhausted the resources of either party and paved the way for the opening of peace negotiations. Holkar sent his agents to Lord Lake, who was encamped on the banks of the Bias, and a treaty was concluded through Colonel Malcolm, at Rajpur Ghat on the 21th December 1805.

By this treaty Holkar renounced his claims to Tonk, Bundi, and all places north of the Bundi Hills and on Bundelkhand, engaged never to entertain Europeans in service, or employ Sarje Rao Ghatke, while the British

on their aide, restored him his possessions south of the Chambal and the Deccan with certain exceptions. To this treaty Sir George Barlow added a declaratory article restoring Tonk, while the dissolution of existing treaties with the States of Rajputana left Jaipur at his mercy. As a consequence of conciliatory attitude adopted by both the parties, Holkar succeeded in virtually securing all his possessions and rights.

On his return from Hindustan he proceeded to reduce his army. The disbanded Pathans of the Deccan Horse mutinied but were speedily pacified by a grant of money which Holkar received from the Jaipur chief Khande Rao, his nephew, who was given as a pledge for the payment of arrears to the disbanded Pathans, was sent back, but was subsequently poisoned by Yashwant Rao. Yashwant Rao began to show signs of insanity. In 1808 the Jodhpur chief Man Singh solicited Holkar's assistance against the Jaipur chief with whom he was contending for the hand of the Udaipur princess. Holkar had promised Jaipur not to interfere, but as he was indebted to the Jodhpur Chief for having offered asylum to his family in his territory during the last war, he sent Amur Khan to the assistance of the Jodhpur Chief. It was in this year that an attempt was made by his followers to rescue Kashi Rao who was confined at the fort of Sendhwa. A scuffle ensued in which his partisans were driven away, and Kashi Rao was killed. Yashwant Rao's insanity rapidly increased becoming of a more and more violent description, until he finally expired on October 28th, 1811, at Bhanpura, where his cenotaph now stands.

Yashwant Rao has been described as a man of middle stature but of a wiry and active build. He was handsome even though he had lost one eye. His capricious disposition transported him to extremes, his actions being solely determined by the impulse of the moment. Extremely generous to his followers, he was regarded by them with mixed feelings of awe and admiration. He knew his own language well, writing it with great correctness. He excelled in the use of arms and in horsemanship, while his courage in the field was equal to his skill in arms and he gloried in all feats of personal prowess.

Malhar Rao II
1811 33.

When Yashwant Rao became incapable of managing his affairs, his Minister Bala Ram Sethi was entrusted with

the administration of the State, but he was entirely under the influence of Tulsi Bai, a mistress of the Ruler. Tulsi Bai was said to be the daughter of Ajiba, a priest of the Man Bhao sect. She was an extremely handsome woman of superior education, considerable talent and fascinating manners. Her disposition, however, was cruel, violent and vindictive. Such was the woman who for nearly ten years controlled the destinies of the House of Holkar. Before the death of Yashwant Rao Tulsi Bai adopted as his heir Malhar Rao, his son by his mistress Keshri Bai, the adoption being duly recognised by all the feudatory chiefs.

With such a woman at the head of the State, the administration soon fell into confusion, the army mutinied and was only brought to order by the vigorous intervention of Amir Khan, who, on his departure for Rajputana soon after, left as his agent Ghafur Khan (afterwards the Nawab of Jaora) to watch the affairs in the Court of Holkar. Another disturbance led by Dharma Kunwar arose. He was an *ahir* by caste, was ambitious and unscrupulous, and when given command of the army seized the persons of Yashwant Rao, Malhar Rao and Tulsi Bai with the intention of making away with them and usurping the supreme power himself. Amir Khan opportunely arrived and rescued the captives. Dharma was executed.

The whole country was at this time in a state of anarchy. Violence, rapine and murder reigned supreme on all sides. In October 1813 Lord Mordaunt (Hastings) arrived in India. By this time the fallacy of the policy pursued in 1805-06 had become only too evident in the distracted condition of Central India and the new Governor General at once took steps to combat it. In September 1817, the Peshwa decided upon hostilities against the British. He augmented his forces under pretext of suppressing the Pindaris, and, at the same time, sent emissaries to all the chiefs to combine against the British. The Holkar Court was at the time dominated by military commanders, such as Amir Khan. The army under their control was about to proceed to the Deccan to join the Peshwa when the news of the arrival of Sir John Malcolm at Agar, only 40 miles distant, and of Sir Thomas Hislop at Ujjain caused the utmost consternation. Sir John made friendly overtures to Malhar Rao to come to terms. Tulsi Bai and Tantia Jog favoured settlement of terms with the British but the military commanders were bent upon hostilities.

On the morning of 20th December Malhar Rao was removed from the care of Tulsī Bai, and late that night she was taken to the banks of the Sipra and beheaded. This cruel act of the military chiefs provoked hostilities with the British. The British army met that of the Holkar at Mahādpur. After severe fighting the disloyal forces of Holkar were defeated, Sir John, following up the fugitives with the cavalry, only desisted when darkness came on. Malhar Rao was present during the fight on an elephant and when he saw his troops fly, burst into tears. Malhar Rao escaped and retreated to Mandasor. Tantia Jogh was deputed by Malhar Rao to negotiate terms with the British. The treaty of Mandasor was signed on January 6th, 1818 and ratified on the 17th.

The capital of the State, which had hitherto been either at Maheshwar or Bhanpura, was removed to Indore. Tantia Jog was appointed minister. The army was reduced. Occasional loans were granted by the British Government by means of which the arrears of salaries of the disbanded troops were discharged. The revenue of the State rose from less than 5 lakhs in 1817 to 27 lakhs in 1826.

Two insurrections broke out in the year 1819. One was led by an impostor Krishna Kunwar who personated as the deceased Malhar Rao Holkar, the brother of Yaswant Rao. Supported by a number of mercenaries he put up some resistance for a few months, but was finally overpowered by the Mahādpur Contingent. He was captured at Kotah and brought to Indore but was ultimately set at liberty. The second insurrection led by Hari Rao Holkar, a cousin of the chief was less formidable. He soon realised the folly of his enterprise and threw himself on the mercy of his young cousin Malhar Rao, who was disposed to pardon him, but was prevailed upon by Tantia Jog to imprison him at Maheshwar. Two other disturbances arose in 1821 and 1822 at Rampura and Barkhera. These were suppressed with the assistance of the British troops, the miscreants being awarded deterrent punishments.

In 1826 an agreement was entered into by the British Government with the Holkar Government along with the other Indian States in Malwa, securing to the British Government the exclusive right to purchase opium grown

in the Holkar territories. This agreement was, however, revised in 1829, the monopoly was abandoned and a transit duty was levied on the passage of opium through the British Territories to the sea coast instead. The area and the extent of poppy cultivation considerably increased on the abandonment of the monopoly.

Holkar's *pargana* of *Nandwas* was invaded by the Thakur of Begu, who was a feudatory of Udaipur, in 1829 and again in 1830. He was expelled by the Contingent and State troops. Tantia Jog died in 1826. His death marked the ascendancy of the favourites of Malhar Rao over him as he was a weak ruler and was easily influenced. The treasury was soon depleted and the arrears of pay of the army were paid by Keshribai out of her privy purse. A fanatic Sathmahal, claiming to be inspired by the God Khande Rao, contrived to raise a following and created a disturbance. He was attacked by the troops of the Malwa Contingent at Deogurania and killed. Malhar Rao died on the 27th October 1833.

Malhar Rao
1833-34.

Malhar Rao left no issue. His widow and his mother adopted a child Martand Rao, who was of the same lineage as Malhar Rao. The British Government did not object to the adoption, but at the same time, they made it clear that they did not bind themselves to support the claims of the young adopted child, if it subsequently appeared to be illegal or to be subversive of the rights of any other party, or to be contrary to the wishes of the majority of the chiefs and followers of the Holkar State. Martand Rao was formally installed on the 17th January 1834. The adoption, however, was not acceptable to the people, for it was regarded by them as a device on the part of Keshri Bai for the purpose of retaining power in her own hands. Hari Rao was released from his confinement at Maheshwar, by a strong body of his partisans on the night of 2nd February 1834 and received a ready welcome from the troops and the people. Serious disturbances followed in which the British Government, in accordance with their earlier declaration, remained absolutely neutral. Finally Keshri Bai was prevailed upon to agree to the succession of Hari Rao. Hari Rao was accordingly installed on the 17th April, in the presence of the British Resident and his staff. Martand Rao was sent to the Deccan, and granted an allowance of Rs 500]- per mensem on condition of his renouncing all claims to the succession.

Hari Rao.
1834-43

Revaji Phanse was appointed by Hari Rao as his minister. The selection proved disastrous as Revaji had no knowledge of the duties of his office. The whole administration soon fell into confusion, the revenue fell to nine lakhs, whereas the expenditure rose to twenty-four lakhs out of which twelve lakhs were spent on the army alone. One of the first acts of Phanse was to have his son Raja Bhau, a confirmed drunkard like his father, married to an illegitimate daughter of the Maharaja. He secured for them the district of Tanana in jagir with a revenue of a lakh of rupees a year. The discontent of the people took a definite form in an insurrection in favour of the deposed Martand Rao, on the 8th September 1835. This was soon suppressed. The chief was thoroughly alarmed, and became a puppet in the hands of the Minister. The pecuniary embarrassments of the State compelled Revaji to resign in November 1836.

Matters however went from bad to worse and by 1838 the State was in a condition of complete anarchy. The British Government warned the chief that unless the administration was reformed, it would be compelled to assume the management of affairs. The warning had the desired effect, matters improved, until the chief fell under the pernicious influence of Bhawani Din, which necessitated a further remonstrance from the British Government. Bhawani Din was dismissed in 1841 and Hari Rao himself began to direct the affairs of the State. But his health was failing and he therefore entrusted the management of the affairs of the State to Raja Bhau Phanse who, though a man of intemperate habits, was not devoid of administrative capacity. Narayan Rao Palshukar was nominated as the Diwan, but he died in October and his son Ram Rao, who, though appointed his successor, was too young to discharge the duties of a minister and Raja Bhau Phanse was again appointed the minister.

The Maharaja was pressed by the Resident to nominate an heir as his weak health gave cause for alarm. After much persuasion he selected Khonde Rao, a boy of eleven, the son of Bapu Holkar, a zemindar of Jotsikherna village, near Indore, who was formally adopted on the 2nd

July 1841. Hari Rao's health became worse rapidly and he retired entirely from public life. Intrigues arose on behalf of Martand Rao, and finally, Lord Ellenborough, the Governor General, intimated to the chief, in 1843 that Khande Rao alone would be recognised as the successor and required him to entrust the administration to capable and reliable ministers. The Maharaja however, never received the letter, became unconscious on the 16th October and expired on the 24th. During his last illness the confusion had increased, the cash in the treasury and even his private moneys were made away with, while the State seal was affixed to new land grants and leases of districts issued by the rogues by whom he was surrounded, to their friends and adherents.

Khande Rao was formally installed on 13th November 1843, and his succession was recognised by the British Government. Being weak in mind and body, he was entirely under the influence of his minister Raja Bhau Phanse. He suddenly died on the 17th February 1844.

Khande Rao.
1843-44

Khande Rao had no issue and there was no one left in the direct line with a legal claim to succeed. The new Resident Sir Robert Hamilton was instructed to make enquiries regarding a suitable successor. Ma Sahiba Keshri Bai, the venerable widow of Yaswant Rao, pleaded for the claims of Martand Rao, but the British Government declined to consider them. She then nominated the younger of the two sons of Bhau Holkar. The Resident, without making any enquiries, announced in open Darbar the selection of the second son of Bhau Holkar, and he was installed on the 27th June 1844 as Tukoji Rao Holkar II, with all the formality of a hereditary chief. These precipitate proceedings of the Resident met with the disapproval of the Government of India and in a letter, dated the 9th November 1844, to the young Maharaja, the Governor General explained to him the conditions on which the State was conferred on him.

Tukoji Rao II.
1844-88-

The same Regency Council as had held office under the late Ruler continued, but a close supervision was now maintained by the Resident. Numerous reforms were set on foot. Order and tranquility reigned throughout the State. The finances of the State improved; by 1845 the revenue had risen to 22 lakhs and there was a balance of 5 lakhs in the Treasury, notwithstanding the heavy

expenses of two succession ceremonies In 1848 the Resident supported the Maharaja in his desire to secure an insight into the administration, his enquiries proved embarrassing and irksome to the minister Raja Bhau Phanse and he finally quitted Indore Ram Rao Palshukar, the hereditary Diwan, was placed at the head of the administration

In June 1849 Martand Rao died at Poona and in September Ma Sahiba Keshu Bai died The Maharaja, who had already showed signs of being possessed of an aptitude for ruling, after making a tour through India, visiting all important places, was granted full administrative powers in 1852

Hardly had five years elapsed since he assumed powers when the mutiny broke out on 10th May 1857, at Meerut It spread like wild fire throughout the country The British contingents at Bhopal and Mahidpur mutinied and the contagion spread to Indore, Mhow and various other places On June 9th the Maharaja urged Colonel Durand, who had succeeded Sir Robert Hamilton a few weeks previously, as Resident at Indore and Agent to the Governor General in Central India, to send away the ladies and children along with the treasures to Mhow His counsel was not heeded, the Residency was attacked and plundered by the mutineers on July 1st Even though his troops too had got out of control, that very day the Maharaja had written to Colonel Durand offering his assistance to the best of his ability Colonel Durand, however, retreated to Schore After the outbreak at Mhow and Indore the Maharaja did his utmost to assist in maintaining order His mutinous troops flocked to the palace and demanded the surrender of the native Christians to whom he had given asylum, but he did not listen to their demands He sent out detachments to bring in and secure wounded Europeans and secured what was left of the Indore treasure, and gave Captain Hungerford, who was commander at Mhow, all the assistance in his power. "So efficiently in a word did he cooperate with Hungerford that the latter found himself able to re-establish postal and telegraphic communication and to restore order in Mhow and the neighbouring districts"

All this assistance, loyally rendered by Holkar, during a most anxious period of British rule in India, was warmly,

acknowledged on behalf of the British Government by the then Viceroy, Lord Canning, at a Darbar which was specially held for the purpose at Jubbulpur in 1860. The restrictions imposed on the Maharaja by the *Kharita* of 1844 were removed by the Royal Proclamation of 1858. He was invested with the G.C.S.I. in 1861 and in 1862 he was granted a *sanad* guaranteeing to himself and his successors, the right to adopt on failure of male heirs. In 1863 a sum of over 3 lakhs of rupees was paid to Holkar as compensation for expenses incurred in raising a body of troops in place of the Mahidpur contingent, who had mutinied. Prior to 1857 Holkar contributed Rs. 1,11,214 to the upkeep of the Mahidpur Contingent and Rs. 7,862 to the Malwa Bhil Corps. The former corps had mutinied and was declared extinct, while the latter was re-organised. In 1865 as one means of rewarding his services in 1857 the contribution was capitalised for a payment of 23.8 lakhs.

In 1864 Holkar agreed to cede, free of charge, all lands required for railway construction; to compensate owners for land and buildings taken up by the line and to give full civil and criminal jurisdiction over this land to the British Government. In 1865 he had a settlement carried out, which, though it caused much discontent at the time, proved beneficial in the end. The State also resumed considerable land belonging to the feudatory *Thakurs* after due enquiry. In 1869 he contributed a crore of rupees towards the construction of the Khandwa Indore line which is known as the Holkar State Railway.

In order to make the Holkar dominions more compact, various exchanges of territory were affected between 1861 and 1868, the districts of Satwas in Nemawar, of Barwaha, Dharangaon, Kasrawad and Mandleshwar in Nimar, being exchanged for lands held in the Deccan, United Provinces and elsewhere. From 1864-1878 the Maharaja had disputed the interpretation of the sixth article of the Treaty of Mandasor by which he claimed certain territories in and south of the Satpura range. A boundary commission demarcated a line in 1864 which was not acceptable to the Maharaja. After a further full and complete enquiry some 360 sq. miles of territory was made over to him in 1878 and the case was treated as being finally closed.

Till 1870 the State used to manufacture arms at its own arsenal. The Maharaja was advised by the Govern-

ment of India to close the arsenal as it was contended that the manufacture of arms at Indore was not necessary for the purpose of internal security. In 1872 the arsenal at Indore was closed on the understanding that armament, in accordance with the requirements of the State, would be supplied by the British Government. A Postal convention was effected in 1878 with the British Government in order to facilitate the interchange of correspondence between the Imperial Post and the Indore State Post. Sir T. Madhava Rao, K.C.S.I., was appointed Minister in 1872. All ordinary business was made over to him for disposal. The Maharaja, however, retained the land-revenue department under his own control, in which he had always taken a deep interest. A salt convention was effected with the Government of India in 1880, in terms of which the Maharaja agreed to abolish the duty which was levied on salt passing through his territories, on condition of his receiving 45,000 mds of salt annually from the British Government, to be delivered by them at Indore on payment of Rs 2½/- per maund. Later, on 12th December 1883, a supplementary agreement was concluded under which the State has been receiving a fixed payment of Rs 61,875/- a year in lieu of the original payment in kind.

Lord Northbrook visited Indore in November 1872, and the Prince of Wales in March 1876. The Maharaja attended the Delhi Assemblage when he was raised to the dignity of the Counsellor of the Empress, while his personal salute was increased from 19 to 21 guns. Tukoji Rao II died on the 17th June 1886 and was succeeded by his eldest son Shivaji Rao.

Tukoji Rao was an able administrator. By his close supervision and constant vigilance he succeeded in reforming the working of the various departments of the State. Peace and prosperity prevailed throughout his territories during his reign save for the unfortunate disturbances during the period of the Indian Mutiny. His relations with the Government of India continued to be the most cordial. He always stood up for the rights of the members of his own order, and whenever consulted by the Government of India on many an intricate point, his counsel was always given the respect that was due to it as coming from a prince of mature experience and ripe judgment.

Shivaji Rao
1886-1903.

The first administrative act to signalise the accession of Mnharaja Shivaji Rao to the *gaddi* was the abolition of all transit duties throughout the State. The Maharaja visited England and attended the Jubilee of Her Majesty the Queen Empress, when he was created a Knight Grand Commander of the Star of India. A college for imparting higher education in Arts and Science was founded at Indore. Between 1891 and 1895, railway communications in the State were extended by the construction of the Godhra, Rutlam and the Bhopal-Ujjain Sections, the State having provided lands free of cost for all sections traversing Holkar territories.

His administration, however, was not considered to be a success, and the Government of India appointed a separate political officer called the Resident in 1899. The conversion of the coinage was carried out in 1902. The Maharaja attended the Delhi Durbar in 1903. He abdicated in favour of his son on the 31st January 1903. Maharaja Shivaji Rao retained his titles and resided at Barwaha. He died in 1908.

Tukoji Rao III
1903-26.

Born on 26th November 1890, Maharaja Tukoji Rao III was only twelve years of age when he succeeded to the *gaddi*. The then existing State Council, presided over by Mushir-ud-Dowlah Rai Bahadur Nanak Chand, C.S.I., C.I.E., the State Minister, was transformed into a Council of Regency to administer the State, under the general supervision of the Resident, until the young ruler came of age. The minority administration continued till 1911; and during this period all the departments of the State were reorganised and a number of reforms were introduced. Dispensaries, law courts and various other buildings of public utility were constructed at a cost of Rs. 53,13,503; two hundred and eighty one miles of metalled roads were added at a cost of about Rs. 45,24,853 and a little over a lakh of rupees were spent on the construction of tanks and wells. The survey of the State lands and first regular settlement of land revenue were also made during the minority of the ruler.

The young Maharaja was first educated at the Daly College, Indore, and he subsequently proceeded to the Mayo College, Ajmer, from where he obtained his diploma in 1908. The young Mnharaja had the privilege of welcoming Their Royal Highnesses the Prince and Princess of

Wales in his capital in 1905. He proceeded to England in 1910 and attended the coronation of His Majesty the King Emperor in 1911. The Maharaja was invested with ruling powers on 6th November 1911.

The Maharaja again went to England in December 1912, and returned to India in the middle of 1913. On the outbreak of the Great War in 1914, he unreservedly placed all his resources at the disposal of the British Government. The Holkar State Transport and Escort were on active service in the various theatres of the war, and all the expenses of these units, when on active service, were defrayed by the State. Contributions amounting to 26 lakhs of rupees were made for various war purposes; and 50 lakhs of rupees were subscribed towards the War loan. His Excellency the Viceroy was pleased to acknowledge "the staunch support and substantial aid rendered by the Indore State during the whole period of the War."

Their Excellencies Lord and Lady Chelmsford visited Indore in 1918, and His Excellency the Viceroy opened the new buildings of the Maharaja Shivaji Rao High School. On 31st October 1916, the post of a separate Resident attached to the Holkar State was abolished, and the State came to be in direct relationship with the Agent to the Governor General in Central India. In 1918 a severe influenza epidemic swept over the State claiming a very large toll from amongst the population. The Maharaja paid his third visit to England in 1921. In February 1922 he welcomed His Royal Highness the Prince of Wales at Indore. In 1925 he sanctioned the compulsory Primary Education Scheme. His daughter Princess Snehlata Raje died at the close of the year 1925 as a result of burns sustained while amusing herself with fire-works. He abdicated on February 26, 1926, in favour of his minor son Prince Yeshwant Rao Holkar.

Yeshwant Rao II Born on September 6, 1908, Maharaja Yeshwant Rao
1926. Holkar II, ascended the *gaddi* on the 26th of February 1926.

The young Maharaja proceeded to England to complete his education at the University of Oxford in 1926. Dr. Hardy was appointed his guardian and tutor. The Cabinet of the State, presided over by the Prime Minister

Ait-mad-ud-dowlah Rai Bahadur S M Bapna, and the Prime Minister were charged with the function of carrying on the administration of the State, under the supervision and with the advice of the Hon'ble the Agent to the Governor General in Central India. Various reforms were introduced during the period of the minority regime. The Police, the Judicial, the Forest, the Customs and all other departments were reorganised. Salaries of officials in every department were revised, improved and graded to ensure increased efficiency in the working of the various departments of the State. The second regular settlement was carried out on an economic basis. A number of legislative measures were passed, covering a very wide field and relating to various important subjects of social and public welfare. The Rural Development Department was created by the amalgamation of the Departments of Agriculture and Co-operative Societies as a first step towards the co-ordination of the activities of the various departments of the State formed to promote the economic prosperity of the people in the rural areas. A department of Public Health and Sanitation was also created and was placed in charge of a Director. A number of new District Municipalities and *Panchayats* were established. The M A, and L L B, Classes were opened in the Holkar College and a Museum was organised in the City of Indore. Several new schools and dispensaries were opened and a number of useful buildings and institutions were added. Markets were opened at several important centres in the State. An up-to-date Electric Power House, designed to supply alternating current was constructed at a cost of a little over twelve lakhs of rupees. A Water Works and a Drainage Scheme for the Indore City were sanctioned. The cost of the schemes was estimated at about sixty lakhs of rupees and the works would take over five years to be completed.

Maharaja Yeshwant Rao Holkar returned to his capital on the 12th November 1929

Her Highness Maharani Sanyogita Bai Holkar, who was married to His Highness in 1924, proceeded to Europe with His Highness the Ex Maharajah on the 26th March 1926. Her Highness went over to England accompanied by Mrs Hardy in November 1926 and joined a school in the

hills of Derbyshire, where she remained up to the end of March 1927. Later on, as it was considered advisable to take her to a milder and a sunnier climate, she was admitted into a school at Eastbourne. Her Highness did not return to India with His Highness the Maharajah, but continued her stay in England for her studies with Mrs Hardy as her guardian.

On his return to Indore, His Highness the Maharajah went through an exhaustive course of administrative training carefully planned out by and under the guidance of Mr C. U. Wills, CIE, a retired Commissioner of the Central Provinces. Accompanied by Mr. Wills, His Highness toured all the five districts of the State acquainting himself with the economic condition of his subjects, their customs and usages, the system of administration and the details of land revenue system and agriculture. His Highness also had the benefit of going through a special extended course in improved and scientific agriculture under the guidance of Mr A. Howard, CIE, the Director of the Institute Plant Industry at Indore. At Indore itself the working and the constitution of all the Departments in the State were explained to His Highness by the Prime Minister, Departmental Ministers and other Heads of Departments. He for successive days watched the trial of a murder case in the Indore Sessions Court and also sat with the judges of the High Court for a number of days carefully watching the proceedings of the Court in all its details. He also attended a number of meetings of the State Cabinet and closely witnessed the manner in which business was disposed of by the highest Executive Body of the State.

His Highness Maharajadhiraj Raj Rajeshwar Shri Sawai Yeshwant Rao Holkar Bahadur was invested with full ruling powers on the 9th May 1930. At an open Darbar held in the King Edward Hall, the Hon'ble Lieut.-Col R. J. W. Heale, CIE, the Agent to the Governor-General in Central India, presented His Highness with the Viceroy's Kharita. After the Hon'ble the A. G. G. had offered his personal felicitations to His Highness on the memorable occasion of his being invested with full ruling powers, His Highness the Maharajah delivered his speech in the course of which he announced his decision of limiting his Civil List to 11 per cent of the income of the State. His Highness was also graciously pleased to announce the remission of all arrears of revenue and cesses amounting to 13 lacs of rupees up to the period of the last settlement.

One of the first acts of His Highness' rule after the assumption of full ruling powers was to sanction the continuance of the State Cabinet that had successfully carried on the administration of the State during the period of his minority.

BARWAHA—The Ranas of Barwaha trace their origin to the Tomar clan of Rajputs who once held away over Delhi. Thereafter they seem to have come to Malwa and subsequently settled round Barwaha before the Maratha conquest. Thereafter they came under British rule but were ultimately transferred to the suzerainty of the Holkars under the terms of the exchange of territory between 1861 and 1872. They are now divided into two families. One of these is at present represented by Rana Dongar Singh (born 1900 A.D.) who holds ten villages subject to payment of quit-rent amounting to Rs 950/- (British coin) to the Holkar State. He succeeded his father in 1914.

The other family is represented by Bhawan Singh who, besides holding some *zirat* lands, holds 2 villages with an annual income of about Rs 2,560/- and pays Rs 258/- as Tanka to this State.

SARDAR BHAO SAHEB HOLKAR—This family traces its descent from Paraji Rao Holkar, the younger brother of Maharaja Tukoji Rao Holkar II, before his adoption into the Ruling House. After the latter assumed ruling powers, he granted one half of the village of Ambachandan in Mhow *pargana*, to this family, in perpetual *jagir* for their maintenance. The other half similarly he gave to Sir Kashi Rao Dada Saheb Holkar, elder brother of Maharaja Tukoji Rao II. Bhau Saheb Holkar, the last recognised representative of his family, having died without issue in 1918, his *jagir*, yielding an income of Rs 6,000/- a year, is at present being managed by the State Court of Wards, pending Government decision regarding the adoption of an heir.

BHUSKUTE—Sardar Ramchandra Rao Bhuskute is the present holder of the hereditary *jagir* of 8 villages in the Holkar State, originally granted to his ancestor of the same name, along with the *watans* of *Sar Mandlor* of Bijagarh by the Peshwa and Holkar in 1761 A.D. The annual income of this *jagir* is now about Rs 10,000/-. Sardar Bhuskute also holds *jagirs* from the British Government in the Central Provinces where he exercises magisterial powers conferred on him for life. His father, Rao Bahadur Balwant Rao Govind Rao Bhuskute, was

also an Honorary Extra Assistant Commissioner and Magistrate in the Central Provinces and a Member of the Governor General's Legislative Council for some time

BOLIA—The Bolia family is descended from Vithoji Bolia (an officer of Peshwa Bajī Rao) who came into prominence as a Subha of the Holkars early in the 18th century Vithoji's first connection with Malwa was in 1725 when he was deputed to Jhabua to collect the arrears of *Tanka* due from that Chief Subsequently, Govind Rao Bolia of this house became a *saranjami jagirdar* of Maharaja Holkar and received lands in Malwa His grandson, also called Govind Rao, married Bhima Bai, daughter of Maharaja Yashwant Rao Holkar I, the *pargana* of Kunch in Bundelkhand being granted to her as a *jagir* Afterwards under the Treaty of 1805 with the British Government, Maharaja Yashwant Rao Holkar I renounced all claims to the district of Kunch The British Government however assigned it in *jagir* to Bhima Bai after whose death in 1858 Kunch reverted to the British Government Bhima Bai's son Chinnaji Rao having predeceased her, his son Govind Rao was assigned by the British Government an annuity of Rs 20,000 for life for the support of the old retainers of the family Later on, the annuity was resumed and the retainers were given pensions for life by the British Government Chinnaji Rao is still remembered for the bridge he constructed over the river in Indore City His son Govind Rao, who had married Princess Sita Bai, daughter of Maharaja Tukoji Rao II, is well known for the dam built by him on the Khan river in the Indore Residency After Govind Rao's death in 1895, his widow adopted the present representative of the family, Sardar Narayan Rao Bolia, (Born 1889), who was a companion to Maharaja Tukoji Rao Holkar III at the Mayo College, Ajmere In 1905 he married Princess Sundara Bai (who died in 1906), daughter of Maharaja Shuvaji Rao He visited England in 1911, 1913 and 1927-28 and holds the Coronation Medal In 1920 His Highness the Maharaja conferred on him the personal title of Viqar ul-Umara and also made him a Huzur Privy Councillor in 1922 He is the first Sardar in the State

CHANDRAWATS—The Chandrawat family of Rampura, the head of which carries the title of Dewan, is an offshoot of the ruling family of Udaipur and belongs to

the Harsingot sept of their clan. They trace their descent from Chandra, a son of one of the Ranas of Chitor, before its conquest by Alauddin. They hold a large estate in the south of Rampura and its *Jagir* of 21 villages was granted through *sanads* issued by Malhar Rao I and Tukoji Rao I. To this was added one village by Maharaja Malhar Rao II in 1822 and two more villages were granted by Maharaja Tukoji Rao II. They pay 7 per cent of the revenue to the Holkar Government in addition to *sardeshmukhi* and *bhet*.

The last holder, Dewan Khuman Singh, died in December 1927 and no successor has yet been recognized.

DAHI.—The Jagirdar of Dahi is a Solanki Rajput. Ha holds 38 villages with an income of about Rs. 30,000/- a year. Ha has to pay *tanka* and *sardeshmukhi* at 7 per cent. to His Highness' Government. The present representative of the family is Raje Ganpat Singh who has 4 sons, the eldest being Umed Singh who was born in 1896.

There is another branch of this house called Dharamrai, which holds 12 villages with an income of about Rs. 7,800/- a year and pays *tanka* and *Sardeshmukhi* at 7 per cent. on the revenue. The present head of this family is Raje Gopal Singh.

DUBE.—A family of Kanyakubja Brahmmins, originally hailing from Cawnpore district in the U.P., that first came into prominence in the State in the time of Maharaja Tukoji Rao II, who appointed Bhawani Singh Duba as *Sar* Nobat (Commander-in-Chief of the State forces). He also worked for some time as Minister and was succeeded in that office by Sir T. Madhav Rao in 1872. For his distinguished services to the State during and after the Mutiny, he was, in 1852, granted in *jagir* the village of Mothla (*pargana* Depalpur) to which *inam* lands both in (*pargana* Sawar and in Indora *kasba* were subsequently added. All these yield at present an aggregate income of nearly Rs. 4,500/- a year. Bhawani Singh was succeeded by his son Durga Prasad Dube who also rose to be the Commander-in-Chief of the State forces. Durga Prasad died in 1921 and his son Surendra Nath Dube M.A. (Born 29th December 1901) now holds the *jagir* and represents the family in the service of the State. Ha has a son named Sharat Chandra Dube (Born 1922).

also an Honorary Extra Assistant Commissioner and Magistrate in the Central Provinces and a Member of the Governor General's Legislative Council for some time.

BOLIA—The Bolia family is descended from Vithoji Bolia (an officer of Peshwa Baji Rao) who came into prominence as a Subha of the Holkars early in the 18th century. Vithoji's first connection with Malwa was in 1725 when he was deputed to Jhabua to collect the arrears of *Tanka* due from that Chief. Subsequently, Govind Rao Bolia of this house became a *saranjami jagirdar* of Maharaja Holkar and received lands in Malwa. His grandson, also called Govind Rao, married Bhima Bai, daughter of Maharaja Yashwant Rao Holkar I, the *pargana* of Kunch in Bundelkhand being granted to her as a *jagir*. Afterwards under the Treaty of 1805 with the British Government, Maharaja Yashwant Rao Holkar I renounced all claims to the district of Kunch. The British Government however assigned it in *jagir* to Bhima Bai after whose death in 1858 Kunch reverted to the British Government. Bhima Bai's son Chimsaji Rao having predeceased her, his son Govind Rao was assigned by the British Government an annuity of Rs. 20,000/- for life for the support of the old retainers of the family. Later on, the annuity was resumed and the retainers were given pensions for life by the British Government. Chimsaji Rao is still remembered for the bridge he constructed over the river in Indore City. His son Govind Rao, who had married Princess Sita Bai, daughter of Maharaja Tukoji Rao II, is well known for the dam built by him on the Khan river in the Indore Residency. After Govind Rao's death in 1895, his widow adopted the present representative of the family, Sardar Narayan Rao Bolia, (Born 1889), who was a companion to Maharaja Tukoji Rao Holkar III at the Mayo College, Ajmere. In 1905 he married Princess Sundara Bai (who died in 1906), daughter of Maharaja Shivaji Rao. He visited England in 1911, 1913 and 1927-28 and holds the Coronation Medal. In 1920 His Highness the Maharaja conferred on him the personal title of Vigar-ul-Umara and also made him a Huzur Privy Councillor in 1922. He is the first Sardar in the State.

CHANDRAWATS.—The Chandrawat family of Ram-pura, the head of which carries the title of Dewan, is an offshoot of the ruling family of Udaipur and belongs to

the Harsingot sept of their clan. They trace their descent from Chandra, a son of one of the Ranas of Chitor, before its conquest by Alauddin. They hold a large estate in the south of Rampura and its *Jagir* of 21 villages was granted through *sanads* issued by Malhar Rao I and Tukoji Rao I. To this was added one village by Maharaja Malhar Rao II in 1822 and two more villages were granted by Maharaja Tukoji Rao II. They pay 7 per cent of the revenue to the Holkar Government in addition to *sardeshmukhi* and *bhet*.

The last holder, Dewan Khuman Singh, died in December 1927 and no successor has yet been recognized.

DAHI.—The Jagirdar of Dahi is a Solanki Rajput. He holds 38 villages with an income of about Rs. 30,000/- a year. He has to pay *tanka* and *sardeshmukhi* at 7 per cent. to His Highness' Government. The present representative of the family is Raje Ganpat Singh who has 4 sons, the eldest being Umed Singh who was born in 1896.

There is another branch of this house called Dharamrai, which holds 12 villages with an income of about Rs. 7,800/- a year and pays *tanka* and *Sardeshmukhi* at 7 per cent. on the revenue. The present head of this family is Raje Gopal Singh.

DUBE.—A family of Kanyakubja Brahmins, originally hailing from Cawnpore district in the U.P., that first came into prominence in the State in the time of Maharaja Tukoji Rao II, who appointed Bhawani Singh Dube as Sar Nobat (Commander-in-Chief of the State forces). He also worked for some time as Minister and was succeeded in that office by Sir T. Madhav Rao in 1872. For his distinguished services to the State during and after the Mutiny, he was, in 1852, granted in *jagir* the village of Mothla (*pargana* Depalpur) to which *inam* lands both in (*pargana* Sawer and in Indore *kasba* were subsequently added. All these yield at present an aggregate income of nearly Rs. 4,500/- a year. Bhawani Singh was succeeded by his son Durga Prasad Dube who also rose to be the Commander-in-Chief of the State forces. Durga Prasad died in 1921 and his son Surendra Nath Dube M.A. (Born 29th December 1901) now holds the *jagir* and represents the family in the service of the State. He has a son named Sharat Chandra Dube (Born 1922).

HIRAPUR.—The Thakur of Hirapur is a Korku by caste. He holds the village of Hirapur on *istmurari* tenure from the Holkar State, the holding being secured to his family by British guarantee.

He has a similar guarantee, negotiated in 1819, for cash payments from Holkar, Sindia, Bhopal and Dhar. The present tankedar, Rao Jaswant Singh (born June 21, 1891), succeeded his father in December 1900 as a minor and was placed in charge of his estate in 1914 after having been educated at the Daly College and having undergone a course of practical training under the Director of Land Records in the Holkar State.

The title of "Rao" was conferred on him by His Highness Maharaja Tukoji Rao Holkar III in the year 1920.

RAJYA BHUSHAN RAI BAHADUR, SIR HUKUMCHAND KASLIWAL, KNIGHT.—This family of Digambar Jain Khandelwals, of which Sir Hukumchand is the present local head, has been carrying on banking and opium business for more than a century. Sir Hukumchand was born in 1875. In 1909 he made large profits in the opium business with the Government of India. After this he took to cotton trade and is at present the managing agent and the principal share-holder of two cotton, spinning and weaving mills at Indore. He also owns jute mills and iron and steel works in Calcutta. In 1887 the family was given *poshak* worth Rs. 5,000]—along with a *parwana* of good-will and pleasure by Maharaja Shivaji Rao Holkar. He was granted the title of Rajya Bhushan and a seat among the first class *sardars* of the State in 1922. He is the Sarpanch of the Board of the Gyara Panchas of Indore and was a member of the Indore Legislative Committee. There are several charitable institutions founded and maintained by him at his own expenses at Indore and elsewhere. He gives very large amounts in charity and has done a great deal to promote the cause of Jain education and in giving medical relief according to the Indian system. During the Great War he was the only subject of an Indian State to have contributed so much as one crore of rupees to the War Loan of 1917-18. In recognition of his various services he was made a 'Rai Bahadur' in 1915 and was knighted in 1918. He has one son named Raj Kumar Singh and four daughters. He also had a cousin

Rai Bahadur Kasturchand (who died in January 1930). His other cousin, the late Rai Bahadur Seth Kalyanmal, is represented by his adopted son Hiralal who has recently been made Rai Bahadur.

ZAMINDAR OF INDORE.—The hereditary *zamin-dars* of Indore, who are Shrigaud Brahmins, were the indigenous landholders before the arrival of the Marathas in Málwa. Rao Nandlal was *zamindar* when the Marathas first entered Málwa and was instrumental in piloting them into the country through the Vindhyan passes.

The present representative is Rao Chatrakaran (born 1871 A.D.) who holds in *jagir* the villages of Kellod, Akvi and Hingona and other *inam* lands near Indore. His total income is about Rs. 57,000/- a year. He was given the title of "Rao Raja" by His Highness Maharaja Tukoji Rao Holkar III in November 1921. He has a son Rao Nilhalkaran, born in 1923.

JADHAV—This family hails from the Konkan. The founder was Raghoji Jadhav, whose wife Sundarabai was in charge of Maharaja Tukoji Rao III during his infancy. Subsequently, her two sons, Balkrishna and Atmaram, were also appointed in the State, the former as Guardian and the latter as Physician to the aforesaid Prince. For their meritorious services, Sundarabai and her two sons were granted by Maharaja Shivaji Rao, in 1895, the village of Lasurdiya Anant (in Indore *pargana*) in *jagir*, which continues in the family to this day.

Captain Viswas Rao Jadhav, the youngest son of the aforesaid Balkrishna Rao, was on the personal staff of Maharaja Tukoji Rao III and accompanied him to England in 1910, where he received the London Coronation medal. Maharaja Tukoji Rao appointed him as one of his A.D.C.'s and granted him in 1920, in *jagir*, the two villages of Dhulet and Arnia (*pargana* Indore) yielding an annual income of Rs. 5,000/-. The titles of "Musahib-i-Khas Bahadur" and "Wafadar-i-Dowlat" were also conferred on him.

Another member of this family, an elder brother of Captain V. B. Jadhav, Captain R. B. Jadhav, was also an A.D.C. to His Highness Maharaja Tukoji Rao III. The titles of Muntazim Bahadur and Wafadar-i-Dowlat were

conferred on him. He is at present working as a member of the Jawahirkhana Committee.

KADAM BANDE—This is an old distinguished family which has played an important part in history. Sardar Kantaji Kadam Bande rose into great prominence during the time of Shahu Chhatrapati who married his daughter Gajra Bai to Malhar Rao Kadam Bande, the son of Kanthaji's elder brother Baghoji Kadam Bande. It was Kanthaji Kadam Bande in whose service Malhar Rao I began his career as a soldier, and it was on his recommendation that Malhar Rao came to be attached to the Peshwa's army. To show his continued gratitude to the Bande family, Malhar Rao Holkar adopted their banner as his own, and the same has continued to be Holkar's flag ever since. During Ahilya Bai's reign Bhagwant Rao Kadam Bande fought by the side of Tukoji Rao Holkar I at the battles of Dig and Bharatpur. His great grandson Balwant Rao Kadam Bande enjoyed the esteem of Maharaja Tukoji Rao II. In 1886 Maharaja Shivaji Rao Holkar conferred 201 *bighas* of *inam* land on the latter, in the villages of Piplya, Rao and Chitawad all in *pargana* Indore.

The Bandes are first class *sardars* in the Holkar State and are connected by marriage ties to the ruling families of Baroda, Sawantwadi and Dhar.

The present representative of the family is Sardar Bhagwant Rao Kadam Bande (Born 1904).

KARAUNDIA—The Thakur of Karaundia is a Khichi Chauhan Rajput. He holds the village of Karaundia on rent from the Holkar State and has also other sources of income from other States. The revenue of Karaundia is about Rs. 8,000/- a year.

The present representative of the family is Thakur Lachman Singh (born in 1900) who succeeded to the estate in 1907. He has a son named Kanaksingh who is of tender age.

KHASGI DEWAN—This is a family of Konkanastha Chitpawan Brahmins hailing from Ratnagiri District in the Deccan, its founder Raghunath Krishna Ganu, having come to these parts as a *bargir* with Malhar Rao Holkar I.

His son Govind Raghunath Ganu was appointed by Ahilyabai, as Dewan of her Khasgi Estates. In 1776 he was granted the village of Bangarda, yielding Rs. 5,151/- a year in hereditary *jagir* for the support of his family, together with certain *inam* lands in Maheshwar, besides a cash allowance for himself. About the year 1790, he was succeeded in his post by his son Gopal Rao Baba who was a contemporary of Tatyajog. Gopal Rao was one of the three members who carried on the administration of the State during the minority of Maharaja Tukoji Rao II. Some *inam* lands in *mouza* Gadrakhedi near Indore, were granted to him in recognition of his services.

The Khasgi Dewanship all along remained with the family till the amalgamation of Khasgi with Daulat accounts in 1904, after which the Khasgi Dewan has been put on to other work in addition to his hereditary duties. The original *jagir* village of Bangardia, however, was, in 1900, resumed by the State and in lieu thereof the village of Sanawadya, in *pargana* Indore, was granted to the family and is still held by them. Narayan Rao Govind B.A., LL.B., is the present representative of the family.

Kibe.—The Kibes are a family of Karhada Brahmins of the Deccan. With the rising importance of Maheshwar under Ahilya Bai, the two brothers, Balaji and Vithal Mahadeo Kibe, took service there with Hari Sadashiva Jog, a local banker, adopting the *alias* of 'Jog' (the surname of their master). Vithal Mahadeo, thereafter known as Tantya Jog, was the founder of the family. In course of time, he started independent banking business of his own which, with its numerous branches all over the country, is said to have earned for the family the distinctive appellation of the "Rothschilds of Central India." The firm of Ganeshdas Kishnaji, as it was called, held, until some years ago, the position of *chaudhari* among *shroffs* in the Bombay money-market.

Tatyajog was the State's representative in concluding the Treaty of Mandsore in 1818. Lord Hastings wrote of him:—

"The good sense and experience of Tantia Jog, into whose hands the entire administration fell, have seconded my views; and I have every reason to be satisfied with the conduct of the Court of Holkar since the signature of the treaty."

The Maharaja granted him a *jagir* of Rao and Banadia villages worth Rs. 20,000 a year. He was also granted by the Kotah State two villages yielding about Rs. 6,000. He died in 1826, and was succeeded by his daughter's son, Ganpat Rao, *alias* Daji Sahib. The latter died in 1866 and left three sons, of whom the eldest was Rao Sahib Vinayak Rao Kibe, who died in 1885.

Rao Saheb Vinayak Rao's son, Dewan-i-Khas Bahadur, Sardar Madhav Rao Vinayak Kibe, Rao Bahadur (Born April 4, 1877), is the present *tikayat* and representative of the senior branch of the family. He was educated at the Daly College Indore, and the Muir Central College at Allahabad, from where he took his M.A. Degree. He was granted the title of Rao Bahadur in 1912. After serving as Honorary Attache to the Governor General's Agent in Central India and as a magistrate, he was for some time Minister of Dewas, Junior Branch. He became Huzur Secretary to His Highness the Maharaja Tukoji Rao Holkar III in February 1915. In 1916 he was appointed as Excise Minister, and, in 1925, General Minister. In 1926 he became Deputy Prime Minister and Home Minister. He is a Huzur Privy Councillor, His eldest son, Sharat Kumar, was born in 1904.

Daji Saheb's other son was Mukund Rao whose branch is now represented by his adopted son Ramchandra Rao Kibe, B.A., LL.B., who is in the service of the State as an Amin.

KOTHARI.—The Kothari family is one of long standing. They claim their descent from one Raja Nanu Dev who is said to have ruled over Mandodar (Mandor) in Rajputana. Gangaramji Kothari, a member of this family rendered good Military service under Tukoji Rao I and Yeshwant Rao Holkar I. During the Mutiny his successors rendered valuable services.

There are now two branches of this family (in the Holkar State). One of them is represented by Sardar Rao Sheockand Kothari (Born 1883 A.D., adopted 1900 A.D.) who holds the villages of Saguriya and Piplya Kheda (*pergana* Garoth) in *jagir* and Khajuria Runda on *istmumar* tenure (all yielding about Rs. 10,000 per annum), along with other *inam* lands and cash allowances etc.,

and pays to the State Rs. 1,703-6-9 per annum on account of *tankas* and other dues. Rao Sheochand Kothari has one son and three daughters.

The other branch represented by Muntazim-i-Khas Bahadur Hirachand Kothari, Rai Bahadur, holds in *jagir* the village Basnya (*pargana* Rampura) yielding Rs. 1,017/- per annum and some *inam* lands in Rampura Kasba. He rose from subordinate service to be Revenue Minister and Member of the State Cabinet and held the portfolios of the Revenue and Finance Departments for some years till he retired in 1923. He was for some time re-employed on special work after his retirement. His son Mr. Santokchand works as an Amin in the Revenue Department.

LALGARH—The Dewan of Lalgah is a Chauhan Rajput. His estate, which consists of 3 villages in the Holkar State and 2 in Gwalior, besides *tankas* from both these States and from Dewas, was guaranteed under *sanads* granted at the time of the British Settlement of Malwa. The total revenue is about Rs. 18,000/- a year.

The present representative of the family is Dewan Jaswant Singh (born 1897) who was educated at the Daly Collega and succeeded to the estate in 1911. He has 2 sons named Dula Singh and Ran Bahadur Singh.

SARDAR MALHAR RAO HOLKAR.—The founder of the family was Buaji Bua Holkar. He held the village of Neuguradya in *jagir*. As the old *sanad* was lost a fresh *sanad* for the village was granted in 1856. A great grandson of Buaji Bua Holkar came to be adopted into the Holkar House under the name of Tukoji Rao II in 1844. Another great-grandson of Buaji Bua Holkar, named Kashi Rao Dadaji Holkar, the elder brother (before adoption) of Maharaja Tukoji Rao II, came into prominence during that reign, and for his valuable services during and after the Mutiny received a *Khillat* and ornaments at the hands of Lord Canning in the Durbar held at Jabulpore in 1861 A.D. In 1875 he was also granted the insignia of the K.C.S.I. Maharaja Tukoji Rao II bestowed on him, at first in 1865, the village of Siwani (*pargana* Indore) with its *mazras*, and later on, in 1881, the villages of Badhiyahat, Fatalpani, Baroda Sindh and Bhagora (in Mhow *pargana*), all in *jagir*. The family also holds in *jagir*,

one half of village Ambnchandan (Mhow *pargana*), the other half having gone to the descendants of Paraji Rao, younger brother of Sir Kashi Rao. Sir Kashi Rao Dada's son Narayan Rao having predeceased him without issue in 1885, he adopted Ganpat Rao Bhaiya in 1894, who succeeded him in 1902. Ganpat Rao also having died in 1906 without any issue, the Council of Regency in 1907 sanctioned the adoption of Malhar Rao Holkar as heir to the *jagir*, which now yields an income of about Rs. 27,109|- per annum. Sardar Malhar Rao has two sons and one daughter, the eldest son named Pratap Singh having been born in 1922.

MULYE.—The Mulyes are Karhada Brahmins whose ancestor Ramchandra Hari Mulye, migrated here from the Konkan and entered the services of the Holkars in 1822. His grandson Vasudeva Mahadaji Mulye also served the State and rose to be the Second Judge of the Sadar Court in his time. For services rendered during the Mutiny he received hereditary *inam* land near Mhow Cantonment. His son Krishna Rao B.A., likewise held important posts in this State and elsewhere. For his services here he was granted the village of Pivdai in Indore Pargana (annual income 4,000|-) in hereditary *jagir* and later on a purse of Rs. 40,000|- and was made a C.I.E. For his services elsewhere he became a Rao Bahadur and received the Kaisar-i-Hind Medal (Second Class).

He died in 1912 and was succeeded by his son Rao Bahadur Vinayak Rao Mulye, B.A., who also served this State in various capacities. He has besides, held high posts in other States of Central India, in which latter connection he successively received the War Badge, the title of Rao Bahadur and the Kaisar-i-Hind Medal (First Class). He is at present employed as Settlement Commissioner in Bhopal. He has six sons, the eldest, Dinkar Rao having been born in 1900.

NAULANA.—The Thakur of Naulana is a Khichi Chauhan Rajput. From the village of Naulana and other sources he derives an income of about Rs. 6000|- per annum. The *tankas* which he receives from Holkar and Sindia are guaranteed by the British Government.

The present representative of the house is Thakur Pirthi Singh who was born in 1878 and succeeded to the

estate in 1884. He has a son named Krishna Singh who is of tender age.

PALSHIKAR—The Palshikar family was founded by Ramji Jadhao who entered the service of Malhar Rao Holkar I. His descendants continued in the service of the State and held several appointments, the highest being that of Naib Dewan. Later on, in 1838, Maharaja Hari Rao Holkar selected Narayan Rao Palshikar as his Dewan and that office has since continued in the family, though, for a long time, because of the changed system of administration introduced in the State, the office of Dewan has become more or less a sinecure. They held the village of Ajanda in *pargana* Depalpur in hereditary *jagir* and other *inam* lands, all together yielding an income of about Rs. 3,600/- a year, besides a cash allowance of Rs. 6,600/- per annum. The family also holds in the Deccan five villages in *jagir* granted to them by the Peshwas with an income of Rs. 16,650/- a year. The family estate is at present being managed by the State Court of Wards. Krishna Rao who was of an unsound mind, died only recently and has left behind him a son named Ram Rao.

PHADNIS—This is a family of *Deshastha* Brahmins. Raoji Mahadev *alias* Raoji Panth, accompanied Subhedar Malhar Rao to Maiwa and was even present at Panipat in 1761. Raoji Panth was made *Darakhdari* Phadnis by Subhedar Malhar Rao.

The last holder, Sadashiv Rao Ram Rao Phadnis, was born in 1887 and educated in the Daly College. He received training in accounts in the Central Provinces and served in the State Financial Department. He died in 1927 leaving a minor son named Ramchandra Rao (born in 1910). The family holds in *jagir* two villages Khajrani and Rajdhara yielding an income of Rs. 4,234/- and some cash allowances. They also hold two villages and some *inam* lands in the Ahmadnagar District in British India. The estate is under the State Court of Wards at present.

RAGHUNATH SINGH—Raghumath Singh is Sirwi by caste and is the present *jagirdar* of Pawarda Happa (*pargana* Sanwer), now yielding an income of Rs. 3,300/- a year. He is a grandson of Bakshi Khuman Singh (the original grantee who was a companion to Maharaja Tukoji Rao Holkar II and rose to be Sar Nobat of the State

Forces His work during the Mutiny earned the approbation of sir Robert Hamilton, the first Agent to the Governor General in Central India. In the Delhi Imperial Assemblage of 1877 Khuman Singh got a C S I and was Minister of the State from 1879-1884. Subsequently he was a member of the State Council from 1899-1902. He died in 1911 leaving behind him two sons, Fateh Singh and Balwant Singh. The former held various posts, the last one being that of Huzur Khajanchi. His son Raghunath Singh is an Assistant Accountant General. Bakshi Khuman Singh's second son Balwant Singh was at one time Adjutant General of the State Army. His son General Bhawan Singh, who represents another branch of the family, is now the Commander-in-Chief of the Holkar Army and a Member of the State Cabinet as also of the Huzur Privy Council. He was in active service in the Great War and received from the British Government in 1914-15 Bronze Star, the General Service and Victory Medals, and the title of "Sardar Bahadur". His gallant and distinguished services in the field were noticed in the despatches of the General Officers Commanding in Mesopotamia. The personal title of "Diler Jung" was conferred on him by His Highness Maharaja Tukoji Rao III.

RAJOR—This family belongs to the Rathor clan of Rajputs. They hold 4 villages in addition to the *watan* for *zamindari* granted in recognition of their services in improving the Rajor *pargana*. The head of the family has enjoyed the title of "Raja" from the time of the Moghal Emperors. The income of the estate is about Rs 11,936 a year.

The present representative of the family is Raja Ram Singh who was born in 1895. He was given the honour of "Tazim" in 1922. He has a son aged about 10 years.

MUNSHI RAMCHAND—According to the family account, this family were old residents of Delhi. Munshi Ramchand's great grand-father Munshi Suraj Bhan was Dewan to the Chief of Karnal. Munshi Suraj Bhan's son Rai Bahadur Munshi Umed Singh, after serving the British Government in various capacities was ultimately appointed tutor to Maharaja Tukoji Rao Holkar II. The latter honoured his preceptor by granting him in *Jagir* the villages of Gurota and Phulan, in the Deerpur *pargana*, yielding an annual income of over Rs 15,000, in hereditary

jagir and by bestowing on him the title of *Mashir ud-Dowlah* and other marks of distinction. The British Government further made him a *Rai Bahadur*. On his death in 1867, His Highness the Maharaja transferred the aforesaid title and distinctions to his son Nanakchand, and took him in to the State service, in which he gradually rose to be the Minister (Prime Minister) in 1895, a post that he occupied up to 1913, when he retired on pension. For his service to the State he received the *Kaisar-i-Hind* Gold Medal in 1900 the *CIE* in 1901 and the *CSI* in 1911. Maharaja Tukoji Rao III gave him a *khilat* of 40,000 at the time of his investiture. He died in 1920, and was succeeded by his elder son Munshi Ramchand (Born 1881) who is now Deputy State Treasurer. He has two sons Kishanchand and Shrivachand.

Another member of this family Muntazim-i-Khas Bahadur Shreeman Singh M.A. (Oxon) is the eldest son of the late Colonel Keshodas B.A., (the younger brother of Rai Nanakchand *CSI*, *CIE*) who was for some time Adjutant General of the Holkar State Forces. Born in 1886 Shreeman Singh graduated from Christ Church Oxford in 1909 and entered State service the same year as Private Secretary to the Minister. After serving for about six years in the Secretariat, he became Subba and District Magistrate of the Rampura Bhanpura District in 1915. Revenue Assistant in 1919 and Huzur Secretary in 1920. In February 1926 he was appointed as the General Minister. During his tenure of office as Huzur Secretary, he worked for some time as Foreign Minister and was twice made a member of a committee appointed by His Highness to carry on the duties of the Prime Minister. His Highness was graciously pleased to bestow on him the title of Muntazim-i-Khas Bahadur in 1920. He has three sons the eldest one Ranjeet Singh having been born in 1910.

RESHIMWALE—The founder of the family was one Sakharan Dhongde a Desnatha Brahmin, who after his father's death, while still a child, came to Maheshwar. In course of time he attracted Maharani Ahalya Bai's notice and she soon after placed him in charge of her silk business. It is on account of this that he came to be known as Reshimwale an appellation that still continues in the family, in place of their original surname Nigoskar. He had three grandsons of whom Rao Ramchandra Rao

Martand, *alias* Bhau Sahib, was the eldest Bhau Saheb was appointed companion to Maharaja Tukoji Rao II during the latter's minority, and the Maharaja, when he came into power, granted him the title of "Rao" and the village of Pawarda Dai and Machhukhedī in *pargana* Sanwer (income 5,000) in hereditary *jagir* in 1852. He became the first Minister to Maharaja Tukoji Rao II and rendered excellent services to the State during the Mutiny, and later on took a prominent part in his master's efforts towards the restoration of Dhar State by the British Government, for which he received from the Dhar State a *jagir* with an income of 6,000 per annum. He died in 1870, leaving behind a widow and two brothers in the service of the Holkar State. In 1917, with the sanction of Maharaja Tukoji Rao III, Rao Ramchandra Rao's widow adopted Gopal Rao, the second son of Govind Rao, her husband's youngest brother. This Gopal Rao is the present holder of the *jagir*. He is a B.A., and Bar at Law and is also in State service. Of the other two sons of Govind Rao, the eldest Krishna Rao, after having served the State in various capacities, retired on pension as Revenue Minister, and the other Keshav Rao, is at present the Minister in charge of the Revenue Department.

WAGH—The founder of the family, Santaji Vasuji Wagh, fought with Malhar Rao Holkar I in the third battle of Panipat (1761) and, in recognition of his services, was made the *saranyami jagirdar* of the Mahadpur Mahal in 1765, the whole district of Mahadpur being also placed under his sole management at the same time. And according to report it was the best managed among the Holkar's possessions, so much so, that by reason of their local influence the family came to be known in their district as the "Wagh Rajas". The *saranyami jagir* was, however, resumed in 1817 by Malhar Rao Holkar II. Later on for personal services rendered by the representative of the family at the time, Maharaja Hari Rao Holkar in 1834, granted him in *jagir*, the village of Sukadi in *pargana* Mahadpur, which still continues in their possession. The present representative of this family is Ram Rao Wagh who succeeded to the *jagir* by adoption in 1918.

WAGLE—This family of Goud Saraswat Brahmins was founded by Yashwant Rao Shivaji Wagle who was a servant of Mahadji Sindia, from whom he received a *jagir*.

He was put to death by Sarje Rao Ghatke and thus lost his lands. In 1802 his nephew Narayan Rao was reinstated in the *jagir*. In the Mutiny of 1857 his son Pandurang Rao, opposed the rebellious Thakur of Raghogarh (Dewas), who had set up his standard at Satwas, where the Wagle family lived and was taken prisoner by the Thakur and kept in custody till released by the British. He had 4 sons, viz., Narayan Rao, Krishna Rao, Mangesh Rao and Balwant Rao. Balwant Rao served this State from 1882 to 1918 and was Naib Dewan Khasgi and also a Member of the State Council. He received the title of Rao Bahadur from the British Government in 1905. The present representative of the family is Yashwant Rao Narayan, who has recently retired from the State service. Two other members of the family, viz.:—N. K. Wagle, B.A., Bar-at-Law and S. N. Wagle, are still in State service, the former as a Puisne Judge of the High Court, and the latter in the Revenue Department. Two other members, Messrs. G. M. Wagle, B.A., LL.B., and P. K. Wagle, are members of the local Bar. Mr. K. B. Wagle, B.A., LL.B., Bar-at-Law, the son of the late Rao Bahadur B. P. Wagle, is practising as a pleader in the Central Provinces. The family holds 4 villages in *jagir* in the Kataphod and Kannod *parganas* with an annual income of about Rs. 15,000.

Section III,—Population.

The earliest available record of the population of the State is to be found in the Memoirs of Sir John Malcolm. He made a tentative enumeration of the population of the whole of Central India, and estimated the then population of the State to be 5,25,314. Subsequent information in regard to the population of the State is to be found in the book entitled "The Chiefs of Central India" by A. Mackay, first Principal, Residency College, now known as Daly College, Indore. The principal details as given by him are as follows:—

Earlier Popu-
Estimates.

Year	Area in Sq. miles.	No. of Parganas.	No. of Villages.	Population.
1820	—	44	3,701	537,914
1854	—	44	2,142	576,204
1866-67	8,075	45	1 3,248	744,822
1878	—	34	5,453	738,512

The area given in one instance in the above table, can only be taken to be approximate, as no regular and complete survey of the State was made till then. The number of *parganas* appears fairly correct. The variations noticeable, may probably be attributed to the administrative changes which occurred from time to time. The variations in the number of villages, however, are very great, and it is very difficult to account for them at this distance of time. The number of villages, particularly that given for 1878, has, therefore, to be taken with some reserve. But there appears no reason to doubt the approximate correctness of the figures of population. The increase in population during the first thirty four years was gradual and was roughly 7 per cent. During the subsequent period, however, *viz.*, between 1854 and 1866-67, the increase was markedly more rapid, it was 29 per cent and is to be accounted for by the prosperity that followed in the wake of the establishment of peace and security after the Indian Mutiny of 1857. Between the years 1866-67 and 1878 the population registered a small decrease of nearly one per cent. This was due to the severe famine that occurred in 1878 and the wide spread distress that prevailed.

Census of 1881.

A regular census of British India was taken for the first time in 1872, but it was not extended to the Indian States during that year. The States, however, were not slow to realise the usefulness of a regular decennial census, and accordingly the first regular census of the States in Central India, synchronous with other States and Provinces in British India, was taken in 1881. A modified form of the schedule used in British India was adopted for the States. As the measure was introduced in the States for the first time, information was not demanded in detail and no attempt was made to enumerate the wild tribes, but an approximate estimate of their numbers was arrived at on the basis of the estimated numbers provided by their headmen. The population of the State in that year was 1,089,154 persons, giving a density of 114 persons to the square mile.

Census of 1891

The second decennial census took place in 1891. The enumerator's schedule and the procedure of enumeration continued to be the same as in 1881. There was no separate report on the census of the Indore State. The

Census Report for Central India, compiled by the Principal of the Residency College, Indore, was, however, sufficiently comprehensive. The population of the State was enumerated at 1,141,108, giving a density of 120 persons to the square mile.

It was in 1901 that a uniform schedule was adopted throughout the whole of India. The number of columns it contained was twelve and detailed information was collected under the following heads — (1) House number (2) Serial Number, (3) Name, (4) Religion, (5) Sex, (6) Unmarried, married or widowed, (7) Age, (8) Caste and sub-caste, race or tribe, (9) Principal occupation, (10) Subsidiary occupation, (11) Dependents, (12) Birth place, (13) Language used at home, (14) Literacy, (15) Knowledge of English, if any, and (16) Infirmities. The various tables for the State were prepared separately, and were compiled together in a book form, with an introductory note by the Superintendent of Census operations for Central India. This constituted the first census report of the State. The detailed comprehensive information provided the stimulus for the compilation of a State Gazetteer which was eventually published in 1907. Census of 1901.

The population of the State was enumerated as 904,815 in 1901 giving a density of 95 persons to the square mile. It registered a decrease of 20.8 per cent as compared with the population of the State in 1891. This unprecedented drop in population was due to the heavy mortality brought about by the severe famine that visited Malwa in 1899—1900 and the sickness which it brought in its train.

The fourth decennial census was in 1911. The enumerator's schedule employed during the year was the same as the one in 1901 and almost assumed a settled form. The information collected under some of the headings, however, was more detailed, and additional information, particularly in regard to industries not employing less than 20 persons, was collected. A regular census report of the State, containing twelve chapters, including all the tables was compiled by Major Luard, who intended it to serve as a model for such census reports in the future. Census of 1911.

The population of the State was enumerated as 1,052,557 making an increase of 16.3 per cent over that in

1901 and giving a density of 111 persons to the square mile. This abnormal increase represented the natural rebound of the population which followed the severe famines that occurred during the early part of the decade. Various other causes contributed to swell the number of the people in the State, the most prominent amongst them being the salutary effects on the economic well-being of the people exercised by the administrative reforms that were introduced during the decade.

Census of 1921.

The fifth decennial census was taken in 1921. The population of the State was enumerated as 1,151,578, marking an increase of 9.4 per cent over the population in 1911 and giving a density of 121 persons to the square mile.

Economic Characteristics of the Decade.

The decade between 1911-1921 was characterised by a series of unusual occurrences. A number of bad seasons coupled with the heavy toll of life taken by ravages of plague, cholera and influenza tended to bring down the population of the State. The effects produced by the Great War, which also took place within this decade, did not prove to be an unmixed evil. Prices of necessities of life soared high and, as is always the case, the wages also rose simultaneously; land values increased with the rise in the value of the crops; and owing to the marked decrease in foreign imports during the decade local industries, such as cotton weaving, came to enjoy unprecedented prosperity. Labour became more mobile; unskilled labour, whether paid in cash or kind, greatly improved its economic position; for the effect of the high prices on the labouring classes was more than compensated by the enormous rise in their wages. The high prices only adversely affected those with fixed incomes. Various ameliorative measures such as, medical relief, development of roads, the construction of irrigation works, encouragement of industries, and the spread of cooperative credit societies, initiated by His Highness' Government combined with a liberal land revenue policy pursued by it, helped to bring general peace and happiness, the beneficial effects of which were witnessed in the steady growth of the population of the State as a whole during the decade despite the adverse circumstances set forth above.

Year.	Population.	Variation.	Density to the square mile.
1881	1,089,154	...	114
1891	1,141,108	+ 4.7	120
1901	904,815	- 20.8	95
1911	1,052,557	+ 16.3	111
1921	1,151,578	+ 9.4	121

The density of the State as a whole was found to be 120.98 in 1921 or roughly 121 against 110.57 at the preceding census in 1911. This meant an increase of 10.41 or about 10 persons per square mile. That there are great internal variations in the density of the administrative units and natural divisions will be evident from the table given below:—

Natural Divisions	Area.	Population.	Density for the Natural Division.	District.	Density for each District.
Plateau.	4393.10	652,268	148	{ Indore Mahidpur Rampura- Bhanpura	235 137 95
Hilly.	5089	484,691	95	{ Pethward Nemawar Nimar	61 81 101
Low-lying	37	14,619	395	Alampur	395

A number of causes operate to bring about such wide variations in the density of population in the various parts of the State. The more important amongst them are, the character and configuration of the soil, rainfall, climatic conditions and the state of industrial development. Where the favourable elements are existent, the density is generally the highest, it being highest in the low-lying area of Alampur, less in the plateau and least in the hilly region.

It would thus appear that the population of the State in 1911 was 1,052,557 and that in 1921 was 1,151,578; thus the population as a whole registered an increase of

a little less than one lakh or 9.4 per cent. during the decade. This increase, however, does not merely represent the natural increase of population or the excess of births over deaths, but is composed of two important elements. The total increase in population comprises the excess of the number of persons born over the number of persons dead as also the excess of immigrants over emigrants. The following table gives the details of the population in 1911 and 1921:—

	1911.	1921.
Born and enumerated in the State ...	808,515	884,850
Number of emigrants ..	163,467	141,797
Natural population ...	972,002	1,026,647
Number of immigrants ...	244,042	266,723
Excess of immigrants over emigrants ...	80,555	124,931
Total population ...	1,052,557	1,151,578

whole and their effect upon the latter, they do not materially differ from the conditions that prevail in British India, that the birth rate during the decade 1911-1921 was higher than the birth-rate in the preceding decade, is also borne out by the fact that the number of children per 100 persons between the ages of 15 and 40 was 67 in 1921 against 62 in 1911.

Marriage, save in the case of educated classes and a few advanced sects or castes, is principally governed by custom, both amongst the Hindus and Mahomedans. Improvident marriages are more frequent amongst the lower than amongst the higher classes. Out of the total population, 552,674 or nearly 48 per cent, consisting of 2,80,967 males and 2,71,707 females were married and 146,602 were widowed of which 46,673, were widowers and 99,929 were widows. The age of marriage varies with the locality and with each community. The number of persons below five years of age who were married, was 3,105 in 1921 as against 3,654 in 1911 and the number of widowed below five years of age was 332 as against 1,232 in 1911. These figures clearly demonstrate that infant marriage and infant widowhood considerably declined during the decade. With the passage of the Child Marriage Prevention Act of 1918, in terms of which the minimum legal marriageable age for girls and boys is 12 and 14 respectively, below which it is deemed illegal for persons to marry, there seems little doubt that infant marriages and consequent infant widowhood have considerably decreased.

Marriage.

The usual age at which girls are generally married is between 12 and 14 amongst the Hindus, between 12 and 16 amongst the Jains, about 14 amongst Animists and between 12 and 14 amongst Musalmans. It would thus be evident that the age of marriage has been gradually rising, child marriages are being condemned by the growth of enlightened public opinion and have been banned by social legislation. Polygamy is rarely practised and polyandry is unknown. Widow re-marriage generally prevails amongst the lower classes. In recent years, however, owing to the placing of the Widow Marriage Act on the Statute Book of the State there have been some instances of such marriages amongst the higher classes as well.

The true index of fecundity is the proportion of children born to the number of women of child bearing

Fecundity.

age Figures of the number of children born are not given in the last census report of the Holkar State. In absence of such figures the authors of the report adopted the proportion of children under 10 years to the total number of married women between the age of 15 and 40 as an approximate index of fecundity. The adoption of such a procedure to determine the fecundity amongst the various classes of the population is open to serious objection and the results obtained cannot be regarded as reliable. For the number of children under ten years in any particular community depends not merely upon its fecundity but upon the death rate amongst its infants, the rate of mortality amongst the infants varying widely in different communities and in different areas. In the absence of sufficient data, it is impossible to arrive at definite and trustworthy generalisations in regard to fecundity amongst the various classes of the people. It may, however, be stated in a general manner that the fecundity is much higher amongst the lower classes and the aboriginal tribes as compared to fecundity amongst the people of the higher classes.

The increase or decrease of population depends not only upon the birth-rate, but upon the death-rate. No definite statistics in regard to the death-rate are available. The death-rate in British India during the decade was abnormally high, being as high as 34.5 per 1000*. If it be assumed that the birth-rate in the State was approximately equal to the birth rate in British India during the decade then the death-rate in the State was not as high as in British India as evidenced from the fact that whereas the natural population of the State rose by 5.6 per cent, the increase in British India was only 1.2 per cent during the decade. This may largely be accounted for by the fact that a larger proportion of the population of the State resides in the rural areas as compared to the proportion of the population of British India which dwells in such areas, and where, on account of the better sanitary conditions that exist, the rate of mortality is not as high as it is in large over-crowded towns. In modern civilised communities, the normal death-rate varies from 13 to 21 per thousand. The high rate of mortality in the State may be ascribed to various causes. The principal ones amongst

* In England and Wales the birth rate in 1921 was 23.5 per thousand and the death rate was 13.4

them are, famines, epidemic diseases, want of adequate nutrition and pure drinking water, insanitary conditions and the impaired vitality caused by early marriages

In Indore and in all the towns large or small, a Municipality or a Panchayat deals with the work of sanitation. Here the sanitary conditions have been steadily improving. In the villages, adequate arrangements do not as yet exist for the maintenance of proper sanitary conditions. But with the formation of a Public Health and Sanitation department and the gradual extension of its activities to rural areas, it may well be hoped that the sanitary conditions there will also improve. The insanitary habits of the people and the practice of collecting heaps of cow-dung and other forms of decaying organic matter close to their houses, the herding of cattle in the inner yard or in the verandah and the more or less complete absence of windows, all these militate against the health of the people.

Public Health.

The diseases commonly prevalent are malaria, lung affections, diseases of the eye and skin diseases. Tubercle is very common amongst the urban female population, specially amongst the females of some castes, such as the Vaishnavas, Bohoras and others who rigidly adhere to the *purdah* system. On the other hand, it is very rare in the case of the agriculturists, whose entire life is spent in the open.

Common Diseases.

Except for an occasional local out-break of cholera and small-pox, Central India was free from serious epidemics till 1902. Save for an isolated instance in 1897, plague broke out in an epidemic form in 1903. It spread rapidly to all the parts of the State. Everything possible was done to bring it under control. The measures initiated by the Government did not have their desired effect for a time, owing to the lack of cooperation from the public. The toll of lives that it took was very heavy—73 many as very nearly 10 per cent of the urban population was swept away. It again broke out in a serious epidemic form in 1904, 1906, and 1909 in the city. Except for its occurrence in a virulent form in the city in 1915, 1916 and 1917, the State has been more or less free from it since 1918.

Plague.

Influenza

In common with other parts of India, influenza broke out in an epidemic form in 1918. It claimed 40,000 persons as its victims from amongst the population of the State. It reappeared in a much milder form in the two succeeding years.

It would thus appear that epidemic diseases such as plague and influenza, contributed in no small measure in bringing about the high rate of mortality that prevailed during the decade.

Infant-Mortality.

Infant mortality appreciably increased during the decade ending 1921. No direct figures of such deaths are available but it is significant that the number of children below five years of age was 1,46,067 in 1921 against 1,59,579 in 1911. The fact that the birth rate during the decade had increased, coupled with the fact that the population also registered a small increase, supports the inference that the rate of infant mortality has considerably increased.

Female Infanticide

Female infanticide was first reported in Central India by Mr. Wilkinson in 1835, he having found that no less than 20,000 females were done away with in Malwa. The census figures for 1901 do not bear out that the custom was a general one, or that it was practised to any appreciable extent. There is now no trace of the practice.

Immigration.

Migration consists of two principal types, (a) casual or temporary (b) permanent. The census figures merely give an indication of the number of people enumerated in the State, but born outside the State. These figures therefore provide no clue as to whether the immigration is permanent or temporary. Of the total population, 881,850 persons or 77 per cent, were born and enumerated within the State and the remainder roughly 23 per cent were immigrants i.e., were enumerated in the State but were born elsewhere. Out of a total number of 266,723 immigrants 1,88,878 came from the contiguous States or British Provinces, the State of Gwalior having supplied as many as 60,475 immigrants. The rest of the country supplied 75,491 immigrants. The number of persons hailing from beyond the shores and borders of India was 2,359, principally consisting of 2,217 Britishers. There were besides, 112 Asiatics, 19 Americans and 9 from Africa.

As regards emigration as well, it is noticeable that the State of Gwalior took in the largest number *viz*: 39,878. The remainder were distributed over the rest of the country, the adjoining States taking in a very large proportion of the total number of emigrants. The details of emigration to various parts of the country are as follows:—

Emigration.

Central India.	66,480
Rajputana.	15,259
Central Provinces.	12,738
Bombay Presidency.	1,329
Rest.	1,026

The total number of immigrants to the State was 266,728 in 1921 as against 244,042 in 1911, which shows an increase of 22,686 immigrants in 1921 as compared to 1911. The number of emigrants in 1921 was 141,797 as against 163,487 in 1911, which shows that the number of emigrants decreased by 21,690 in 1921 as compared to 1911. The number of excess of immigrants over emigrants increased from 80,555 in 1911 to 124,931 in 1921. The net effect of migration during the decade was to increase the population of the State by 44,376 persons.

Net effect of migration on the population of the State.

Various causes operate to bring about the migration of persons from one place to another. The most important of these, however, in modern times is the economic. People are compelled to cast off their traditional conservatism, and fling themselves away from the surroundings of their birth in order to earn a decent means of livelihood. The decline in the number of emigrants and the increase in the number of immigrants conclusively prove that the economic development of the resources of the State during the decade has tended to provide means of sustenance to an increasing number of people. Industries, both large and small, have made their appearance in various parts of the State, commercial crops have come to be cultivated on a more extensive scale and the mineral and forest products have come to be more extensively developed. This tendency has continued to manifest itself in recent years, and it is not improbable that the coming census of 1931 will further reveal an increase of population in the State, owing to the excess of immigrants over emigrants.

The following table sets forth the distribution of population according to occupation:—

Occupation.

Class and sub class	Total	Workers		Dependents	No per 10 000 deriving livelihood from
		Males	Females		
1	2	3	4	5	6
HOLKAR STATE	1,151,578	391,890	238,212	521,476	10,000
A Production of raw materials ..	650,023	222,072	163,225	304,726	5,992
I Exploitation of Animals & Vegetation	689,558	221,763	163,073	304,722	5,988
II Exploitation of Minerals	465	309	156	4	4
B Preparation and supply of material substances ..	219,292	79,523	27,520	112,249	1,904
III Industry	131,716	49,153	18,564	63,997	1,141
IV Transport ..	8,704	8,685	292	4,727	75
V Trade	78,872	26,683	8,664	43,525	685
C Public Administration & Liberal Arts	70,562	28,201	2,654	39,647	612
VI Public Force (Army and Police)	20,946	9,745	175	11,026	182
VII Public Administration	31,451	11,559	739	19,123	273
VIII Professions & Liberal Arts	18,165	6,957	1,740	9,161	157
D Miscellaneous	171,701	62,134	44,813	64,854	1,492
IX Persons living on their income	3,142	1,062	319	1,761	27
X. Domestic service	3,538	12,737	5,121	15,680	292
XI Insufficiently described occupations ..	108,185	35,060	35,408	37,708	939
XII Unproductive	26,836	13,166	3,965	9,705	234

Agriculture constitutes the premier industry of the State. If supported, roughly speaking, 60 per cent. of the population of the State. Industries and commerce come next and support very nearly 20 per cent. of the population. A large number of people also have subsidiary occupations. The above table only indicates the main occu-

pations. "There are dual occupations whose intimate association, by nature or custom, is a feature of Indian mofussil life, such as money-lending, shop-keeping and grain dealing; fishing and boat keeping; sheep breeding and blanket weaving; cattle breeding and dairy farming; field labour and mill labour; while the cottage industries such as weaving, pottery, etc., are frequently combined with other forms of occupation such as cultivation, carting, or general labour."* The above remarks hold good generally in regard to the population of the State as much as they apply to the population in British India.

According to the census of 1921, the State contained 25 towns and 4341 villages including 3,555 inhabited and 786 uninhabited or deserted villages. The 25 towns included Indore City, Indore Residency, Mhow Cantonment and Alampur as separate urban units.

Towns and
Villages.

Since then, however, certain changes have occurred. The Indore City and the Indore Residency area, being contiguous and (except for their different territorial jurisdictions) inseparable from each other as parts of a common entity, have come to be regarded as one urban unit for all practical purposes. The two together have a total population of 1,05,357 persons and may therefore be rightly termed a city. Municipalities have been constituted in the villages of Petlawad, Bhikangaon, and Nisarpur, which thus come to be classed as towns. Alampur is not considered to be a town in the State records. The village of Sundarsi has been exchanged for 5 villages of the Gwalior State. With all these changes, there are at present in the State, 1 City, 25 towns, and 4343 villages of which 787 are uninhabited villages.

Agriculture being the premier industry of the State nearly 79 per cent of the population reside in the rural area. The number of persons residing in the urban area was given as 238, 865 in 1921 as against 138, 415 in 1911. The population residing in the urban area increased by nearly a lakh. This was largely due to the organisation of large industries in the towns which led to a greater demand for labour, in the urban area.

Out of 3,556 inhabited villages only 9 have a population of over two thousand, while 411 have a population ranging between 500 and 2,000, the remainder have a population below 500. The average number of persons per village works out to 257.

Sex Statistics

The population the State consisted of 600,698 males and 550,880 females, the males exceeding the females by 49,818. The proportion of females to males was 917 females to 1000 males, in 1921 as compared to 936 in 1911. The proportion of females to males is highest in the hilly tracts and lowest in the plateau. In the urban area the proportion works out at 824 females to 1,000 males while in the rural area it is 943 to 1000.

Age Statistics.

The distribution of population in accordance with age is given below —

Age	Number of persons	Per centage of the total population
Below 5 years ..	1 46,067	13%
Between 5 and 10 years .	1 66,869	14%
" 10 , 15 ,	1,29,916	11%
" 15 , 40 ,	4,63,060	40%
" 40 " 60 " ..	1,80,737	16%
" 60 " above	56 020	2%

The age of a large proportion of the people lies between 15 and 40 years.

Infirmities

The total number of infirm persons returned in the State during the last Census was 3,377 comprising 1,598 males and 1,779 females. Of these as many as 2,641 were blind, while 256 deaf-mutes, 252 insane and 228 lepers made up the rest. The number of persons afflicted with such infirmities was given as 2,074 in 1911. But this figure needs to be taken with a certain amount of reserve, for there appear to be no substantial grounds to explain the marked increase in the number of persons afflicted with such infirmities between 1911 and 1921. Insanity appears to be more prevalent in the plateau than in the hilly tracts.

Languages.

Of the five languages proper to the State, the first three viz., Rajasthani, Western Hindi, and Gujarati with Bhili dialects belong to the Aryan sub-family, the fourth Gondi,

to the Dravidian family, and the fifth Kalbeli not to any distinct family but to unclassified Gipsy languages

The following table sets forth the number of people speaking the various languages in the State:—

Rajasthani	777,357
Western Hindi	161,690
Bhili and connected dialects	108,423
Marathi	44,594
Gujarati	28,366
Other Languages.	28,148

The Rajasthani includes among other languages, Malvi (including Rangdi), Marwadi, Mewadi, Nemadi, Banjari, and Sondhi, the Western Hindi includes Bundelkhandi, Hindi, Hindustani, Urdu etc Malvi dialect is spoken in the area round about Indore The Rangdi dialect is a form of Malvi, intermixed with Marwadi words The Nemadi dialect is spoken in Nimar and is a mixture of Bhili, Khundeshi and other dialects Marwari, the most important of the Rajasthani dialects, was principally imported by the merchant community most of whom have come from Western Rajputana

There appears to be little doubt that the languages spoken in the earlier days belonged to the Dravidian or Munda families The aboriginal tribes in course of time were gradually absorbed into the ranks of the northern invaders, or driven as refugees to the fastness of the Vindhya range As is usual, in such cases, the mother tongue has been lost and only a small number of Gonds in the outlying parts of the State show traces of Dravidian form in their speech Most of the tribes have evolved a *patois*, founded on the vernacular prevailing in their district, such as the Malvi or Bagheli The Bhils also, who probably belong to Munda stock, have so completely lost their ancient language that only a small residuum of word remains, which cannot be identified as Aryan Their present dialect is a compound of Gujarati and Malvi

The number of literate persons in the whole State was 69,783 in 1921, as against 47,326 in 1911, showing an increase of 22,457 persons They constituted 6 per cent. of the total population Of these 62,045 were males and 7,738 females The number of literates amongst the females has rapidly increased The latest ratio of literacy

Literacy.

among males was 103 per mille and among females 14 per mille of their respective sex. This implies that one male in every ten, and one female in every seventy, can read and write. In other words there is one literate female to every 7 literate males.

The number of English knowing persons in the State was 11,023 including 9,986 males and 1,037 females. For every 10,000 persons of all ages and denominations there were in all 96 persons having a knowledge of English. Calculated in accordance with the sex, for every 10,000 males there were 166, for every 10,000 females there were 18, who knew English.

Religion.

Classified by religion the population of the State comprised — 10,14,012 Hindus, or 88 per cent, 91,578 Musalmans or 8 per cent, 27,315 Animists or 2 per cent, 12,006 Jains or 1 per cent, and 6,667 followers of other religions.

As compared with the numbers professing different faiths in 1891, the followers of every religion have increased except the number of Animists who have declined by 41 per cent. Their number shows a decline on account of the fact that the majority of Bhils and others of their type, now insist on being classed as Hindus, with the result that the number of Animists has shrunk from 94,017 in 1901 to 27,315 in 1921. The percentage of increase amongst the followers of other faiths is — Hindus 12, Musalmans 13, Christians 8, and Jains 6.

Social Characteristics & dress.

Ordinarily the dress of a male Hindu consists of a *Pagri* or turban, a piece of cloth about 50 or 60 feet long and 6 inches wide, a *kurta*, or shirt, an *angarkha* * or long coat reaching to the middle of the leg fastened on the right side, a *dhoti* (loin cloth) worn round the waist and a *dupatta* (scarf). All these are generally white except the turban and the *dupatta*, which are often coloured red or yellow. Agricultural classes wear *dhoti*, a *bandi* or coat, a *mekhara* of *khadi* cloth and a *pagri*. Hindu female dress consists of a *lehenga* (petticoat) of coloured cloth

* Of late however, there has been a tendency among a section of the upper classes to adopt a coat of European cut and a round cap for ordinary wear, reserving the *angarkha* and *pagri* more or less for ceremonial occasions.

a *lagra* or *orhni*, (a sheet used as an upper garment to cover the face and upper part of the body), and a *kanchli* (bodice) The only distinction between Musalman and Hindu dress is that all Musalmans except the agriculturists, wear *pajamas*, instead of dhoti, and fasten the *angarkha* to the left and not like Hindus to the right, Musalman females too wear *pajamas* instead of *lehenga* and also a *kurta* (shirt) over the *kanchli*

The greater part of the population being engaged in agricultural pursuits, spends its day in the fields from sunrise to sun set People engaged in commerce lead a more or less sedantry life They begin work at about 9 A M, usually close their shops at about 6 or 7 P M or even earlier if their shops are separate from their residences Some of them again open their shops after the evening meal

Daily life

The agriculturists live in huts made of mud, roofed with either thatch or tiles the latter being common wherever clay is easily obtainable Cultivators are allowed wood free for building materials from the State forests Most huts have a courtyard attached to them, in which the cattle are tied up at night, Larger dwellings often have an inner and an outer court-yard Most villages of any size contain one house rather larger than the rest, in which the local Thakur or other local magnate resides This is generally built on a central site

Houses.

In villages which are local commercial centres two or three large houses are certain to be seen belonging to the principal local merchants, These are very often adorned with extremely picturesque balconies and projecting windows of carved woodwork

In the Indore City houses belonging to the rich and the middle classes are generally built of brick and stone, some of them are very imposing and are striking specimen of a combination of ancient and modern architecture *

Méals are generally taken twice, at mid day and in the evening, the well to do take light refreshments in the morning and in the afternoon The staple food grains used are wheat, *jowar*, maize, gram and the pulses, *tuar*,

Food

* Within the last decade or two regular suburbs have also sprung up here with spacious and well ventilated houses of a foreign design situated in very open surroundings and abutting on a net work of broad streets

urad, *mung* and *masur*. The ordinary food of the rich and middle classes consists of rice, *chapatis* (thin cakes) of wheat flour, *tuar* pulse, rice, *ghri*, vegetables and milk and sugar. The poorer classes except on festive occasions, eat *rotis* (thick cakes) made of the coarser grains, with pulse, vegetables, uncooked onions, salt and chillies. No local Brahmans or Vaishyas eat flesh. Tobacco is consumed in one form or another by people of all castes, and Rajputs and some others take opium in the liquid form called *kusamba*, though the number of opium eaters is decreasing. During recent years the use of tea has become common chiefly among townsmen.

Festivals & amusements.

The principal Hindu festivals are the *Rakshabandhan*, *Dasehra*, *Holi*, and *Devali*. Besides these there are also a number of local fairs and festivals observed at various places. A *darbar* is held on the occasion of the *Dasehra*; it is attended by all Sardars, high officials of the State and principal citizens who assemble to pay their homage to the Ruler at Indore, and to his *gaddi* elsewhere. Before the celebration of the festival all weapons and arms are cleaned and repaired. This is reminiscent of a custom which was in vogue in olden days, when the *Dasehra* heralded the recommencement of forays, when arms, together with horses, elephants, as forming part of the military equipment were worshipped. This martial festival is observed with great enthusiasm. The *Rakshabandhan* is the principal festival of the Brahmans, the *Devali* of the Vaishyas or the merchant community and the *Holi* of the Shudras. People of all the castes, however, participate in the festivities on all the above occasions.

The ordinary amusements in the villages are drum-beating and singing, the reciting of tales and epic poetry among grown up people, and hide-and-seek, *Gulli Danda* (tipcat) and *Ankhhmichi* (blind man's buff), kite-flying and top whirling among children. Itinerant cinema shows occasionally visit some villages. Theatres and cinemas visit the larger towns once or twice during the year.

The chief Muhammadan festivals are the *Id-ul-fitr* and *Muharram*. *Tazias* are sent by the Household and the Military Departments of the State and the Ruler with his principal Sardars and Officers joins the *Tazia* procession.

Nomenclature. The Hindus name their children after gods, sacred rivers and places or famous personages. As a rule, each

man has two names, the *Janma-rashnam*, which is fixed when the horoscope is drawn up and the *boltanam* or common name, by which persons are generally known. The latter are either of religious origin or are merely fanciful and affectionate, such as Shankar Rao, Malhar Rao, Shivaji, Tukaram, Sukhdeo, Mathura, Prayag, Kashi, Godavari, Kaveri and Narmada. The agricultural and lower classes are very fond of diminutives such as Rama, Bherya, Sukha, and the like. It is also a common practice to name children after the week day, *tithi* or *nakshatra* on which they are born such as Somya, Mangliya, Budhya, Thawaryn, Gyarsya, Mulya. Places are also named, as elsewhere, after deities, such as Harsiddhi or Krishnapura, or after persons such as Gautampura, after Gautama Bai, Malhargarh after Malhar Rao, Yeshwantnagar after Yeshwant Rao.

The dead bodies of the Hindus are burnt except those of the *Sanyasis*, *bairagis* and infants, which are buried. Cremation generally takes place on the banks of a stream. The ashes are, if possible conveyed to a sacred river, otherwise they are committed to some local stream. The Mohammedans bury their dead.

The population of Malwa and Nimar during the early Hindu period, that is, before the advent of Rajputs, consisted of various indigenous tribes of which the Bhils, Gonds, Korkus, etc., are the present representatives. The Rajput element made its appearance about the ninth century of the Christian era and founded minor independent principalities in Malwa and Nimar.

The conquest of Malwa by the Mohammedans under Ala-ud-din Khilji during the last quarter of the thirteenth century first introduced the Musalman element here, which continued to increase gradually during the period India remained under Muhammadan rule. But towards the close of the seventeenth century the bigotry of Aurangzeb drove the Hindus of Malwa to give secret aid to the Marathas in their advance from the Deccan, (which began in the year 1690) with the result that the Moslems lost their hold over Malwa in course of time. Especially among the village-folk the influence of Hindu surroundings on the local Musalmans is noticeable now in their customs relating to marriage, dress and food, as also in the fact that they now commonly shave their beards. The men wear *dhoti* (loin cloth) and *pagri* (turban) and the women

use *choli* (bodice) *lehanga* (skirt) and *ornhi* (covering). The Mahammedans in the urban area, however, have been less susceptible to the influence of their surroundings, and continue to follow the customs and traditions of Mahomedans in other parts of India

Of the local Hindu land owners and men of influence who encouraged the Marathas to invade Malwa, the Brahmin (Shrigaur) Zamindars of Indore and the neighbouring districts were the most prominent. Subsequently as the Marathas strengthened their hold, the Deccan Brahmins, Shenvis, Dhangars, Kunbis, etc., also followed in their train, and to maintain order and to establish their power, Maratha *Jagirdars* and land holders too appeared on the scene and gradually spread over Malwa and Nimar

Hindus.

The term Hindu is most comprehensive and includes men of every shade of belief, from the orthodox Brahmins to the lowest of the low, the so called Animists like Bhils, Gonds, etc., who worship spirits supposed to inhabit inanimate objects, such as a tree, a river or stone mound. Hindus as a rule, believe in the caste system as a birth-right, profess special devotion to Vishnu or Siva, two chief deities of the Hindu triad, or to *Sakti* i.e. the female counterpart of Divinity (usually Shiva). Hindus in a wider sense include Jains, Sikhs and Brahmos

Castes and sub castes

The complexity of the Hindu caste system may be gauged from the fact that the four main caste groups in this State are divided into no less than 740 castes and sub castes comprising Hindus proper (656), Musalmans (49), Jains (27) and Animists (8).

Their relative strength

The total strength of the 656 Hindu sub-castes is 10,14,012 (88 per cent of the population of the State) as compared with 9,07,918 (87 per cent of the population) in 1911 and 6,73,107 or (80 per cent) in 1901. In 1901 only six of the Hindu castes numbered more than 10,000, while in 1921 no less than 13 castes numbered over 20,000 each. These latter are as under in their numerical order — Balar 92,287; Brahmin 77,998, Rajput 75,277, Bhilala 63,851; Chamra 49,693, Gujar 40,565, Vaisya 37,852, Kurmi or Kunbi 36,265; Sondhar 22,435; Bareli 21,478, Banjara 21,357; Ahir 21,030 and Khati 20,929

The Deccan Brahmins

The local Brahmins, who now form 7 per cent of the State population, are drawn from various classes belonging

to Northern India and the Deccan. The latter invariably accompanied the Maratha rulers. Out of the 35 endogamous Brahmin sub-castes in the State, the most numerous are the Deccani Brahmins, numbering 14,153, or about 20 per cent. of the total Brahman population. These are, however, sub-divided into three sub-divisions, viz:— (1) Deshastha (9,403), (2) Karhada (2,632), and (3) Konkanastha or Chitpavana (2,100).

Of these the last named are not old residents of the State, having come here last of all in search of employment. They are a well-to-do, hard-working and thrifty class, better educated than the other two. A few of them serve as priests, but the vast majority of them are either employed in the State service or are engaged in any one of the learned professions.

Konkanasthas.

The Deshasthas were the earliest of their class to come and settle here, many of the prominent hereditary offices of the State *e.g.* those of *Diwan*, *Phadnis*, *Sabnis*, etc., being held by them. Unlike the Konkanasthas, they have no regular surnames and their family names are either derived from the place they came from or from the post they once occupied. They have two sub-divisions, Rigvedis and Yajurvedis, which interdine but do not intermarry. As a class, Deshasthas are not so fair complexioned as the Konkanasthas, nor so thrifty and industrious. In point of education and general culture also they are somewhat backward and are averse to the introduction of social reforms. As a rule, they are easygoing, open handed and wanting in push and vigour. Their Marathi is not so refined as that of the other two groups. The household customs of all the three sub-divisions are, however, much the same. Women plait the hair into a braid or "*veni*" with a parting in the middle known as *bhang*. The braided hair is then tied in an open half ring at the back of the head. Every married woman must wear a "*mangal sutra*" or lucky thread. The Deshasthas, Karhadas and Konkanasthas may all dine together but generally they do not intermarry. The male child when between one and three years of age, has his head shaved and between his fifth and eighth year he is invested with the sacred thread. Usually girls are married before they come of age and boys when they are about twenty. While widow re-marriage is not recognised, polygamy is permissible. The former practice of shaving the heads

Deshasthas

of widows is now being abandoned. Caste disputes of an intricate character are referred to Shri Shankaracharya at Shringeri and his decision is supposed to be final. But the power of this pontiff is now gradually declining.

Karhadas.

Karhadas are said to have originally come from Karhad in Satara district. They have no subdivisions among them and usually marry among themselves though on rare occasions, with the members of the other two groups also. A few families have their own surnames as Kibe, Mulye, Bhagwat, Tambe etc., but the rest, like the Deshasthas, derive their surnames from the name of their villages. They occupy an intermediate place between the Konkasthas and Deshasthas in point of diligence and thrift. As a class they are well educated and are open to reforms in social matters. Members of this group hold important *jagirs* from the State, and fill high posts. They principally worship the goddess Bhawani and tradition says that in early days their ancestors propitiated her even with human sacrifice. In religious observances and household customs they do not materially differ from the Deshasthas, with whom they freely mix and are socially intimate.

Shenvais

Shenvais, which is the name of the Saraswat Brahmans who migrated to the Deccan at a remote period, are found only in small numbers in the State. They came from the Deccan and the Harda District in the Central Provinces from time to time and settled in the State. Many of them hold minor hereditary posts while a few have risen high in the State service. They dress like other Maharashtra Brahmans, and though their caste-fellows in the Deccan partake of fish, those in this State refrain from doing so. Other Deccani Brahmans neither interdine nor intermarry with them. The women are fair and delicate and dress and adorn themselves in the same way as other Deccani Brahman women, except that, instead of tying their hair in a half ring at the back of the head like the latter, they tie it in a solid round bunch.

Kanyakubjas

After the Deccani Brahmans, the other most important class of Brahmans, is the Kanyakubja Brahmans numbering 2305 in all. They originally came here from the United Provinces for military service in the State in which many rose to high rank, three of them having actually held the post of *Sirnobat* (Commander-in-chief) of

the State army among them for half a century or more and two of them served as Prime Ministers of the State on two occasions. Some hold *jagirs* even to this day. They talk Hindustani, but from long intercourse with Marathas can also speak Marathi. They are endogamous and neither inter-dine nor intermarry with the other Brahmins. None but their caste-fellows are allowed to enter their cooking room. Widow remarriage is not permitted but polygamy is allowed. In all their social customs they still adhere to the caste rules of their people in Hindustan.

Other numerically important Brahman sub-castes found in the State are — Nairamdeva (7,064); Gujarati (5,228), Srignaud (4,647), Gujrigaud (4,295), Sanadhya (3,930), Gauda (3,715), Oudhich (3,234), and Jodhapuria (2,258). Besides these there are several other sub-castes also, but their number being very small, they are not specifically mentioned here. All these groups have their own institutions, and though claiming relationship with their parent stock elsewhere, most of them cannot now intermarry or inter-dine with the latter.

Other Brahmins.

Among this whole lot, the Shrigaudas (so called after Srinagar in Kashmir, their original home) deserve special notice, not so much by reason of their numbers, as because of their long historical connection with the country around Indore, where they first settled and established their supremacy. In time this community came to play a prominent part in the political, social and military life of the people all over Malwa and so earned hereditary recognition and *jagirs* from the Musalman rulers of the land. Their main occupation at the time was that of Zamindars, Mandlois, Kanungos, etc., though some of them had also entered the Imperial service and represented the Malwa Governors at foreign courts. The present Zamindars of Indore are the chief hereditary representatives of this group, and one of their ancestors Rao Nandlal assisted the Marathas in defeating Daya Bahadur at the battle of Tula (1732) and conquering Malwa. They also helped the Marathas afterwards in consolidating their sway here and even acted at times as mediators between the Musalmans and the Marathas, proving their staunch and sincere support all through. And for their loyalty and support to the Maratha cause, the Marathas not only allowed them to retain the privileges they had enjoyed during the Mahanmaoan times, but also provided a fresh avenue for their advancement by taking them into their own service. For the

Shrigaudas.

same reason too, they came to be viewed with favour by the Deccani Brahmans who accompanied the Marathas. They soon assimilated the language and culture of the Deccani Brahmans and even took to their manners and customs. So much so, that their men are now hardly distinguishable from the Deccani Pandit, though their women folk still bear a distinctive appearance. They are mostly to be found in the Indore and Nimar districts, more than half of their total number in the State being found in the Indore District. They are strict vegetarians and neither interdine nor intermarry with other Brahmans. Early marriage is prevalent and widows are not allowed to re-marry. It is a pity, however, that with the changed times in spite of all the encouragement they originally received at the hands of their new rulers, the Shrigaud community has lost most of its former importance and has now taken generally to agriculture, many even serving as village Patwaris. Their expenses on ceremonial occasions are very high, especially those connected with weddings and funerals and this constitutes a tremendous drain on their meagre resources. Educationally too they have fallen on bad times, though within the last few years there has been a partial awakening among them and a few families here and there have taken to English education and again come into prominence by producing successful administrators and other State servants of a high order. In 1921 they numbered 4,647 as against 4,902 in 1901. The Shrigaud Brahmans, generally speaking, are in appearance men of good features and light colour, less thick in build than those from the Deccan.

Dasoras

These Brahmans, who derive their name from the ancient town of Dasapura or Disor now in ruins near Mandisor in the Gwalior State, though numerically quite insignificant (310), have special importance of their own for other reasons. Their ancestors, who were a sect of Nagar Brahmans, are reported to have originally immigrated into Malwa in the time of Vikramaditya and having settled here, in course of time lost touch with their parent stock in Kathiawar. In those days and for centuries afterwards this community was mainly devoted to intellectual pursuits and produced a regular succession of scholars whose knowledge of Sanskrit lore commanded the esteem and recognition of the then Maharajas of Udaipur and of other Indian rulers of their day. Their descendants even to this day enjoy the Jagirs earned by

their illustrious forefathers both in Rajputana and Central India. They all worship Natakeshwar, the tutelary deity of the Nagar Brahmans, whose temple is situated near Junagarh in Kathiawar. Tradition ascribes their subsequent migration from Dasor to a very sad episode in their history. It is said that some centuries back most of the male members of their stock were performing religious ablutions on the banks of the Sru river near Mandasor when they were attacked by thieves and massacred to a man. The survivors thereupon left the village *en bloc* (having vowed never afterwards to drink the water of that stream) and spread themselves over the rest of Malwa. They are strict vegetarians and follow the orthodox Vedic faith. Polygamy is allowed but widow re-marriage is not recognised among them. They do not inter-dine or inter-marry with other Brahmans. They are either employed in the State or carry on an independent living as priests or *pandits*. They are mostly to be found in Indore and Nimar districts, more than a third of their total number residing in the Indore City.

Of Rajputs, who form the second orthodox division in Hindu castes, the observations recorded twenty years ago still hold good. The term Rajput connotes a rather heterogeneous collection, comprising considerable numbers descended from the great Rajputana families, such as the Chandrawats of Rampura, who formerly ruled over these parts as also the Kshatriya agriculturists of various classes indigenous to this region. Rajputs are found all over the districts, their numerous ramifications being however too many and too complicated to permit of a detailed description here.

Rajputs

When the Marathas conquered the country the Rajputs became feudatories to them and so lost much of their own possessions. Maybe because of their racial pride or for some other reason they did not enlist themselves in the Maratha armies, and consequently either became a menace to public peace and order or settled down as cultivators or petty landholders. Some sections even resisted the Maratha suzerainty for a long time.

The Rajput peasantry scattered over the State contains members of the classes to which the higher families belong and Gehlots, Sesodias, Solankis, Ponwars, etc., are frequently met with in the humbler

roles of the village *Patils*, cultivators and even agricultural labourers. Having, been compelled to take to agricultural pursuits and having moreover lost their old martial spirit, because of the unfamiliarity with the profession of arms, they have now merged themselves completely into the surrounding population, there being nothing in their appearance, dress or demeanour to distinguish them from the rest of the people.

The higher class of Rajput, is generally well featured with a straight nose and large eyes, and the men wear whiskers and mustaches of which they are especially proud. The Rajput landlord is kind and generous and does not press for his dues. He is very hospitable to strangers and on ceremonial occasions like marriage or death in his house, he spends a lot of money on account of which he is generally involved.

In social matters, such as dress, etc., the Rajputs follow the customs of their class elsewhere, while their treatment of their women folk and other kindred matters are likewise regulated according to the prevailing traditions of life among the higher castes. The dress of the high class Rajput consists of a long coat (*Anga*) which on ordinary occasions is white but on ceremonial occasion is worn under an overcoat of velvet, silk, or brocade. A sash of rich material is worn round the waist, opened out very widely at the back and tied in front in folds. The turban is usually of some bright colour, folded in a peculiar fashion, rising high above the head. They always carry a sword and often a dagger in the folds of the sash. Men past middle age generally wear a white turban. Their women are fond of finery and rich clothes and are kept in strict *parda* and are mostly illiterate. Widow remarriage is not permitted but polygamy is allowed and widely practised. Until lately even the education of boys among them was at a discount, but the younger generation of Rajputs recognising the benefits thereof, now send their sons to schools.

The Rajputs worship Siva and Vishnu, but Siva and his consort Parvati are their favourite deities. Besides these, each family has its tutelary goddess, to whom daily obeisance is made. A mythical emblem, consisting of an embossed figure of a horse and the sun, is also worshipped and even the poorest Rajput's first gift to his son is thus

figure, which is made of gold or of silver. Hero worship is also prevalent, and pilgrimages are often made. Every Rajput believes strongly in omens and spells. Brahmans are respected and venerated while, Charans and Bhats, who are their family chroniclers, are also treated with great consideration.

Besides Rajputs of pure stock there are also several tribes claiming affinity, close or distant, with that class, whose social status is distinctly of a superior order. The more important of these tribes are as under —

Mixed Rajputs.

The country watered by the Kah Sind river is known as Sindhwaia (Sindhawara). It has Mahidpur as its centre and stretches northwards to Rampura, southwards to Ujjain, eastwards to Shajapur and westwards to the Rajputana border. The Rajputs who came from Mewar and settled in Sindhawara were nick-named Sindhias, and in course of time formed a class of their own. Many Sindhia families have retained the tribal name of their Rajput ancestors, such as Chauhan Sindhias, Ponwar Sindhias, and the like, and these always address each other by honourable titles such as Thakur or Sardar. Many have now taken to better and more decent ways of life but the majority of Sindhias are still of a turbulent disposition and are great cattle-lifters. The males dress themselves in the old sort of jacket called *bandi* (some also in modern style coats) and a white turban and carry a *dupatta*. In the cold season they wrap themselves in a sheet called a *pitchhori*. The dress of females consists of a skirt (*lehenga*), an open-backed bodice (*kachli*), and open shirt a half waist (*kurta*). They worship trees largely, each family having its own sacred tree. Many local village gods also share their devotion. Brahmans preside at their marriages and feasts, while Bhats, who soothe their pride by conceding to them a Rajput origin, are also handsomely rewarded by them. Hypergamy and polygamy are both prevalent among them, but widows are not allowed to remarry.

Sindhias.

In the State Census of 1901 the Sindhias who, as already noted, are a local community, mainly confined to Rampura Bhanpura and Mahidpur districts, numbered 21,160. In the last census too their number was much the same (22,435).

The Moghias (who mostly occupy the region round Mahidpur) say that they originally came from Mewar

Moghias.

where they were called "Baoris" and occupied high rank. Having incurred the displeasure of the Mewar prince, by whom they had been sent on some mission which they could not fulfill, they came away from there and settled in the country round Mandasor. Here, in course of time, they won the favour of the Partabgarh chief, who so their tradition goes, came to hold them as dear to himself as the "Munga" or coral bead which he wore round his neck. Hence they were called Mongias, an appellation now corrupted into "Moghias." Unfortunately, however, for themselves, they did not long continue to merit this favoured position, as now for centuries past, they have been a source of trouble to one and all, never caring to cultivate land and being always given to loot, and carrying on their depredations in all parts, especially in the Mahidpur district. At one time they were even instrumental in bringing about a revolution in the State, the release of Hari Rao Holkar from the Maheshwar fort, where he was confined by the order of Malhar Rao II, having been effected by the Moghias, among whom Hari Rao was very popular.

According to the figures supplied by the Motmid Moghias the total Moghia population, which is confined exclusively to parts of Mahidpur and Rampura-Bhanpura Districts of the State is distributed as follows —

District	1902	1911	1921
Mahidpur	620	1005	1171
Rampura-Bhanpura	308	508	590
Total	928	1513	1761

Their bad livelihood has marked them out as a criminal tribe and a separate establishment in charge of an officer designated Superintendent of Criminal Tribes, has long been working to reclaim them with fairly satisfactory results. Money is advanced to them by the State to enable them to buy bullocks, seed and other requisites of agriculture and many of them are now settling down as peaceful cultivators. Their movements are restricted and they cannot go from one place to another without a license from the State, any breach of this rule being severely punished. Their dress resembles that of the Sondhias. Their chief food is *gowar*. The killing of cows and peacocks is con-

sidered as a most heinous crime and caste dinners and religious ceremonies have to be performed before the slayer can be re admitted into the community Early marriage is prevalent among them and widows are allowed to re-marry If a widow marries into a higher caste and begets a child she can be taken back into the caste after a caste dinner, but the child cannot be so admitted If a man has no issue of his own he can adopt a boy of a higher caste, and the latter is then admitted into the caste

One tradition about the origin of Sirwis is that some seven centuries ago the fortress of Kalupur was sacked and taken and twenty-four Rajputs only survived These, smarting under the disgrace, threw down their weapons taking a vow never to use them again They subsequently took to cultivation of soil and consequently were called "Sirwis" or cultivators by the local people Another version* ascribes their origin to a group of Rajput soldiers of king Prithviraj of Delhi who fled after his defeat at the hands of Shahabuddin Ghori and settled in the forests of *Suarohi* near Mount Abu (where Sirohi State was subsequently founded by the Deola Chauhans) and took to a predatory life there In course of time their depredations were avenged by the neighbouring rulers and they had to fly again for their lives, when one branch was given land near the Lunj river in Marwar and these took to agriculture Some of their descendants afterwards migrated into Central India and spread there The term *Sirwi*, according to this version, is a corruption of "*Sivarohi*" The Sirwis now number 5019 in this State and rank among the best cultivators, being specially famous for their skill in marking out places where wells can be advantageously dug.

Sirwis

Subedar Malhar Rao Holkar married a Sirwi girl and had a special ceremony performed in that connection The bridegroom's handkerchief was tied to his sword and the girl was married to the sword and not directly to the chief She was known as the "*Khindri Rani*", in consequence Later on early in the nineteenth century, Malhar Rao Holkar II was also married in a Sirwi family

* Furnished by the Kan'ar of the Diwan's Bala in Jaisalmer who is styled the lord or mahar of Sirwis

Other similar castes of local importance are the Marathas (11,566) and the Dhangars (6,457), the latter being the caste of the Holkars, as also Bhats (4,221) and Charans (1702)

Marathas

The Marathas constitute the warrior class of the Marathi-speaking race. They came from the Deccan during the Maratha conquest of Malwa in the end of the seventeenth century. In the last census 11,566 Marathas were returned in the State. Many of these have entered the State army and some have also taken to civil employment where they have attained to high position. The vast majority, however, are not so well circumstanced and fill humbler roles in life. The Marathas of the Holkar State have much in common in their manners and customs with the local Dhangars and freely intermix and intermarry with the latter, though their brethren in the Deccan would think it derogatory to break bread with a Dhangar in the same place. They, however, do not intermarry with each other.

Dhangars

The Dhangar or shepherd caste, to which the ruling family of Indore belongs, numbered 6457 in 1921 as against 5,615 in 1901. Many of Shivaji's trusted Maules were Dhangars and even now they are, by preference, generally employed in the State army here. Of late many have entered civil employ and are working in the revenue and judicial departments of the State, some having risen to prominent rank in the State service. Except for the moustache and the top knot, the Dhangars usually shave the head and face. Whiskers are only occasionally worn. In domestic life as also in language, dress and food they closely resemble the Marathas, though in the caste scale *their position is lower. Their tutelary deity is Khandoba*, and the Yajurvedi Deshastha Brahmans are their priests. Early marriage is prevalent among them, and widow re-marriage is also permissible, the ceremony being known as "*pat*". Because of their caste-affinity with the ruling house of Indore they are concentrated mostly at Indore and, for the same reason, have also risen here in social status.

Charans.

The Charans, though comparatively few in number (1,702) in this State, have an importance of their own as being the custodians of the fame and glory of Rajput families whose genealogies they maintain and whose ancestral exploits they recount and sing. As bards they occupy a higher rank than the Bhats and are socially

treated with greater consideration by the Rajputs who even dine with them, though not from the same plate, a privilege never allowed to a Bhat. To cause the death of a Charan is considered to be an act of the highest sacrilege which is believed to bring certain ruin to the perpetrator. They are well-versed in the rites and forms of worship observed by Rajputs and are possessed of some literary attainments which they utilize in composing their bardic sagas. When not engaged professionally, they also trade in camels and horses. They are divided into two classes, Maru and Kachhi. The Maru Charans move about from place to place as uninvited guests and extort large sums of money from their clients during marriages and on other ceremonial occasions by threats of leaving off the ceremony unfinished if not remunerated to their satisfaction. The dress of the Charan is characteristic of the community. He wears a large circular turban and loose vests and trousers and large wooden beads round his neck. The females of the Charans similarly differ from other females in their dress, wearing long robes. Some of these Charans also hold hereditary jagirs granted by their rich and noble patrons.

Bhats are locally numerous. Their number in the last census was 4,221. They claim Rajput descent. But like the Charans they also are the family chroniclers of the Rajputs and recite the genealogies and exploits of their distinguished patrons. They also possess a large stock of legendary lore relating to warfare and chivalry of former times which they recite in verse with great spirit. As such, therefore, they are much respected and feared by the Rajputs, because of their unquestioned power to trace the ancestry of any one they choose, and are consequently always well treated and kept in good humour by their clients. Among the Bhilalas and similar tribes they exercise the greatest influence, being specially invited to marriages and other ceremonies which they attend as honoured guests with mutual benefit. The Bhats are called "Rios."

Bhats.

The Vaishyas, or the third orthodox Hindu caste division, number 33,303 in the whole State. The more important of these are Agrawals (5,778), Porwals (5,312) and Maheshris (4,370). A certain number of all these groups also profess Jainism (and are enumerated thereunder), but the vast majority of these are Vaishnavas.—

Vaishyas.

	Hindus	Jains	Total No
Vaihyas	33 303	12 006	45 309
Agarwal	5 778	1,110	6 888
Maheshri	4,370	82	4 452
Oswal	1 421	5 538	6,959
Porwal	5 312	1 592	6 904
Saras	637	2 382	3 019

Agarwals

The Agarwals are mostly Vaishnavas and have been settled in the State since a long time. Generally speaking they are traders, but some of them have also risen to high and responsible offices in the State service.

Maheshris

The Maheshris are an influential group and are mostly Hindus, only a few being Jains. The Hindu Maheshris worship Vishnu and wear a basil necklace known as "*Kanthi*." They claim to have originally been Kshatriyas. Tradition has it that their king once enraged some Rishi by his haughty behaviour in disturbing him while he was engaged in the performance of a sacrifice and was consequently cursed by him. The king's followers then prayed to Maheshwar (Shiva) for mercy and the latter condescended to shake off the curse on condition that they gave up the profession of arms. They thus became traders and called themselves Maheshris. Those in this State mostly follow either the "*Ramanuj*" or the "*Vallabh*" school of Vaishnavism.

Jains

A considerable number of Vaishyas are also Jains, their total number in 1921 being 12,006 as against 14,255 in 1901 (a decrease amounting to over 17 per cent of the Jain population of the State).

Jainism may be called a variant of Hinduism, being based on the Sankhya philosophy of Kapila. It is so called after the Jinns (lit. conquerors) — a hierarchy of human beings, twenty four in number, called Tirthankars, who, having conquered the passions attained to beatific perfection.

The Jains are sub-divided into three sects, viz. Digambar, Svetambar and Sthanakavasis. The Digambar, (lit. naked) are so called because their holy men used to

go about naked. They recognise the 24 Tirthankars and regard their personality as an object of emulation. They worship their images which are nude, but do not adorn these. Images of Hindu gods are not to be found in their temples. The Svetambars (lit. clad in white) are stated to have been a later manifestation. In Svetambari temples images of the Tirthankars are always clothed, while those of Hindu gods are also admitted and Brahmins are engaged as priests. They apply to their forehead a sectarian mark called the "Joti Swarup," which is peculiar to their sect. The Svetambar Jains and Vaishnavas have much in common and will eat together and intermarry, the newly married girl adopting the faith of her husband if she likes. The Sthanakvasi Jains, on the other hand, worship no images and erect no temples. They recognise the Tirthankars merely as exemplary characters and objects of veneration, their personal goal in life being to overcome the passions. Their "Gurus" live together in Sthanaks or monasteries, where they spend their time in reading religious books and meditation. They have extreme regard for all animal life and adopt numerous devices to minimise the possibility of their injuring or destroying it. For example, they never go out without providing themselves with a broom made of cotton thread to sweep the place on which they sit, and always tie a piece of cloth over their mouth to prevent small creatures entering their bodies that way. And many of them even abstain from bathing, shaving and washing for fear of thereby injuring or destroying animal life. Fresh vegetables are seldom eaten by them but are dried first. In this sect even women turn recluse and live in nunneries and keep exactly similar vows like the men. These nuns who are known by the name of "Arjah" (respectable), are generally literate and can read religious books. They are forbidden to have intimate intercourse with worldly people. Women who become widows at an early age sometimes take to this life and, learning to read, devote themselves entirely to a study of their scriptures. They are much respected by the laity.

At one time after the Mahabharat, Jainism had become the predominant religion of ancient India as its literary treasures and archaeological remains testify. And when, in course of time, its popularity came to be assailed, it long retained a lingering hold over Gujarat and Rajputana, from where the majority of the Jains in these

parts have originally come. Though small in numbers yet economically the Jains are an important community, being the leading bankers and traders in the State. In fact, commercially considered, they are the backbone of every trade here, whether large or small.

Jainism, as such, recognises no caste distinctions, but curiously enough it has survived mainly among the so called Vaishya community now, and its followers associate themselves largely with the Vaishnava members of their caste, it being not uncommon for one and the same family to have both Jain and Vaishnava members within its fold. This diversity of belief, however, does not interfere with their living together and even intermarrying.

The two most important groups among the Jains locally are Oswals (5,538) and the Saraogis (2,382) which between them comprise more than two-thirds of the entire Jain population in the State.

Oswals

The Oswals form the largest single group among the local Jains. They are mostly Svetambari Jains or Vaishnavas and are said to have derived their name from the town of Oswalia or Ossa in Jodhpur State, the ruler and Rajputs of which place adopted Jainism and called themselves 'Oswals' after conversion. Another account connects this name with the town of Osri Parkar (in Cutch).

Among the Vaishyas as well as Jains both men and women bathe early in the morning and are very keen in the matter of their religious observances. Their dress as a class consists of a white coat or *angarkha*, a turban folded in a particular fashion, and a *dhoti*. Formerly children used to be married very early but now the practice is gradually changing. As a rule, they can read and write and themselves teach their children, especially girls, at home. Since the establishment of public schools they are also availing themselves of these for educating their sons. In cities and large towns they have also taken to studying English. Their women are often gaudily dressed. They are veiled when walking through the streets. The female dress consists of a petticoat or *lehenga*, an open-backed bodice or *kanchli*, and the *ornni*, which is thrown over the head and shoulder. They colour their nails, palms of the hand and toes with henna.

The fourth sub division of the Hindu castes, is the *Sudra* and is made up of all the other castes not classed as Brahmins, Kshattriyas or Vaishyas. The most important of these in the State numerically are Balais (92,287); Chamars (49,693), Gujars (40,565), Kurmis or Kunbis (36,265) and Ahirs (21,030) Sudras

The Balai is the village messenger and watchman as well as an agriculturist. He is found all over the State Balais.

An important agricultural community (24,022) found mostly in Nimai, Raripura Bhanpura and Mahidpur districts. They are comparatively very few in Indore district and absolutely none in Nemawar Gujars.

An equally important agricultural community mostly found in Indore and Nimar districts and partly in Mahidpur. There are very few of them in Rampura-Bhanpura and none in Nemawar Kurmis or Kunbis

The Chamar, though by trade a leather worker, is, to a very great extent, only a cultivator and village menial. He is met with everywhere, but is not numerous in the Bhil country Chamars.

Among the jungle tribes the most important are — Bhils (56,054), Bhilalas (63,994), Minas (9,879) and Gonds (7,513). The two former are inhabiting the Nimar district and the Petlawad *pargana* of Indore district, while the latter are found in Rampura Bhanpura and Nimawar, respectively. Jungle & other tribes.

The Bhils mostly occupy the ranges of the Vindhya and the Satpuras in the Nimar district and also live along the banks of the Mahi in the Petlawad *pargana* of Indore district. They are a distinct tribe and hold almost exclusive powers in the hilly tracts under their own leaders. Formerly they ruled over large tracts of country in these parts, many towns in the State having been named after Bhils who had founded them. Of course the changing times have seen them bereft of all their earlier power and glory. Still, as a recognition of their former importance, in many a case it has long been the custom for certain Bhil families to make a mark with their own blood on the forehead of a Rajput Chief at the time of his installation to the *gaddi*. The typical Bhil is small, dark, broad nosed and ugly. They are of short stature but strong build and Bhils.

are very bold and active. The men wear a cloth round their long hair, another round their waist and a third as a wrap and carry a bow and arrows or an axe in the use of which they are very dexterous. The women dress like low class Hindus, but plait their hair in three braids and wear large numbers of brass or tin rings on their arms and legs. They live in huts of wattle-and-daub surrounded by a bamboo fence, each standing by itself as high ground. Each settlement has a hereditary headman (*ganti*) who is under the chief (*Naik*) of the district to whom all once owed military service. When necessity arises they are gathered by a peculiar shrill-cry known as *kulki*. There are any number of exogamous clans (more than 100 in Central India) each of which has a totem tree or animal. The true Bhils do not appear to have any endogamous sub-tribes, though such seem to have arisen in Khandesh owing to difference of dialect, the adoption of Hindu customs in the matter of food or conversion to Islam. Adult marriages are the rule and capturing women for wives is still regarded by many among them as a legitimate mode of securing a wife. Widows are allowed to remarry. They may in theory marry freely outside the exogamous section, but in practice the Manpur and Satpura Bhils rarely intermarry. Tattooing is common, but the sept totem may not be represented. The hereditary headman of Central India Bhils is known as the *Tarvi*. When performing the death ceremony, he wears a *janeu* made of coarse thread. This is the only occasion on which the sacred thread is worn by him. The Bhils in Central India seldom eat beef. Whether the Bhils ever possessed any language of their own is unknown. At present they all speak a dialect of Gujarati and Rajasthani with some borrowing from Marathi and a slight admixture of Munda words. Bhils may be divided into two general classes, the Bhil cultivator and the Bhil hillman. Of these, the former has taken to a peaceful career and is simple and truthful. But the latter is still more or less in his primitive state. The hillmen Bhils, found in the Petlawad *pargana* are crafty and particularly addicted to robbery. Efforts are being made, however, to reclaim them and to induce them to take to more peaceful and settled ways. Still, even where he has given up disorderly habits, the hill Bhil has made very little progress in cultivation. Ignorance, carelessness and an inordinate love of liquor come in the way of his advancement. They drink liquor, eat millet bread, vegetables and flesh. They have no temples but worship

village gods and shrines established in remote places in the hills. The majority of Bhils (37,852) now insist on being treated as Hindus, only 18,202 preferring to be included under Animists.

The Bhilalas are a mixed tribe midway between Rajputs and Bhils. They number no less than 63,994 in this State, and are found mostly in the Nimar district where they are held in great respect by the Bhil chiefs. The higher classes of Bhilalas differ in no essential points from Hindus of the lower orders, on whom however, they profess to look down. They dress themselves like the Rajputs, though they have none of the chivalrous spirit of the pure Rajput. The Bhilala cultivators have neither the simplicity nor the truthfulness of the pure Bhil, and cannot be distinguished by their dress from other cultivators. They worship the Hindu gods. Widow remarriage is allowed and polygamy is prevalent.

Bhilalas

The Gonds are among the most important of all the Dravidian tribes and were formerly a ruling race, the greater part of the Central Provinces having been held by three or four Gond dynasties from about the fourteenth to the eighteenth century. Such accounts of them as remain, even allowing for much exaggeration, indicate the attainment of a surprising degree of civilisation and prosperity. So far back as the fifteenth century, A.D., it is recorded by Ferishta that the king of Kherla sumptuously entertained Ahmed Shah Wali the Bahamani Sultan, and made him rich offerings among which were diamonds, rubies and pearls. As another instance of their former greatness, it may be mentioned that when the castle of Chauragarh was sacked by one of Akbar's generals in 1564, the booty found according to Ferishta, comprised independently of jewels, images of gold and silver and other valuables, no fewer than a hundred jars of gold coin and a thousand elephants. Of the Chanda rulers the settlement officer who has recorded their history wrote that 'they left, if we forget the last few years, a well governed and contented kingdom, adorned with the admirable works of engineering skill and prosperous to a point which no after time has reached.' With the advance of Marathas, however, this state of affairs came to an end and the Gonds were forced to acknowledge Maratha supremacy and to pay them an annual tribute. This change in their status turned them in course of time, into cruel and treacherous

Gonds

savages who regularly plundered and murdered stragglers and small parties passing through their hills, or who from their strongholds built on the most inaccessible spurs of the Satpuras, would make a dash into the rich plains of Berar or the Nerbada valley, and after looting and killing all night, return straight across country to their jungle fortresses. Settled times, however, have now wrought a wonderful change among them and these wild marauders have taken to peaceful pursuits and have become inoffensive labourers. The tribe proper has two main divisions the Raj Gonds, who form the aristocracy and the Dhur or "dust" Gonds, the people. The Raj Gonds may roughly be taken to be the descendants of former Gond landed proprietors, who have now been formed into a separate subdivision and admitted to Hinduism with the status of a cultivating caste, Brahmins taking water from them. There have also been some instances of Raj Gonds intermarrying with Rajputs. Some of them even wear the sacred thread. In the Central Provinces a number of Gonds are also land holders and men of position. Nemnwar is the district in which the largest number of the Gonds is found in this State. Out of a total Gond population of 7,513, Nemnwar shews no less than 5,022. The tradition about their origin is that Mahadeo created them without any prejudices regarding the sacredness of any animal. Formerly they indiscriminately killed the cows and the hog and regarded themselves as a separate group, alike distinct from the Musalmans and the Hindus, but the majority have now given up the practice of killing cows and consider themselves Hindus. A number of occupational groups have also come into existence, which are endogamous and occupy a lower position in the social scale than Gonds proper. Of these, the Ojhas (soothsayers) and the Bhimas, who form a mendicant class, are the lowest type, the latter performing menial offices for the community. Pure Gonds neither eat nor intermarry with them. The Gonds eat flesh and use liquor. The males wear a coarse white turban, a *bandi* and *dhoti*. The females dress themselves into a single piece of red cloth (*sari*) about 9 yards in length, which, besides covering the lower parts is thrown over the head. Brass and pewter ornaments are largely worn.

The exogamous divisions of the Gonds are somewhat complicated. The primary classification is according to

the number of gods worshipped. The worshippers of 7, 6, 5, and 4 gods form distinct divisions within which the marriage is prohibited, that is, worshippers of the same number of gods may not intermarry. Each division also has a totem,—that of the 7 gods worshippers being a porcupine, of the 6 gods worshippers a tiger, of the 5 god worshippers a crane, and of those of 4 gods a tortoise. But each of these divisions is further split up into a number of totemistic septs, and members of a sept may not marry those of a sept having the same totem in another division, though worshipping a different number of gods. In many cases also particular septs with different totems in different divisions may not intermarry, the explanation being that a relationship exists between these septs. But the whole system is somewhat confused and the rules are indefinite, for the divisions according to the number of gods worshipped appear to be absent in many parts.

Similarly the marriage ceremony is performed in several ways. The Raj Gonds have adopted the Hindu ceremonial. But among the rest they have their own ritual, the primitive form of marriage by capture being also in vogue among certain sections, though the procedure is now merely symbolical. The most distinctive feature of a Gond wedding is that the procession usually starts from the bride's house and the ceremony is performed at that of the bridegroom, in contra distinction to the Hindu practice. Children of a brother and a sister have a preferential right to marry each other, such marriages being called "bringing back the milk." Among the poorest classes the expectant bridegroom serves the bride's father from three to seven years at the end of which the marriage is celebrated. Adult marriages prevail and a girl must be married before she arrives at twenty, as a punishment for violation of this rule a girl is expelled from the caste and can be readmitted only on undergoing a penalty named by the Daroi. Sexual intercourse before marriage is tolerated, and if an unmarried girl becomes pregnant she is required to marry her lover if he be a Gond or one of higher caste. In the case of her connection with a male of a lower class she is outcasted. Polygamy and widow remarriage are permitted. The younger brother can marry the widow of his elder brother and a man can marry two daughters of another man at one and the same time. Divorce is allowed, and the only form gone through, consists in the

woman's tearing a piece of her *sari* and throwing it over her husband. If the woman leaves her husband without his consent and lives with another man, the aggrieved husband can, in certain cases, forcibly carry away any unmarried woman related to that man and marry her. Adultery does not seem to be regarded with abhorrence.

The funeral ceremonies of the Gonds are interesting. The corpse is usually buried with its feet to the south, the higher classes burn their dead, this honour being particularly reserved, however, for old men on account of the expense involved. Formerly the dead were buried in the houses in which they died, but it is not so now. A ceremony called "Tija" is performed on the third day. On the fifth day after death the ceremony of bringing back the soul is performed. The relations go to the river side and call aloud the name of the dead person, and then enter the river, catch a fish or an insect, and taking it home, place it among the sainted dead of the family, believing that the spirit of the dead has been brought back to the house. In some cases, however, it is eaten up in the belief that it will thus be born again as a child. The "Nakta" or the funeral feast is performed at any time within one year. The good souls are easily appeased and veneration for them is confined to their descendants. But the bad ones excite wider interest because their evil influences may extend to others. A similar fear attaches to the spirits of persons who have died a violent or unnatural death.

The religion of the Dhur Gond is simply animistic. He deifies ancestors who are represented by small pebbles kept in a basket in the holiest part of the house, that is, the kitchen, where he regularly worships them at appointed intervals. His greatest god is Bara or Barha Deo, but his pantheon includes some Hindu gods, and various animals or implements to which Hindu names have been given. Among the latter may be mentioned Blumoon, one of the Pandava brothers. Pansi Pen, the battle-axe god, Ghangra, the Lell on a bullock's neck, Chavar, the cows tail, Bagh Deo, the tiger, Dalha Deo, a young bridegroom who was carried off by a tiger, and Pala the cloth covering for spear heads. In certain parts are found *Deo Khalas* or gods' threshing floors, at which collections of the gods reside, and where gatherings are held for worship several times a year. Their religious

guides are the *Darwis*, whose verdict in all caste disputes is indispensable

The Gonds do not eat food cooked by other castes, nor do they allow others to approach their food within a certain distance. The food touched by other castes is considered to have been polluted and is either thrown away or given to dogs.

Unlike Hinduism, Islam has no caste distinctions. Strictly speaking, all Muslims are held to be equal and may interdine and intermarry not only among themselves but, under certain conditions, even with Jews, Christians, etc. In every day life, however, there is a very important distinction among Indian Musalmans, namely, foreign and native, the former considering themselves socially superior to the latter. The foreigners are those who have either themselves come from beyond India or are the descendants of those who formerly migrated into India and settled here, all the others being Indian converts to Islam. It is remarkable that, though professing the same religion, the two have never mingled and have always remained apart. Those with a foreign strain are divided into four main sections "Sayyad, Shaikh, Mughal and Pathan," all of them claiming superiority over the local converts.

Musalmans.

The Sayyads claim direct descent from the Prophet through his daughter Fatimah. Their forefathers came to India in early times from Arabia and Central Asia either as religious preachers or as soldiers of Islam. They mark their high birth by using the title *Mir* before, or *Shah* after the names of males and the title *Begam* after those of females. They may and do take wives from the other three groups also, but marry their daughters only with Sayyads, so much so that in some exclusive Sayyad families genealogies are regularly maintained, and arranged to enable them to make sure that the accepted suitor is a Sayyad, both on the father's and mother's side. Sayyads follow all professions though some, who may happen to be of a saintly parentage, are accepted as *Pirs* or spiritual guides by other Musalmans.

Sayyad.

The title Sheikh (meaning elder) strictly applies only to three branches of the Qurraish family to which the Prophet himself belonged. On the strength however, of

Sheikhs.

the Prophet's tradition (*hadith*) that "all converts to my faith are of me and my tribe", the term is now indiscriminately applied to local Hindu and other converts, as much as to Muslims from foreign lands. Still, socially the latter keep quite aloof from the class of Hindu converts of that name with whom they have no marriage relations.

Mughals.

The term Mughal includes two distinct classes, the Persian and the Indian. The Persian Mughals are the descendants of Persian political refugees and merchants and are *Shia* by religion. The Indian Mughals, on the other hand, are descended from the Mughal invaders and immigrants from Central Asia and are *Sunnis*. Both use the titles *Mirza* (lit. born of a great man) before and *Beg* (lit. Lord) after their names in the case of males and add the title *Khanam* to the names of females. Local Mughals differ in no way from the great body of the Sunni Musalman population.

Pathans.

Pathans are of Afghan origin. The men add '*Khan*' to their names and the women "*Khanam*" or "*Khatun*" to theirs. Their ancestors came to India as soldiers or merchants and, like the representatives of other foreign Muslims, they too have, in most cases, now lost their ancestral peculiarities of feature or character by reason of intermixture with other classes.

The pride of ancestry among Musalmans claiming foreign descent is considerable. They are very conservative and the general tendency is for a Sayyad to marry a Sayyad, a Pathan a Pathan, and so forth. Still, so long as both parties have a foreign ancestry no slur attaches even to mixed marriages and they often do take place. But inter-marriages between persons of foreign extraction and the local converts are socially not approved of.

Musalmans

The local Muhammadan community (which totals 91,578 for the whole State) is found chiefly in the districts of Indore (43,512), Nimar (20,834) and Rampura Bharpura (12,163), no less than 19,723 living in the Indore City alone of whom one belongs to a family descended directly from the Khalifs. The most numerous of the community in this State are Shukhs (27,274), Pathans (19,738), Bohras (5,885); Sayyads (5,197), with a smattering of Mughals (1,008). These together make up nearly three fifths of the total Muslim population of the State, the remaining two-fifths comprising over forty occupational or

professional groups that have no individual importance of their own. The majority of Muslims in the State, are descended partly from the hosts that accompanied the Holkars in their military expeditions and were recruited from amongst the local converts, and partly from the Pindari marauders from the Deccan, a section of the latter retaining even Hindu names and practising Hindu worship.

There are, however, several Muslim families in the State who trace back their importance to pre-Maratha days, holding *sanads* and *jagirs* from the Emperors of Delhi (Aurangzeb and his immediate successors) or the Sultans of Malwa, for the administration of the institution of the *Kaziate* or for other charitable services. In later times Maharaja Yashwant Rao Holkar specially favoured the Muhammadans who held high commands in his army, Amir Khwān, his favourite lieutenant, being often deputed to exact *chauth* from the States of Rajputana. In recent times also the State has been bestowing due patronage on Muslims, having entertained the services of many distinguished Muslims, one of these having lately held the post of General in the State Army. There are large numbers of Muslim cultivators, artisans and labourers in the villages.

The class of rural Muhammadans, as above stated, was largely increased during the 18th and 19th centuries by the Pindaris who forced their prisoners to accept their faith, and even encouraged Hindus who wished to join their bands to turn Muhammadans. These converts have thus come to make up the bulk of the rural Muhammadan population of the State. Towards the close of Yashwant Rao Holkar's reign when Amir Khwān and his relative Ghafur Khan formed chiefships, then followers in the State army either left the State to seek their fortunes elsewhere, or took to more peaceful ways. The latter, though retaining many of their old customs and usages, have completely merged themselves into the neighbouring Hindu community and have, to a great degree, adopted Hindu manners and customs. This is especially marked in villages, the Muhammadan differing very little from his Hindu neighbour in dress, habits, character and speech. Many of them have taken to trade and manufacture and they even predominate as a class of craftsmen all over the State. They are also found in all grades of State service from the lowest peon to the head of a department, though

they generally prefer police and military service. The home speech of local Musalmans is Urdu. The men let the beard grow and the most religious among them cut their moustaches short above the lips and let them grow at the corners of the mouth.

The Muhammadan population of the State is educationally backward, but, with the growing interest of the State in the intellectual advancement of their subjects they are making steady progress. Widow re-marriage is allowed and the higher class of Muhammadans still adhere to the *purdah* system.

Bohoras

About the middle of the eleventh century A.D. a Moslem religious mission had come to India from Egypt which had some slight success round about Cambay and Gujrat. Their headquarters were at Yaman. Later on, after the fall of the Fatimid dynasty about the close of the twelfth century, the Mahadaviya faith (a branch of Ismaili sect) was uprooted from Egypt, and some refugees of that faith, accompanied by a *Dai* (or spiritual leader) migrated to India, and settled down in Gujrat, Malwa and other places in Western India. These Mahdaviyas, with those who had been converted previously, thenceforward came to be known as Bohoras, or traders. For some centuries the two communities, one in Yaman, and the other in India, acknowledged allegiance to one *Dai-ul-Mutlaq* whose 'gadi' or throne was situated in India. But later on, a breach occurred between them at the death of the 26th *Dai-ul-Mutlaq* Daud bin Ajab shah in 1589 A.D., when the Yaman colony separated and discarded allegiance to the Indian *Dai*. They have since come to be called the Sulemani sect (after the name of their own *Dai*), and the Indian section, the Daudi sect (after their own *Dai*). This latter comprises about 800,000 persons in all, scattered about from Singapur in the east, to Zanzibar in the west. Excepting a small sub-sect called the Jafriyas which follows the *Sunni* faith, they are all *Shias*, though they differ from other Musalmans in many ways in regard to their religious and social customs. They do not shave or trim the beard, but many of them shave the head clean. They do not smoke tobacco in any form, or use any intoxicant, if they can avoid this. If possible they live, as a rule, in a quarter of the town or city apart from other communities and they prefer that others should not come to live near them. They allow no outsider to be a partaker

in their ceremonies of joy or grief. They do not intermarry with other Muslim communities. They are fond of fireworks displays and music; but they will have nothing to do with dancing. Although they keep strictly apart from the Hindus, yet there are some traces of Hindu customs still clinging to them through their Hindu origin e.g., they openly give and take interest; at Divali time, they even excel the Hindus in their illuminations and other manifestations of joy; and they also change their old account books for new ones at that time, as do the Hindus; and their women wear skirts (*saris*), and observe very little "purdah." Married women even wear the nose-ring. They will, however, not take sweetmeats from the hands of a Hindu; and if a Hindu "dhobi" washes their clothes they will purify them, by sprinkling some holy water thereon.

They have separate mosque, 'Jammaikhana,' and cemeteries for their own exclusive use. Their religious calendar is two days in advance of the regular Muslim calendar. They bury their dead, as do the other Musalmans, but they do not place a board over the corpse to prevent the earth from falling upon it.

There is no distinction of rank among Daud Bohoras, such as Sayyid, Shaikh, Mughal, Pathan, etc. If a Sayyid becomes a Bohora, he has to give up his boast of descent from the Prophet's family.

Every Daudi Bohora, on attaining the age of about 15, has to take the oath of allegiance (called *Misaq*) to be faithful to his religion and to be absolutely obedient to the *Dai-ul-Mutlaq* and his deputies. The usual date for taking this oath is the 18th of the month of Zi-Hijjah. It is claimed that the custom of taking this oath began even before the time of the Prophet. Daudi Bohoras pray only at three stated times in the day, morning, noon, and night, instead of five times like other Muslims. Their 'azan,' or call to prayer, is also somewhat different. Daudi Bohora mosques moreover, contain no "Mimbar," (pulpit or preaching platform). The Mulla preaches, if at all, from a moveable platform which is wheeled into place for the occasion. They do not meet on Fridays, as do other Musalmans, for public and united prayers and say their usual mid-day prayers, "Zuharki-Namaz," privately as on other days. They have a peculiar burial ceremony. They have a Rugga or a document which is buried with every Daudi Bohora corpse. It is in two parts; the longer one is placed

on the breast and the shorter one in the right hand of the dead person. These are written in Arabic, by the Mullaji Sahib or his Deputy, and consist of a humble prayer that God would have mercy on the soul of the deceased, grant him forgiveness for his sins, and a place in heaven. They also worship saints and their tombs. So far the Chief Mullaji enjoys absolute authority, both spiritual and temporal, over his followers. But of late, this privilege of his has come to be questioned in certain quarters in respect of matters temporal. Similarly many of the old established customs have also been challenged as being a hindrance to progress e.g., the ceremonial caste dinners, etc. These reformers have moreover adopted European dress and even shave their beards.

At the last census, the Bohora population of the State numbered 5,885. Rampura town is specially noted for its large Bohora population and the spacious ornamented houses in which they live. The Mullah also lives there, and it is stated that Bohora marriages contracted between parties living away from Rampura in other parts of the State are generally, if not invariably, celebrated there. There is also a large colony of Bohoras at Sunel. Their Mullah is appointed by the *Dar-ul-Mutlaq* or Chief Mullah, who lives at Surat and who is the chief priest of the community, being considered by them not only infallible but also immaculate. The persecution of Aurangzeb drove the Shias of Gujarat in all directions. In the time of Bahadur Shah (1707-12) one Pir Khan, a leader of this sect who had been imprisoned at Lahore, was released and came back to Ahmadabad, from where his successor is said to have come to Malwa and settled at Ujjain, which has since become a great Bohora centre. By occupation they are a mercantile class met with all over the State, where they carry on all sorts of trade, from that of a pedlar to a big wholesale merchant. They have never been known to apply for service in the State. In the matter of dress they always wear the long white coat called *jama* and Peshawari slippers and their peculiar turban, European dress having made little or no headway among them. The Bohora women are fair and delicate, and dress in rich clothes consisting of a gown over an upper garment (*orkna*) which covers the head and shoulders. They never go out barefooted. Widow remarriage is allowed. The Bohoras are not only well-to-do but also frugal, industrious and very peaceful.

Among "Other Religions," Christianity comes in for Other Religions. a total of 5,204 comprising—European and Allied Races (2,628); Anglo-Indians (247); and Indian-Christians (2,329). No less than 4,897 of these were to be found in the Indore * District, (212) being in Indore City. Of the rest Mahidpur district had 52, Nemawar 1, Nimar 193 and Rampura-Bhanpura 61. Of the remaining religions there were—Aryas (235); Brahmos (65), Sikhs (433), Parsis (703), Buddhists (8), Jews (17); and two persons professing indefinite belief. Compared with 1911 the greatest variation was under Aryas who showed an increase of 198. The most remarkable item, however, were the Brahmos who were all new accretions during the decade, none having been registered in 1911. On the other hand, there was a very marked decrease under Jews who had numbered 31 in 1911.

The Section on population was sent to the press long before the Census of 1931 was taken. As however, the Census of 1931 was taken just before the publication of the revised Gazetteer, the table below gives the provisional total population in the Indore City, Mhow Cantonment and the five Districts of the State as enumerated in the last Census. For provisional total population of the various *parganas* please *vide* table LXI.

Provisional figures of population as per Census of 1931.

S. No.	Name of charge.	Population in 1921.	Population in 1931.
1.	Indore City including the Residency area	1,05,317	1,42,335
2.	Mhow Cantonment	31,737	29,848
3.	Indore District	3,43,829	3,81,656
4.	Maihdpur District	1,29,558	1,43,581
5.	Nemawar District	85,933	99,701
6.	Rampura-Bhanpura Dist.	2,02,773	2,23,217
7.	Nimar District	3,89,485	4,61,190
	Holkar State	11,51,578	13,15,375

CHAPTER II—Economic

Section I—Agriculture

General conditions by Natural Divisions. The agricultural conditions vary markedly in different parts of the State. The plateau section, which comprises the districts of Indore (excluding the Petlawad *pargana*) Mahidpur (exclusive of Alampur *pargana*) and parts of Rampura-Bhanpura, shares in the conditions common to the Malwa highlands which have a mean elevation of some 1,500 feet above sea level. The country in this region consists of wide rolling plains, well supplied with streams, and covered for the most part with fertile black soil. The rainfall, which averages 30 inches, is sufficient to secure both an autumn crop (*kharif*) and a spring crop (*rabi*) from the deeper soils.

In the region lying south of the Vindhyan range known as Nimar, and including the Nemawar district and the portion of Nimar district lying along the Nerbada valley, which constitutes the hilly section of the State, the soil, except the actual alluvium, is of rather lower fertility, and less retentive of moisture, requiring artificial irrigation for the production of a spring crop of the first class. The cold season in this tract is of shorter duration than on the plateau. The rainfall is slightly higher in the Nemawar district.

The inhabitants of these two tracts are hard working and skilful agriculturists.

Along the main line of the Vindhyas and Satpuras and in the hills of Petlawad *pargana* and to the north of Rampura, the soil, except the detrital deposits in the valley, is shallow and of low fertility and can grow only a *kharif* crop, which is sown as soon as rain has sufficiently moistened the land. The inhabitants in these hilly tracts, moreover, are mostly Bhils, Gonds, Koikais, Minas and kindred races, who are poor agriculturists, and as a rule, only cultivate a few fields sufficient to supply their own demands.

Alampur, which is the only *pargana* of the State in the low-lying natural division, has a mean elevation of

some 600 feet above the sea level, being situated in the northern portion of Bundelkhand, quite isolated from the rest of this State. Lying in the alluvial tract of the Sindh-Pahuj *doab*, it has a soil of only moderate fertility, called "*galat*", which bears most of the common grains. The soil is subject to erosion to prevent which *bunds* are constructed. The beds of tanks thereby formed, can produce a mixed *rabi* crop of wheat and gram.

Besides the two general divisions of *maletru* or dry and *piyat* or irrigated land, the cultivator divides the soil into three broad classes, depending on its conformation, situation and the use to which it is put

Classes of Soils.

Under the first system the soils are classed as *chauras* or even lying, *dhalu* or sloping, and *chhapera* or cut up by ravines and water courses. Soils are classed by situation as *gaonwru* or land near villages, and *bara* or manured land close to houses and the like. Classified by use the main divisions are *shialu* (or *kharif*) land which bears crops sown in the autumn, and *unhalu* (or *rabi*) which bears spring crops. Other divisions are *salgatta* or low lying rice bearing land, *charnoi* grazing land, *adan* manured and irrigated, usually garden land, and lastly *bagh* or *amrai* i.e. grove covered and fruit-bearing land.

Besides these broad distinctions, soils are divided into many classes, of which those given below are the most important.

Chikkat kali or *mar*, is what is popularly known as the black cotton soil. This is again sub divided according to its depth and power of retaining moisture. This soil will bear yearly two first rate crops of all the ordinary grains without artificial irrigation. It is also suitable for the cultivation of poppy and sugar cane where irrigable. *Pilotha* or *pili*, is a yellow soil of no great depth, with a higher percentage of sand in it than *chikkat*. Unless the rain fall has been good so that it can be irrigated this soil is only employed for the growth of autumn crops. In places it is called *malsar* or *mau*. *Pandhar* is a grey soil of loose sandy texture and of no great depth as a rule. It is generally found near villages and on old village sites. It is only suitable for millets and other hardy crops, unless it can be irrigated. *Antlia patha* is a loamy soil but very

shallow, having rock close below it. It is common in the hills, and will bear cotton and *jowar*, and in a year of unusually good rainfall, spring crops also. *Khardi* or *sasari* is a stony soil of a reddish colour of low fertility, on which only autumn crops are grown, and is exhausted in two or three years. *Bardi* is a poorer soil even than the last. It occurs on the hills and will only bear *kodon*, *kulthi* and *tilli*. *Talakh* or *Kachhad* is the name given to the highly fertile alluvial deposit found in bays and hollows in the beds of streams. It bears excellent crops of tobacco and vegetables, as well as of all grains.

Settlement Classification,

This is the system of classification ordinarily followed by the cultivator and adopted in settlements as well. In the last settlement, however, these numerous local distinctions were abandoned, the soil being classed in accordance with its depth and consistency under a few general heads.

Dry land (Malatru),

The system followed is a modification of that obtaining in the Bombay Presidency. Under this system the soils of each village were classified by reference to each other without any consideration of the soil of the neighbouring villages, except that the same general rules applied in each case, thus each village became an isolated settlement unit. The artificiality of this system was here avoided by dividing the soils into broad natural classes in accordance with their obvious physical distinctions, these classes being again further sub-divided with reference to their agricultural value.

The ordinary classes adopted were *kali*, *khardi*, and *halki*. These are sub-divided into *kali I-A*, the best black cotton soil, *kali I-kali II*, *kali III*. By this arrangement fields classed as *kali I* were taken to be 25 per cent lower in agricultural value than those classed as *kali I-A*. Similarly, *kali II* was taken to be 25 per cent below *kali I* and *kali III* 25 per cent below *kali II*. The lighter soils follow these rich earths. These were classed by depth only, *khardi* being inferior soil with a depth equal to one cubit and (the width of) 3 fingers, and *halki* with a depth of one span as between the tip of thumb and the little finger; as a rule *kali III* was also fixed by depth, the standard being $\frac{3}{4}$ of a cubit and under.

Various considerations modify this classification and graduate the soils between the main classes, such as the

dhalu factor dealing with the slope of the ground, the *kansla* factor with the prevalence of *kans* grass (*Imperata spontanea*), the *gaongera* factor in lands near villages which can be easily manured, and the like. Unirrigated rice bearing land (*sajgaṭṭa*) is included in dry land.

Irrigated land was similarly dealt with. The best land classed as *adan* I A, was followed by I, II and III, each 25 per cent below the preceding in the scale of agricultural value. In Malwa *adan* I A, I and II produce poppy or sugar cane and *adan* III wheat, barley, or *mungphali*. The depth of the soil, nature of the water supply, and distance from a village all affect the assessment.

Irrigated land
(*Piyat*)

The agricultural year is divided into two seasons. The *sala* or *kharif*, (the autumn crop season) is counted from the month of *Vaisakh* to *Kunwar* (*Asvin*) extending from the end of May when ploughing or *bakharing* commences, to October or middle of November when most of the *kharif* food crops are gathered, and the *unhaly* or *rabi* (the spring crop season), from the month of *Kunwar* to *Chaitra*, corresponding respectively to October and April.

Seasons and
operations
in each,

The *kharif* crops require a comparatively high temperature and supply of moisture repeatedly at intervals of from three weeks to a month. Too much moisture in the soil is not conducive to the growth of the food grains, *jowar*, maize, *bajra*, *kodon*, *sauan* and the pulses, while the *rabi* crops consisting of wheat, barley, gram and poppy, require cool weather and a pulverised and thoroughly moistened soil.

The total average cropped area amounts to 19,47,178 acres, of which 62,944 acres represent *dofasli* land.

Cultivated Area.

The *kharif* crops are brought to maturity by the rain of the south west monsoon, those of the later season depending on the heavy dews of winter, artificial irrigation and the *mahavata* or winter showers which fall between December and February.

Agricultural
Practice

All agricultural operations of the cultivator depend on the calendar forecasts and the influence of certain astronomical or astological conditions and in particular on the supposed influence of the twenty seven *nakshatras*.

or zodiacal asterisms and the occurrence of certain auspicious conjunctions (vide Appendix B).

The reliance placed on these influences is illustrated by the numerous sayings which connect agricultural operations with the *nakshatras*. A few of these sayings are given below —

*Krittika Bhiṇi na Kakra, Rohini tapyo na gham
Mrigashira baja na bayaro, so, kanth, Kyun bandho
tam tham*

"If no rain falls during the Krittika (*nakshtra*) sufficient to wet the stones (*kakra*) and it is not intensely hot under Rohini and does not blow hard under Mrigashira, why then, my husband, should you build (yourself) a shelter "

In the absence of these signs the rains are sure to fail.

*Sawan bidi ekadas tin nakshatra hoo
Krittika hoe to karkase, Rohini hoē suhal,
Jo awe Mrigashira to har har to kal*

"The 11th day of the dark half of Sawan may fall under these *nakshatras*. If under Krittika it should rain, but no more than just sufficient to moisten the soil. If it falls under Rohini the season will be good, but if under Mrigashira famine will surely follow".

*Ashadhi punam dina gham badal dhan bij
Kothar khole najaka baki rakho bij*

"If on the day of the full moon of Asarh dense clouds appear, then open your granary and sell all the grain but that required for seed "

Good rain is assured in such a case.

*Chitradi chui undar mu
Hatya gaze undar nache,*

"Rain under the Chitra *nakshtra* and the rats and mice die, rain under Hasta and the rats and mice dance"

Rain falling in the first asterism presages a good season when a plentiful downpour will drown the young rats, but if it comes in Hasta the season will be bad and the rats will play havoc with the crops

g. n. *Varshe aslekha to umi maslega*

"If it rains under the Aslekha *nakshtra* wheat (*umi* ears of wheat) will be produced in abundance"

Magha ka barsana ma ka parsana

Rain under the Magha *nakshtra* is like a meal served by a mother (to her son)

The rain in this case is of the fullest and most advantageous kind

Such sayings can be multiplied indefinitely Various means are also employed to prognosticate the probable character of a season

The first four days following the full moon in the month of Phagun (March) are taken to represent the four rainy months of Asar, Sawan, Bhadon and Aswin If big drops fall on any of these days there will, it is said, be good rain in the corresponding month Similarly the first nine days of Chaitra are taken to represent the nine *nakshtras* which fall in the rainy months

On the Akha tī, the third day of the bright fortnight of the month of Vaisakh, agricultural operations are started by almost every cultivator Several years ago the custom of worshipping the agricultural implements prevailed The custom has almost disappeared during recent years An instance of the old custom which prevailed at Sunel, a village in Rampura Bhanpura district, is mentioned below

Agricultural
Operations
Tillage.

The village astrologers having fixed an auspicious hour, the local officers accompanied by the *zamundars*, *kanungos*, *patels*, clerks, and cultivators proceeded in a

procession headed by musicians to the appointed field. All having seated themselves on a carpet, the local Brahman known as the *Parsai* and holding service land in the village, officiated as priest for the ceremony. The *puja* ceremony is usually conducted by the senior officer present. He sat on a *pat* (a small wooden platform) facing towards the east. The god Ganesa was installed by placing some rice on two betel leaves and then placing a betel nut on the rice. After worshipping the god Ganesa, the earth, the ploughs, and the bullocks were worshipped. The bullocks were then fed with *puris* (thick cakes). They were then yoked to the plough and a small area was then ploughed. These operations completed the ceremony and the people afterwards dispersed. Similar ceremonies used to be performed almost everywhere.

Field Operation Malwa,

On *Akha ti*, the Malwa farmer, before the rain sets in, begins his agricultural operations by passing a harrow (*bakkhar*) over his fields, this is done twice, first lengthwise and then crosswise. He then allows the field to weather in the sun. Many cultivators do not care to remove the old stalks and weeds but the better class of cultivators clear the field of stalks and weeds and burn them. *Bakkhar*ing operation is considered sufficient to grow a *Kharif* crop in Malwa. Ploughing is very rarely done.

Nimar.

In Nimar the land is generally ploughed in December, soon after the *kharif* crops have been harvested, while it is still moist and easily worked as the soil in this tract becomes, on drying, very hard and difficult to break. Nothing more is then done, the soil being left to bake in the sun till the rains commence, by which time the clods become friable and can be broken up by the harrow. The soil is then ready to receive the seed.

Hilly Tract.

In the poor soils of the hills operations are not commenced until sufficient rain has fallen to thoroughly moisten the ground.

Sowing

Sowing is usually commenced under the *Arida nakshtra* after one or two showers of rain. *Jowar* and other *kharif* crops are, in Malwa, sown either with the *shalu-nai* or *phadak* and in Nimar with the *tuphan*. Farmers ordinarily wait for the lucky time (or *muhurta*)

for sowing which is fixed by the *Parsai*, the village priest or astrologer, who is repaid for his services with a few handfuls of grain from each cultivator. But famine and a succession of bad years are making the cultivator very much less dependent on the *Parsai's* predictions than formerly and he is more apt to act on the maxim *pani pare bona, dhar aye bhagna* "Sow when it rains and run away when it pours." The hardy autumn crops give little trouble to the cultivator after they have been sown.

When the sowing of *kharif* crop is completed, the preparation of the fields reserved for *rabi* crops is started. The land is first ploughed lengthwise and then cross wise, and then is *bakkhared*. These operations are carried out when there is a break in the rains. The *bukkharing* eradicates the weeds and opens out the soil for absorbing the moisture. In the month of Aswin or Kartik it is *bakkhared* for the last time and then sown. Wheat is generally sown with the *unhalu-nai* under the Swati *nakshatra* and grain in Hastā. If rainfall has been deficient in quantity and no more of it falls between October and the beginning of November, the sowing of the *rabi* crops is generally abandoned.

The *rabi* crops require no weeding, but 15 days after the *kharif* crops have been sown and the seedlings are about 8 inches high, the weeding harrow or *dora* is passed down the rows of young plants to remove weeds. Two weeks later the process is repeated, and about a week after this if the soil is workable, the plants are thinned out by hand, for *guar* the distance between two plants being kept from 12 to 18 inches, and 6 to 9 in the case of cotton. This thinning process is called *galni* in Malwa and *illani* in Nimar. A week or two after the thinning has been completed the field is weeded (*nindai*) by hand, a process which requires 8 to 10 men per *bigha*.

Weeding (Ninda)

In Malwa these hired labourers were formerly paid in kind, but now wages in cash are paid at the rate of 3 to 4 annas to a woman and 6 to 8 annas to a man. In Nimar the payment has always been made in cash and it has been slightly higher than in Malwa. In places where the soil is poor, a plough is often passed through the rows of plants in the *Magha nakshatra* with a view to admit more moisture to the roots of the plants. After this weeding

nothing further is done in Malwa until the crops are gathered, but in Nimar a *kolpa* or small harrow is again passed down the crop before reaping. Reaping is generally commenced in the month of *Margashirsha*.

Protection.

From the time the grain commences to form, the crop has to be protected from the ravages of birds, deer, and wild pig. Usually a woman or a boy is set to watch the crop, receiving from Rs. 4 to 5 a month. He sits on a scaffold, called a *dagla*, raised 10 or 12 feet above the ground, from which point of vantage he hurls stones from a sling (*gophan*) or else cracks a whip made from the fibre of *san*, called a *phatakha*. Sometimes rockets are also fired or the invaluable aid of an empty kerosine tin is called in.

Reaping.

The crop is either cut with a sickle (*darati*) as in the case of *jowar*, a process known as *dhalni*; or is pulled out by the roots, as in the case of gram. It is then bound into sheaves and carried to the threshing floor called the *khala* and there stored until dry. The largest and the best filled heads are then separated from the rest, a process called *bedni*, and kept for seed, especially so in the case of maize and *jowar*.

Threshing.

The *khala* or threshing-floor is usually located quite in the vicinity of the village site. The ground is made hard by watering and ramming with wooden mallets to make it smooth and even. To prevent its becoming dusty a coating of cow dung is applied. An upright post about 6 feet high, called the *med*, is fixed in the centre by some cultivators. The *khala* is usually hedged round by a thick wall of *jowar* stalks.

The heads of corn are then strewn over the *khala* round the *med*. Three to five bullocks yoked abreast are connected by a rope with the post and are driven over the ears of corn. Contrary to Jewish scriptural precepts the bullocks are usually muzzled. This is called *dawan pherna*.

Winnowing.

The next process is that of winnowing (*khaina*). After the grain has been trodden out it is collected into a heap of a particular shape called *khandar* in Malwa and *Ras* in Nimar. The *khandar* is then worshipped, after which it is winnowed, the process being commenced from the eastern end. Three men are required for the process.

One stands on a stool about 3 feet high called *taruaya* in Malwa and *tucays* in Nimar. Another hands up the baskets of grain and husk. When there is sufficient wind the man on the stool simply empties the basket slowly, while the man below keeps the pile of grain free from chaff with a broom. This pouring out of corn and chaff is called *dharra* and the heap of corn thus formed is called *thapa*. If necessary it is winnowed again. The residue is then again trodden out by bullocks and re-winnowed. The grain from this second process, however, is kept in a separate *thapa*, being of inferior quality. The refuse from the second winnowing is trodden over and winnowed a third time and placed in a third heap. The grain from these three different heaps have special names, which are given below —

Malwi name	Nimari name
1st <i>thapa pahilo gayata</i>	<i>San : ras</i>
2nd " <i>dusra</i> "	<i>Akhan</i>
3rd " <i>tiara</i> "	<i>Kokan</i>

Of late, however, winnowing machines have gradually come into use at some places chiefly in Kannod where they have been found to be very useful in saving the cultivator a time, as they enable him to winnow his grain rapidly even when there is no wind at all.

The chaff (*bhusa*) is used as fodder for cattle. Cultivators are in the habit of keeping a *darati* (sickle) or a plough share (*lusyo*) buried in the *thapas* by which it is supposed evil spirits are prevented from eating up the corn. Another safeguard that is adopted is to weigh the heap at a time when the spirits are afraid to touch the grain.

The *thapas* are then heaped together and a circle is marked round them, this collection being called the *choka*. This heap is sometimes worshipped before the grain is used or sold.

The Chaka,

Extent cultivated by one agriculturist—A single cultivator owning a pair of bullocks can manage to cultivate about 25 *bighas* or 15.62 acres by growing *kharif* crops or by growing 15 *bighas* or about 10 acres with *rabi* crops. The total area amounts to 20 *bighas* inclusive of 3 irrigated crops.

Double cropping. Double cropping (*dufashi*) is general on all irrigated lands and is also practised in unirrigated and unmanured lands when the soil is very retentive of moisture. In *rankhad* land near villages, which is easily manured maize (*Zea mays*) or *san* (*Crotalaria juncea*) or *urad* (*Phaseolus radiatus*) are sown first, and if it rains in November, gram, peas, masur or *tuwada* and *rajgira* are put in as a second crop.

In *salgatta* or low lying rice bearing lands gram or linseed, and occasionally wheat, are sown, after the paddy has been harvested.

In *adan* or irrigated lands tobacco is followed by onions as a second crop. Maize, *san* or *urad* is often sown first on land which can be irrigated and manured, poppy or wheat being planted afterwards.

In some tracts a crop of *mungphali* (*Arachis hypogea*) is grown first. A variety known as the Spanish per nut has been recently introduced by the State Agricultural Department. As this crop ripens early, the land is generally utilised for growing a second crop, either wheat or gram.

Mixed sowings Mixed sowings called *bejara* are common. The cultivator sows this mixed crop to guard himself against total failure. The most common mixture is *jowar* with *tuar*, but *mung* and *tuar* are often mixed together. *Mung* is cut about a fortnight before *jowar*, and *tuar*, a month after *jowar*. Cotton is sown with *urad* and *tilli*. The *tilli* is cut first, the *urad* a week later, and the cotton picked last. Maize and *urad* are sometimes sown together. Other combinations are—*Tilli* and *jowar*, *jowar* and cotton, *tuar* and *tilli*, *jowar* and *ambari*, cotton and *ambari*, *tuar* and *urad*, wheat and gram, linseed and wheat.

Sugar-cane and vegetables or poppy, are very commonly sown together. The latter crop comes to maturity in three or four months, whereas the sugar cane takes twelve months to ripen. The outturn of each of the mixed crop is not so good as when these crops are grown singly. The sowing of other crops with sugar cane, however, does not affect the growth of the latter.

Rotation called *parwa* is not very systematically practised, although well known to the cultivator. Rotation is commonest in land suitable for both *rabi* and *kharif* crops. Such fields generally bear a *kharif* crop in one year and a *rabi* in the next, provided either the *kharif* or *rabi* crop is wholly or partially a pulse so that a crop of pulse is grown upon it at least once in two years. Rotation of Crops

In rich fields capable of growing *rabi* crops *jowar* is usually alternated with wheat, gram or linseed, in poorer fields cotton takes the place of *jowar*. Sometimes *jowar* is sown the first year, wheat or gram the second year, and cotton, *tuar* or another pulse in the third year. *Tilli* and *rameli* are grown in rotation with *jowar* in ordinary and poor soils. In some parts of Nimai a *bajara* crop is merely grown to improve the fertility of the soil. Similarly when there are good winter showers, a gram crop is grown in order to obtain a bumper cotton crop in the next year. The *khar* from the gram stalk it is believed, improves its fertility.

Fields are seldom left fallow (*parat*) especially in Malwa or on the alluvial soils of the Narbada valley where the richness of the soil renders it almost entirely unnecessary. Fallow.

A cultivator, as a rule, cannot afford to leave his land fallow for a whole year in populated districts, as his holding is too small. The three months' rest which fields get between the *kharif* and *rabi* crops in the case of double-cropped land, and from one *kharif* or *rabi* season to the next, is found quite sufficient. Poor shallow soils such as *khardi* and *halli* (poor) in the hill tracts of the Khatgaon and Bhikangaon *parganas* require rest for two or three years after they have been grown with crops successively for two or three years. Even soils of the higher classes become exhausted after a long succession of crops.

unless they are manured. In such cases they are allowed to lie fallow for five to ten years after they have been sown successively for fifteen to twenty years.

Manures.

Manuring is but little practised in Malwa, being practically confined to fields which bear crops of poppy, betel, sugar-cane and vegetables. In Nimar the cultivator, who can afford, manures his field for the cotton crop every third or fourth year. The commonest manures are the dung of cattle and village sweepings. Each cultivator has a pit dug outside the village in which he collects his manure. Thus he allows to lie and putrify for about a year, before spreading it on his fields. Manure which is allowed to lie in the pits for over a year, loses its efficacy. To make the most of the scanty manures available in villages, therefore the Rural Development Department of the State, is impressing upon the cultivators the desirability of converting all sorts of rubbish into manure by keeping them in their pits and of utilising them before they lose their efficacy. The supply of cow dung for this purpose is not large owing to its extensive use as fuel. To a very small extent sweepings and night soil (*sonkhat*) are also utilised as manures, twenty five cart loads of manure are required per *bigha* of land sown with sugar-cane or poppy.

Sheep and Goat Manure

A common method of manuring a field in some tracts is by grazing goats and sheep over it and herding them on it at night. A flock of 200 animals sitting for eight or ten nights in a *bigha* of land supplies sufficient manure for the area. The owner of the herd gets Rs 8 for each *bigha* so manured. Camels are similarly employed. Their urine is specially useful, their dung being of little value for this purpose, according to cultivators, the place on which they sit during the day and night, however, is believed to receive benefit from their exhalations. The man in charge of the camels is given bread, tobacco and opium, and sometimes a rupee for his services.

Oil-cakes soaked in water are also used as manure. They are allowed to putrify for several days, the liquid manure thus made being generally used for betel vine and other valuable crops.

Green Manuring.

This process consists of ploughing a growing leguminous crop into the soil before it has reached maturity.

A quick growing crop and one that covers and shades the ground is considered best for the large quantity of organic matter that it contains. It is imperative that the green manure should be ploughed into the ground at least a month before the other crop is sown. Several plants are used for the purpose, the commonest being *san*, Bombay hemp (*Crotalaria juncea*), *kulthi* or horse gram (*Dolichos uniflorus*), *urad* (*Phaseolus radiatus*), *garar* (*Cyamopsis psoraloides*) and *chaola* (*Dolichos sinensis*). *San* and *urad* are the commonest green manures used for poppy. Poppy grown on such green manure is called *sanchur* or *uradchur* as the case may be.

Silt from tanks is also used, about twenty-five cart loads being spread on each bigha of land. In some of the villages of the Khargone *pargana* the fine detrital earth deposited at the foot of the hills is used as manure.

Silt.

The only crops ordinarily irrigated are poppy, sugarcane and garden produce. Wheat, maize sown as a first crop in *adan* land, and barley are watered crops where poppy cultivation is not permitted, and where supply of water is ample.

Irrigated Crops.

The pests which commonly damage the crops are rats. These animals always swarm after a year of deficient rainfall owing to the young broods escaping drowning; locusts occasionally appear, while rust or *gerua* is not uncommon.

Diseases and Pests.

A general frost very rarely occurs in the State. The frosts of 1905, 1921 and 1929 injured, to a greater or less extent, the poppy, wheat and gram crops.

The implements used are few and of the simplest kind. In Malwa they are of lighter construction than in Nimar, the stiff soil in the latter tract requiring heavier implements. The principal implements are described below:—

Implements.

The *hal* or plough consists of five parts. The body (*nagara*) is made of *babul* wood (*Acacia arabica*); it is about 3½ feet long and 4 inches thick at the lower end tapering upwards. To its lower extremity is fixed a long pointed piece of wood about three inches long called the *chau*, which carries the iron ploughshare or *kusya*.

The ploughshare is about 14 inches long. The *chau* fits into a socket in the *kusya* and the upper part of the *kusya* passes into a ring fixed in the *chau*. Only four inches of the share are allowed to project beyond the *chau*. The *nagara* about 5 inches above the point where the *chau* is attached to it is pierced with a hole into which the pole usually made of *khair* wood (*acacia catechu*) and called the *hal*, is fixed. To the end of this pole the yoke or *juda* is attached. Just below the upper end of the *nagara* a peg called *hal-ka-kila* is attached to serve as a handle. The price of a complete *hal* varies from Rs. 5 to 7. The yoke (*juda*) costs Re. 1 and is removeable, being used for the plough, harrow or seed-drill as required. Of late iron ploughs have come into use. These are very useful for eradicating noxious weeds. The middle (medium), *Buster* plough is becoming increasingly popular.

Bakkhar.

The *bakkhar* or harrow consists of a slightly curved beam called the *bakkhar*, made of *babul* wood, about four feet in length with a cross section of 4 inches. About a foot on each side of the centre of the *bakkhar* two shafts with two wooden pegs or colters are attached to the under side. In each shaft a wooden or an iron peg called a *danter*, about nine inches long, is fixed and to these two pegs an iron blade (*pas*) is fastened by means of iron rings called *watas*. The blade is about $5\frac{1}{2}$ inches broad in the centre tapering to $3\frac{1}{2}$ at the end. The pegs and the blade have the shape of an M. The *bakkhar* is guided from behind by a handle in the centre. On the upper face is fixed a wooden spar with a length of 4 feet. The top of this spar is bent and serves as a handle to the driver who directs the movements.

From the concave side of the beam pass two poles of *khair* (*Acacia catechu*), called *dandi* of unequal lengths, one being about 9 feet and the other of $6\frac{1}{2}$ feet long. Through the end of the smaller beam a peg of wood called the *nadahell* is driven. A rope passing below the longer pole and over the yoko is brought back and fastened to both the poles at this peg an equal strain on both poles being thus secured. The *bakkhar* is worked by two bullocks and the cultivator when driving often stands upon it to add to its weight. The price of a *bakkhar* exclusive of the yoke is now Rs. 5 or 7.

There is no difference between a *bakkhar* (harrow) and a *dora* (hoe) in shape; the difference lies only in their dimensions. The *dora* is simply a small sized *bakkhar* the length of its beam, *danta* and *pas* being 20, 10, and 8 inches respectively. It is a weeding instrument and is worked through rows of young plants to remove the weeds and also to loosen the earth. The cost of a *dora* exclusive of the yoke is Rs. 3 or 4. A small *dora* or hand-hoe worked by one man and not requiring bullock power is now being introduced by the Indore Institute of Plant Industries for use in the case of cotton and other plants while they are very young. It enables weeding and mulching to be carried on without damage to the young crop.

The *nai* or seed-drill is very similar to the *hal*, the share being so adjusted as to form a V-shaped furrow, rather deeper than that made by the plough-share. To the left side of the body of the drill a bamboo tube called *perni* is fastened surmounted by a wooden funnel the *nai-chuda* through which the seeds are dropped. A complete seed drill costs about Rs. 4, exclusive of both *hal* and *nai*. The drill used with the *kharif* crops called the *shialu-nai* is of lighter make than the *unhalu-nai* used for the *rabi* sowings. The *phadak* is a more elaborate form of seed-drill. The *phadak* resembles the *dora* in shape but has no blade (*pas*) while the wooden pegs are replaced by two small shares (*phana*) about a foot long tipped with fine iron points (*kusli*). These *phanas* make parallel furrows. Parallel to the principal beam, a small wooden spar is fixed across the shafts. Two hollow bamboo tubes (*perni*) rest on the ends of this spar and pass through holes in the shares. The top of these tubes converge so as to meet together in a single wooden cup, which is perforated with holes to correspond with the tubes. The driver walks on the right side of the *phadak*, with another man on the left who pours the seed into the cup with his right hand. In Nimar this implement has three tubes and is known by the name of *tiphani*, i.e., having three *phanas*. The *phadak* and *tiphani* are used for sowing maize, *jowar*, *tuar*, *mung* and other *kharif* crops, while the *nai* is used for *rabi* crops. Recently the Rural Development Department has, however, been introducing the *phadak* (two coultered drills) by supplying models for manufacturing for *rabi* sowing also as it effects a great saving in time, labour and seed, and is being appreciated by cultivators on that account.

A cultivator who has a large quantity of seed to sow uses the *phadak* while a man who has to sow only a small field uses the *shalu-nai*. A small heavy beam (*ghasitni*) about 4 feet long, is often dragged behind the small *nai* or the *phadak* to cover in the furrows. In the case of the *unhalu* crops the furrows are not covered in. The price of a *phadak* is from Rs. 6 to Rs. 8 exclusive of the yoke.

Pathar.

The *pathar* is a big beam or log of wood about 12 or 15 feet long with a diameter of nearly a foot. It is used for breaking the clods of a field in which irrigated crops are to be sown and in which beds have to be made. To each end a rope is fastened, which is attached to a yoke with a pair of bullocks, each pair being driven by its own driver. The driver presses the beam down with one foot, or gets men to sit upon it.

The principal hand implements of the cultivator are the *khurpi* or weeding knife, the *darati* or sickle, the *phaora* or spade, *kurhadi* or axe, *kudali*, a pick-axe or mattock, *dantali* a rake, and the *pirana* or goad. This last, unlike the goad used by the drivers of carts, has a heavy blunt piece of iron on the end which serves to remove the earth with which the plough-share gets clogged. The *nana* and *charpala* are used in opium cultivation.

Cropped area. The total cultivated or cropped area including *dofasli* in 1928 amounted to 20,96,052 acres. Out of these 13,10,954 or about 62.5 per cent, were occupied by food-grains; 6,65,597 acres or 31.7 per cent, were under fibrous plants; 91,965 acres or 4.3 per cent under oil-seeds and the remaining 27,536 acres or 1.3 per cent, were occupied by other miscellaneous crops.

Principal food crops. The principal food-crops and are sown (in 1928) are as follow:—

Jowar (*Sorghum Vulgare*) 6,43,253 acres or 41.4 per cent; wheat (*Triticum aristivum*) 3,63,927 acres or 27.8 per cent; *bajra* (*Pennisetia spicata*) 80,821 acres or 6.2 per cent; maize (*Zea mays*) 77,397 acres or 5.9 per cent; gram (*Cicer arietinum*) 1,21,270 acres or 9.5 per cent; rice (*Oryza sativa*) 14,951 acres or 1.1 per cent; all the other food-stuffs taken together 1,06,331 acres or 8 per cent.

Industrial crops. Of the industrial crops in 1927-28 cotton covered 6,69,281 acres, *tilli* including *rameli* 37,426 acres, linseed 45,211 acres, tobacco 2,796 acres, and poppy 3,273 acres.

The principal crops at each season are given below:— Chief crops.

KHARIF CROPS.

Vernacular.	English.	Botanical.
Jowar	Great millet	<i>Sorghum vulgare</i> or <i>Andropogon sorghum</i> .
Bajra	Bhrush or spiked millet.	<i>Pennisetum typhoides</i> or <i>Pennisetum glaucum</i> .
Makka	Maize or Indian corn.	<i>Zea mays</i> .
Kapas	Cotton	<i>Gossypium neglectum</i> or <i>indicum</i> .
Tuār	Pigeon pea.	<i>Cajanus indicus</i> or <i>Cytisus cajan</i> .
Dhān	Rice	<i>Oryza sativa</i> .
Rameli	Niger seed.	<i>Guizotia abyssinica</i> or <i>oleifera</i> .
Tilli	Sesamum or gingelly	<i>Sesamum indicum</i> .
Sawan, Kodon	small millet.	<i>Panicum frumentaceum</i> , <i>Paspalum scrobiculatum</i> or <i>stoloniferum</i> .
Urad	Black gram	<i>Phaseolus mungo</i>
Mung	Green gram	<i>Phaseolus radiatus</i> .
Sata	Sugarcane	<i>Saccharum officinarum</i> .
Mungphali	Ground-nut	<i>Arachis hypogaea</i> .

RABI CROPS.

Vernacular.	English.	Botanical.
Gahun	Wheat	<i>Triticum aestivum</i> or <i>sativum</i>
Chana	Gram	<i>Cicer arietinum</i> .
Alsi	Linseed	<i>Linum usitatissimum</i> .
Masur	Lentil	<i>Ervum lens</i>
Batla	Peas	<i>Pisum sativum</i> or <i>ariense</i> .
Tivada	Horse gram.	<i>Dolichos biflorus</i> .
Aphim	Poppy	<i>Papaver somniferum</i> .
Jan	Barley	<i>Hordeum vulgare</i> .
Tamakhn	Tobacco	<i>Nicotiana tabacum</i>
Kakun	Italian millet.	<i>Setaria italica</i> .
Chaula	Indian bean	<i>Dolichos sinensis</i>

Of these maize, *jowar*, *bajra*, wheat, rice barley, and gram are the staple food grains and *mung*, *urad*, *tuar*, *batla*, and *masur* subsidiary.

Jowar.

In Nimar as soon as the *kharif* crops are cut the fields are ploughed and the ground is allowed to weather in the sun. In Malwa, where black cotton soil prevails, this is not done. The ground is harrowed twice, first lengthwise and then cross-wise, before the rains set in. It is then allowed to weather in the sun and is cleared of weeds. After one or two good showers of rain, the *jowar* is sown, in Malwa either with the *shalu-nai* or the *phadak* and in Nimar with the *tiphan*. In Nimar, *jowar* is sown unmixed, but in Malwa it is sown mixed with *mung* or *tuar*. The quantity of seed per *bigha* required is given below:—

(a), Malwa:—

(i) If sown singly 2½ srs.

(ii) If sown mixed:—

<i>Jowar</i>	1½ "
<i>Tuar</i>	½ " .
<i>Mung</i>	½ "

(b) Nimar:—

Jowar alone..... .3 to 4 srs

In 15 days the *jowar* seedlings are about 8 inches high, when the weeding harrow (*dora* in Malwa and *kolpa* in Nimar) is passed down between the rows of plants to remove weeds and admit moisture to the roots. Two weeks later, when the *jowar* is about 20 inches high, the process is repeated and a week later the plants are thinned out to a distance of about 8 to 12 inches apart. This thinning process is called *galni* in Malwa and *illani* in Nimar. The plants weeded out serve as fodder for bullocks. A week or two after the *galni*, the field is weeded, 8 to 10 labourers being employed per *bigha*. Formerly labourers employed for weeding were paid in kind at the rate of 2½ seers of *jowar* in Malwa, but this system of payment in kind has been abandoned. The labourers are now paid in cash, the men at the rate of 6 to 8 annas per diem and the women

at the rate of 3 to 4 annas per diem. In Nimar the wages paid are a little higher. After the weeding nothing more is done in Malwa up to the time of reaping, but in Nimar the *kolpa* is again passed over the fields twice. Reaping is generally done in the month of Margasiraha, (November) in both tracts. In some places, specially where the soil is poor, a plough is passed through the rows of plants in the Magha Nakshatra. The processes known as *dhalni* (cutting), and *bedni* (lopping), which differ in Malwa and Nimar, are then carried out. In Malwa to carry out the *dhalni* a field is divided into *ols*, each *ol* consisting of 6 *chans* or furrows. A cutter works down the length of the field, cutting his *ol* as he goes along and leaving heaps of stalk behind, called *koli*, at almost equal intervals, placed at right angles to his path. (This man is known as the *dhalnewala*, being followed by another called the *bandhnewala*, who binds the *kolis* into sheaves. One *bandhnewala* is required for four cutters. Each man is paid in heads of jowar. In some villages they give $7\frac{1}{2}$ seers of jowar per *bigha* cut, this payment being made after the grain is winnowed. (This class of contract is known by the name of *udhada* among cultivators.

After the fields are cut, the grain is built up into conical shocks known as *oga*; ordinarily the plants from one *bigha* form one *oga*, but if the crop has been good two *ogas* are made from one *bigha*. The *ogas* remain for two or three days on the field before they are removed to the *khala* or threshing floor, where they are stacked in one *bigha*. Here the ears are left to dry in the sun. *Bedni* or lopping is generally done by women, who sit round the *med*, in a circle. Beside them are placed sheaves of plants pointing towards the *med* or post in the centre of threshing floor, thus forming the radii of the circle formed by these women round the post. The women cut off the jowar heads and pile them in heaps before them. Stalks from which the heads have been cut off are removed and piled up so as to form a wall round the threshing floor called the *kalar*, a process called *ghodabharna*. (Thus in Malwa the *dhalni* and *bedni* are done at different places in the field and in the *khala*. But in Nimar both processes are carried out at the same time. The field is as before divided into *ols* of six furrows each. A man then proceeds to cut the crop making heaps of the plants with the

head (called *tola*) at right angles to his path. These heaps are called *alasi* and rows of *alasi* are called *har*. The cutter is followed by two women, the *khubnewalis*, who at once cut off the heads, a process called *lani*. The women walk in single file, each cutting the heads off the stalks of alternate *alasis*, storing them in baskets which they carry and which they pour into another large basket called a *khida*, placed in the centre of the field. A third woman called the *sarwawali* follows and cuts off any head missed out by the first two, puts them in her *kholi*, the pocket formed by a fold of her *orni*. The cutter, the two head-loppers and the *sarwawali* form one set of workers called a *joda*. Then come the *kidawala* and his helper, the *uthanewala*, who take up the *kidas* when full and remove them to the *punj* where all the heads are heaped together. One *kidawala* and his helper can serve from two to three *jodas*. All these are followed by the *pindibandhanewala*, who binds the headless-stalks into sheaves (*pindis*).

Wages are paid in kind, a cutter, head-lopper, and *sarwawali* getting 2 *chaukis* or about 8 seers of *jowar* a day; and a *pindibandhanewala*, *kidawala* and *uthanewala* 4 *chaukis*, or 16 seers a day.

After the whole field is cut the ears stored in the *punj* are brought into the *khala* on a cart drawn by four bullocks. The spikes are then spread out and are left for about a week until they are dry. This spreading out is called *chaklaharna* or *bhuula baglana*.

Bajra.

Bajra is a finer grain than *jowar* and requires good tillage. It is sown in July or August, as the first few heavy showers of rain are considered harmful to this crop. Before sowing, the land is harrowed twice to remove the weeds and to form good mulch, thus rendering further weeding later on unnecessary. One to one and a half seers of seed are sown in one *bigha*. The outturn is greater in good black soil than in shallow soil. *Bajra* is harvested in October or November, but even before it ripens, the green ears are roasted and eaten. And this preparation is called *libbur* or *hurda*.

Maize.

Maize is generally sown, in *adan* or irrigated lands and in *badas* near village sites which can be manured with

village sweepings. Maize forms one of the commonest crops sown on double cropped fields. The second crop is generally poppy in tracts where poppy cultivation is permitted; otherwise peas or gram or vegetables are grown as a second crop.

After the poppy or other *rabi* crop has been gathered the field is at once ploughed and harrowed and left to weather in the sun till the *Akhatij*, (the 3rd of the bright half of *Vaisakh*) when it is cleared of weeds. In the month of *Asarh*, after one or two showers of rain, maize is sown with the *shialu-nai*. The quantity of seed required for one *bigha* is one *dhari* (5 *seers*). In Malwa maize is seldom sown singly, being generally mixed either with *urad* or with *chaola*, or with both. The quantity of mixed seed for one *bigha* is as follows:—

Maize	{	one dhari 5 <i>seers</i> .
Urad		
Chaola		one <i>paseri</i> or 2½ <i>seers</i> .

Maize becomes fit to pass a *dora* or *kolpa* through after 9 or 10 days, the *dora* being passed again a week later. The plants are then thinned out (*galni*) to form rows 1½ to 2 feet apart. Four or five days after the thinning out, weeding with the hand is done. Each man gets one *paseri* or 2½ *seers* of *jowar* a day as wages. About 8 labourers are employed for a *bigha*. Different varieties of maize take from 2 to 2½ months to ripen. In towns and in villages adjoining towns, maize is mostly grown for use in the green condition, the juicy cobs (*bhuttas*) being roasted and eaten as food in such form. The soft grain is also made up into several kinds of dishes after being pounded, fried and cooked. When it is grown for collecting grain, the stalks are cut with the heads on and are stacked until dry, a process which takes nearly a month. Sometimes the cultivator brings the ears home and leaves them to dry on the *ora* or flat mud roof of his house. When the *bhuttas* are quite dry, one row of grain from each cob is removed by means of a sickle and then the two cobs are rubbed against each other and thereby all the grain is scraped off. Recently a handy machine called the corn-sheller has been introduced by the Agricultural Department in the Indore District. The wages for separating out the grain are the one-ninth part of the yield. If 45 *seers* are produced, 40 go to the owner and

5 to the labourer. The average outturn is from 2 to $2\frac{1}{2}$ *manis* (12 to 15 maunds) per *bigha*

There are two main varieties of maize, *sati* or *sathi* and *bari*. Both are sub-divided into *dholi* (white) and *pili* (yellow) varieties. *Sati* or *sathi* derives its name from the number 60 (*sath*). It is so called on account of its ripening in 60 days. The other *bari* takes $2\frac{1}{2}$ months to ripen and its grain is larger than that of *sathi*. The *pili* variety is supposed to be the best for use in the green condition as *bhuttas*, and the *dholi* variety for use as grain.

In the vicinity of towns maize is sown in the month of April and is reaped in *Sawan* or about the end of July. A crop so grown is called *juna-pari-ka-makka* and has to be watered every week till the rains set in and the *bhuttas* are mostly used before the grain begins to dry and harden.

Makka is also grown in the *talakha* lands on the banks of the *Narbada*. When the flood water of the *Narbada* subsides, it leaves a track of soft alluvial soil which, after some days, cracks and breaks up. Such tracks are utilized for growing maize, peas and water-melons during the winter months. Seeds are sown broadcast and swept with brooms so that the grain falls into the fissures. This maize is sown in *Kartik* (October-November) and is reaped in *Paush* or *Magh* (January or February).

The dry stalks of maize become too hard to be eaten by cattle, but green stalks, which are considered nutritive, are much liked by them.

The dry grain is used as food. The green *bhuttas* or heads are eaten either raw or parched. The grain is roasted to form *lahi* or *dham*. It is also pounded up and *rotis* or cakes are made out of it; it is also boiled with vegetables into *gruel*. Maize is a staple food of *Bluls*. If a *Blul* does not succeed in growing sufficient maize to last him throughout a year he sells his other crop and pur-

are the *kalabal* and *Bansi*, the former giving the highest outturn, about 15 maunds (*lachcha*) per bigha

Gram.

Gram and wheat are interchangeable crops and require the same preparatory tillage. But gram can grow on comparatively poor and shallow soils. There are two varieties of gram, the Nimar variety being yellowish in colour and slightly larger in size than the Malwa variety which is rather reddish. It is sown under the *Hasta nakshatra*. When seedlings have begun to shoot, the main sprays are generally removed to foster more branching. This process generally costs very little, as those employed in this work are allowed to take the removed shoots. These shoots are used as vegetable and can be stored after having been dried in the sun. Gram when it ripens, changes to a rich brown colour; it is then generally uprooted. Those employed to gather it are given one *chans* or furrow for every 30 *chans* gathered. It is trodden out by bullocks and winnowed in the ordinary way. The finer stalk is used as fodder, and as it has a somewhat acid flavour is usually mixed with the *bhusa* from wheat.

The gram plant in its green condition yields a compound of crude oxalic acid popularly known as *khar* or *amb* (in Marathi). This *khar* is collected by spreading pieces of fine cloth on the plants at night. In the early morning the soaked pieces of cloth are removed and the *khar* is squeezed out. This *khar* is considered to be a good medicine for colic pain.

The green grain is also used as food. It is either boiled and mixed with vegetables or is roasted and eaten as *hola*. The dry grain is also used as food in different ways. When it is soaked in water and fried it is known as *ghungda* and is eaten either with *gud* or after flavouring with salt, chillies and lime juice. The grain is also converted into pulse (*dal*) and used as food in a variety of ways. It is also slightly moistened with water and then parched in hot sand and then munched either with *gud* or salt.

Cropped area.

The distribution by districts of the gross cropped area in acres under food grains as it stood in 1927-28 is as under.—

Name of crops.	Indore.	Maludpur.	Nemawar	Nimar.	Rampura Bhanpura	State total
1	2	3	4	5	6	7
Jowar.	86,560	94,155	28,376	1,81,616	1,52,546	5,43,253
Wheat.	1,96,484	46,916	53,735	25,164	40,630	3,63,929
Bajra	374	3,631	48	76,516	252	80,821
Maize	11,727	3,596	3,051	34,278	24,744	77,396
Gram	38,605	29,805	17,620	13,663	25,077	1,24,270
Rice	3,172	190	538	10,265	760	14,954
Other food grains including pulses	6,307	3,370	1,263	89,481	5,905	1,06,331
Total food grains.	3,43,229	1,81,172	1,04,650	4,31,983	2,49,914	13,10,954

The above table is meant to indicate the actual area under different food crops in each of the five districts and the State as a whole. But the sub-joined two tables would show the comparative percentages of the principal food crops by districts in relation to the State as a whole and to each district separately.

Food grains.

(1) Percentage of food grains by districts in relation to the State as a whole

Name of crops	Indore	Maludpur	Nemawar	Nimar	Rampura-Bhanpura	State Total
Total food stuffs ..	26.15	13.82	7.99	32.95	19.06	100.00
Jowar ..	15.94	17.33	5.22	33.43	28.08	100.00
Wheat ..	54.00	12.89	14.76	7.19	11.16	100.00
Bajra ..	00.46	4.49	00.06	94.68	00.31	100.00
Maize ..	15.15	4.64	3.94	44.28	31.99	100.00
Gram ..	31.06	23.58	14.18	11.00	20.18	100.00
Rice ..	21.21	1.33	3.73	68.64	5.08	100.00
Others ..	5.93	3.17	1.19	84.15	5.56	100.00

From the figures given above it will appear that the largest quantities of food crops are grown in the Nimar and Indore districts. In Nemawar the area under food crop is the smallest as compared with the other districts. However, the quantity produced is more than sufficient for the needs of the population of the district and food grains are exported to other parts of the State. *Jowar* is grown in the largest quantity in Nimar. The next large supply comes from Rampura-Bhanpura; but very often it is the Indore district and the Mehidpur district which supply *jowar* to Nemar and Rampura Bhanpura districts in years of scarcity. The largest quantity of wheat is produced in Indore, while the largest quantity of *bajra* is produced in Nimar. Similarly the largest quantity of gram is grown in Indore, while in Nimar the largest quantity of rice is produced.

(11) Percentage of food grains in relation to each district and to the State as a whole

Name of crop	Indore	Mehidpur	Nemawar	Nimar	Rampura-Bhanpura	State Total
1	2	3	4	5	6	7
Total food stuff	100	100	100	100	100	100
Jowar	25.22	51.97	27.11	42.04	61.04	41.44
Wheat	57.25	25.90	51.34	6.06	16.26	27.76
Bajra	11	2.00	05	17.71	10	6.17
Maize	3.42	1.98	2.92	7.94	9.90	5.90
Gram	11.25	16.18	16.84	3.16	10.04	9.48
Rice	9	11	53	2.38	30	1.14
Others	1.83	1.86	1.21	20.71	2.30	8.11

It will be seen from the above table that *jowar* and wheat constitute the chief food crops grown in the State as they together occupy 71 per cent of the area grown with food crop, all the other food crops being grown in only 29 per cent of the area.

Sugarcane

A few years ago the preparation of the land for growing sugarcane was also started on the *Alhatij* dry. But during recent years the cultivators have become more practical and prepare the land in the month of March or

April as good seed is available in these months. The ground is watered to render it soft for ploughing. When it is sufficiently dry it is ploughed. The clods are then broken by repeated ploughing and harrowing. Finally the ground is levelled with the *pathar*. The field is then divided by parallel ranges which are about one and a half feet apart. Beds (*kyaras* or *patyas*) are then formed. The seed cuttings called *katla* are placed horizontally in a line end to end along the furrows. The *katlas* are pressed down into the loose earth to a depth of about four inches by men walking over them. The first watering is then given. The second watering called *garwan* follows after 6 or 8 days and the third called *tyna*, after another 12 days. Other waterings are given at intervals varying from 10 to 12 days until the monsoon sets in. After the rainy season the sugarcane crop has to be given waterings after intervals of 10 to 12 days till the crop ripens.

A new variety of cane introduced by the Rural Development Department requires comparatively a lesser number of waterings. If sown in March or April, it requires watering once in three weeks before rains commence. After the rains, watering is necessary every third week.

When quite new land is to be used for growing sugarcane, the ground has to be prepared in a more elaborate way. In the month of *Ashadh* just after the few showers have fallen, the fields are ploughed and sown broadcast with *san* (*Crotalaria Juncea*) or *chawala* (*Dolicho Silaensis*). In the month of *Bhadon* (August-September) about the time of the *Rakhi* festival the *san* or *chaola*, while still green, is ploughed into the soil and allowed to rot, putrefaction generally taking 20 days. The land is then ploughed twice during the *Hasta Nakshatra*, that is, in the end of September or beginning of October. Ploughing in the *Chitra nakshatra* is not considered useful but about the last week of October the land is ploughed again. During the months of November and December ploughing and harrowing is done alternately. Eventually the ground is levelled with the *pathar*. The seed is sown either in February or in March.

Poppy is sometimes sown with sugarcane. In that case, it is sown broadcast simultaneously with it, and the

beds are inundated. The outturn of poppy in this case is not good and is known as *toraki-aphim*. A field of sugarcane in which poppy is sown is called *kaligotakabar* and that in which green *san* has not been grown as a manure is called *kulabau*. Sometimes *methi* (*Trigonella foenum-græcum*) takes the place of poppy.

When poppy is sown with sugarcane the sowing takes place between *Kartik* (October-November) and *Aghan* (November-December), but if it is sown by itself it may be put in any time between *Magh* (January-February) and *Phalgun* (February-March). In the month of *Chaitra* (March-April) when the crude opium has been collected, a plough is passed down between the furrows in which the sugarcane seedlings are now standing at a height of 1 to 1½ feet. A plank of wood called a *patti* about a foot long is then attached at right angles to the plough-share and drawn through the furrows so as to raise the earth by the sides of the plants, a process called *halnau barna* or *got bandhana*.

Then under the *Mrigashirsha nakshatra* (June), just before the rains, the intervals between the plants are dug up to loosen the soil, a process called *moti charanha*, which is repeated in *Bhadon* (August-September).

In the rains the field is weeded about four times beginning under the *Mrigashirsha nakshatra* (June) and ending in *Hasta* (October). Twenty men are required for each *bigha*, each man getting 2½ seers of *jowar* for the first weeding, while for later weedings they receive the same quantity of wheat. The reason for paying in the more valuable grain is that as the canes grow the leaves tear the clothes of the weeders, making the work more troublesome. It takes nearly 12 months for the canes to ripen. When the sugarcane is to be used for chewing or for extracting the juice for use as a drink, it is cut at any time after October. *Gud* making is not started till the month of January. The land which has been used for growing sugarcane cannot grow a new sugarcane crop in the next year as the soil becomes exhausted. At times the old stalks of sugarcane are left in the ground and allowed to sprout. The crop so obtained is not very good. A field grown with sugarcane has to be given rest for two years. When there was no restriction to the growing of poppy, a poppy crop was grown in such land. Some indus-

trious cultivators after cleaning the land grow an onion crop in the land.

The cutting of the cane is done by a man called the *katara* or *bhagra* who is paid Rs. 6 to 7 per month and given two canes a day. There are two more men on the field called *chhularas*, whose work it is to scrape off the long sheathing leaves springing from the joints (*balonds*). Each *chhulara* gets 4 annas a day and $2\frac{1}{2}$ canes for scraping the leaves of 1,000 canes. The stalks are then sent to the *kolhu* or *charkhi* (crushing mill) where the juice is extracted. These are brought by men, called *perkatas* who take the leafy heads called *bands* and cut the canes into small pieces for the mill. They work by turns in shifts of 6 hours and each man gets $2\frac{1}{2}$ seers of *gur* or molasses and two canes a day in payment. Two men attend to the mill, which is usually worked by the owner or his servant and drop in the canes. These two men are called *ghaner* or *kamera* and are paid like the *perkata*. Besides these there are two other men called the *chulya*, whose duty it is to feed the oven (*chula*) with fuel. The juice from the mill is collected in a large earthen pot called *nand*. The squeezed pieces of cane known as *chhot* are spread on the floor to dry and are subsequently used as fuel in the furnace.

From the *nand* the juice is transferred to a large non-vat 3 to 5 feet in diameter and a foot deep known as the *kadhaj*. In the beginning the fire on which the *kadhaj* is placed is fed with thorns of *babul* (*Acacia arabica*) and *kheja* (*Prosopis spicigera*); afterwards with the squeezed and dried stalks of the cane. One man, generally the owner, sits by the *kadhaj* and superintends the several stages of the boiling. The juice is mixed with half a seer of lime water containing $1\frac{1}{2}$ *chhatak* of lime (*chuna*). The whole is boiled for 4 to 6 hours. Special names are given to the different stages of the process. The first stage when the liquid begins to sink is called *ukalna*, the second *naralpak* when the bubbles reach the size of a cocoanut, next *belepak* when they are the size of a betel fruit, and finally *batbat* when they become small again and burst at the surface, making a noise "bat-bat."

After the *batbat* stage the fire is removed and the *kadhaj* allowed to stand for about half an hour. Then the man at the *kadhaj* puts a *bator* or large ladle into the

boiling pan and takes out a little of the thick juice, and covering the thumb and the fore-finger of his right hand with ashes, rubs the *gur* between them. If it has become sufficiently plastic and forms itself into a ball, the *kadhāi* is taken off the furnace. Another method of testing is to dip the finger into water first, then into the fluid in the pan and immediately back into water. If the mass is found sufficiently plastic to take the form of a ball, the pan is removed. The liquid is then left to cool and as soon as bubbles cease to rise to the surface is poured into an earthen vat of about the same size as the boiling pan, called the *chak*. This viscous liquid called *mal*, is prevented from sticking to the sides of the *chak* by being constantly stirred with a rod called the *pata*. If the *mal* is first rate quality it has no tendency to stick. This, however, is only the case when the canes are of a very good class, in which case it is generally unnecessary to add *chuna* water to the juice, and if added at all a very small quantity is sufficient. The *gur* is finally allowed to congeal, when it is made into cakes or *khodis* weighing from 2 to 3 lbs. each in Malwa, and into lumps (*bhehis*) weighing 60 lbs. in Nimar. The work of pressing and boiling goes on day and night during the cold season, generally beginning in December or January. It is a custom at the time of pressing and boiling for owners to offer canes, juice, and *gur* to visitors and allow the people of the village to take canes and eat *gur* without paying, a custom which sometimes incurs considerable loss.

The Rural Development Department is trying to introduce Mr. Hadi's process of manufacturing *gur*. This process requires the construction of a furnace and the use of four pans (*khadhais*) and, at the same time, the furnace does not cost much to construct. The economy of fuel secured is considerable, practically the dried leaves and the dried stalks of sugarcane from which the juice has been extracted being utilised as fuel in manufacturing the *gur*. *Gud* obtained by this process is very clean and of good colour and crystalline. There are three indigenous (acclimatised, varieties of sugarcane, *dhola* or white, *kala* or black and *ponda*. The white variety is usually thin and is chiefly used for making *gur*. The *kala* or black is thicker than the *dhola*, almost double in size. This is mostly used for chewing. The *ponda* cane is thicker than the *kala* and has a softer bark. It is also more juicy. It, how-

Cotton—its rapid increase in cultivation.

Out of these three, cotton is by far the most important, its cultivation having of late steadily and rapidly increased from year to year. The area under cotton in the Holkar State in 1886-87 was 51,000 acres *. At the time of the Settlement of 1908, which is the earliest year for which reliable statistics are available in the State, the area under cotton had risen to 2,15,000 acres, or about 17 per cent of the total cropped area of the State, while in 1922-23 it had gone up to 515,761 acres or about 25 per cent. The corresponding figures for 1927-28 are 6,59,281 or 31 per cent respectively.

Cultivation of Cotton greater in Nimar than in Malwa.

Although cotton is cultivated more or less in all the five districts of the State, yet the extent of its cultivation

Districts,	Acres
Indore	53,807
Mahudpur	87,333
Rampura- Bhanpura }	67,613
Nemawar.	65,161
Nimar	3,81,834
Total	6,59,281

as shown in the inset, is comparatively the largest (over 53 per cent) in Nimar, the remaining 42 per cent being spread over the other four districts.

Cotton does not prosper in the deep black soil of Malwa, but with good drainage and manuring the outturn of cotton in Malwa is being increased year after year. The lighter soils of Nimar, having porous sub-strata are better suited for cotton cultivation. But the deeper soil produces cotton of better staple than the shallow soil. This is why the Malwa cotton fetches better price than the Nimari.

Preparation of soil, sowing, weeding, picking, etc

The soil is prepared for sowing from May to June, the seed (about 15 to 20 lbs per acre) being sown in rows by means of a drill in June, picking commences in November and is completed in February. Cotton is sown and picked about the same time as *jowar*. As it does not attain early to any considerable height, it requires more weeding and earthing up with the hoe or *kolpa*. The process of picking the cotton is generally a most negligent one, a considerable amount of cotton being allowed to drop on the ground and

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Rampura-Bhanpura }	67,643	
Nemawari	65,164	
Nimar	3,84,834	
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get discoloured, which is the worst feature of the job, excused solely because it would not pay to keep people running up and down the cotton fields every day collecting the cotton for a month or more, when the outturn is small and the profit thereon not much.

In Nimar and Malwa districts cotton is mostly a dry crop, the area under irrigation being quite insignificant. In the dry fields of cotton, wheat, *jowar*, gram, *till*, etc. are grown by rotation, while in the wet fields, maize *urad*, *san*, *chaula*, wheat, barley etc., are similarly sown. The dry fields are not manured as a rule, though, in the irrigated field cow-dung, rubbish, and goat and camel droppings are used as manure whenever obtainable. In Nimar, however, a good cultivator tries to manure his dry cotton field at least once in three years.

The varieties of cotton commonly grown in the State are Malvi, Mewari, and Nimari. The Malvi variety when pure, is a fine long staple cotton which is much valued by millowners. But within the last decade and more, the supply of pure unmixtured hand-ginned seed, having fallen short, the cultivators had to depend on the mixed seeds from the ginning factories, with the result that the pure Malvi seed has become a rarity and the present Malvi cotton does not fetch the same high price as it did some years ago. Similarly the pure variety formerly grown in Nimar has also been vitiated by reason of its admixture with other foreign varieties imported from outside and recommended for trial by way of an experiment that has not, however, proved quite successful. The Nimari variety is short-stapled but it has got largely mixed up with the *roseum* seed from Akola side which has been found to yield a larger outturn and increased profits, as the short-stapled variety appears to possess certain advantages over the long stapled one in regard to the soil and for climatic reasons as well. It has some other advantages also, for in addition to its extra yield it is said to require less rain and is moreover an early crop and does not come into bearing all at once, the plant itself being hardier and not liable to get injured forthwith by excessive rain or drought. These various advantages effectively appeal to most of the cultivators to give preference to the short-stapled variety regardless of the higher price fetched by the long stapled one, the main deciding consideration in their unwillingness

Varities of seeds.

to grow the latter being, that it requires more labour and expense to cultivate. The State Rural Development Department is trying to introduce good seed of long-staple variety instead of the short-stapled one. The better class of cultivators are inclined to grow the long-stapled variety

Yield and profit.

The yield no doubt greatly depends on the quality of soil and the amount of labour and expense involved. But the average yield from dry land which is neither manured nor watered, may be put down at about 200 lbs per acre. This seems to be rather a poor yield, but it can doubtless be largely increased with improved methods and better cultivation. The profits vary according to the market rates, though it may be stated, that they never fall short of Rs 10 to 15 per acre.

Injures:

Unless there be enough moisture in the ground, cotton requires some rain shortly after sowing, otherwise it does not germinate. On the other hand, if there is too much of rain the plants rot. Should it rain during *Sivati Nakshatra* (about the last week of October or the beginning of November) the general belief is that the crop would thereby be severely damaged. The bolls are further subject to attack by insects known as the boll-worms and also by white ants which sometimes turn a promising crop into failure; but as a rule, the cotton plant is a hardy one and, given a fair monsoon, there is little to fear on its account.

Uses of seed.

The cotton seed is used as food for cattle and is calcined to increase the quantity of fat in the milk. But most of it is exported for the extraction of its oil.

With the growing interest taken by some of the more important States in Central India in matters agricultural it was decided in 1916 to have a Joint Agricultural Adviser, as an experimental measure, and with the approval of the Government of India Mr. B. Coventry C.I.E., was appointed as such to the States of Cwaho, Indore, Bhopal, Dhar, Datia, Ratlam, Jaora, Sitaman, Dewas (Senior) and Sailana and the Estate of Bagli, representing about half the area of the Agency, special attention being given to problems connected with cotton cultivation at the experimental farms to be established at Indore and Bhopal for the purpose. Experiments with exotic cotton of various kinds are forthwith taken in hand and by 1917 consider-

able success was achieved in isolating the *Upland Georgian* variety and in growing it under irrigation on lands previously sown with poppy. Cambodia under similar treatment was also found to be moderately successful, the sub-tropical climate of the plateau apparently favouring the growth of the American variety.

In the following year the Government of India appointed a Committee to investigate the possibilities of extending the growth of long-stapled cotton in India including Indian States. In its report submitted in 1919 this committee recommended *inter alia*, that a separate Director of Agriculture be appointed for this State, that certain specified exotic varieties of cotton should be introduced in Central India and that the desirability of making the post of the Joint Agricultural Adviser a permanent one and of establishing a large farm, on which he could carry out work for the benefit of all the States concerned, should be considered.

Appointment of
the Indian Cotton
Committee.

With a view to securing closer connection between the Agricultural Department and the cotton trade in the country, the Indian Cotton Committee further recommended the establishment of a central body for the whole of India on which the trade and the Agricultural Department could meet on equal terms and to which the Government of India, the Local Governments and the Agricultural Department and the trade could all look for authoritative advice on all matters relating to cotton. With regard to the co-operation by the Indian States in promoting the growth of better cotton, and in view of the fact that one-third of the cotton grown in India was produced in the Indian States, the Committee further recommended that the Hyderabad and Baroda States be invited to nominate a representative each, and if it can be arranged, Central India and Rajputana States do also have a joint representative on the said body. Acting on this recommendation, the Government of India early in 1921 constituted a Central Cotton Committee with headquarters at Bombay, its function being mainly advisory. At the outset the Central Committee was composed of official members comprising (1) official representatives of the Agricultural and the Co-operative Departments of all the Provinces in British India (2) non-officials representing the various Chambers of Commerce and Mills and Cotton Associations in British India, (3) a representative of the Lancashire Mill Indus-

Appointment of
the Central Co-
tton Committee.

try, and (1) a representative each from Hyderabad and Baroda States and (5) a joint representative of the States of Rajputana and Central India. Subsequently however, the arrangement regarding the joint representation of the States of Central India was modified. The Holkar State was given the privilege of sending a separate representative, and for the other States of Central India a joint representative was allowed to sit in the Committee. The Revenue Minister of the Holkar State was nominated as an *ex-officio* member of the Central Cotton Committee but for administrative convenience the Member in charge, Commerce and Industries, Indore State, has been, in recent years, nominated to represent Indore.

The Indian Cotton Cess Act.

Side by side with this, and in order to raise a fund to improve and develop the growing, marketing and manufacturing of cotton in British India, the Government of India passed the Indian Cotton Cess Act, 1923, whereby ginned cotton consumed in the Mills in British India or exported overseas, has to pay a cess of four annas per standard bale of 400 lbs avoirdupois, or in the case of un-baled cotton, of one anna per 100 lbs in weight. The Government of His Highness the Maharaja Holkar have also considered it necessary to levy a similar cess. And a cess at the rate of 4 annas per 400 lbs is levied on all ginned cotton consumed by the mills in the State. The funds thus realised have been reserved for improving the conditions under which cotton is grown and marketed in the Holkar State. The total amount of cess realised on cotton consumed by the mills in Indore up to the end of the year 1928 came up to Rs 77,560.

Establishment of a Plant Research Institute at Indore.

Meanwhile the scheme of establishing a Plant Research Institute at Indore was also being pushed on, and with the appointment of Mr Howard as its Director about the end of 1924 by the Government of India, work was started on the following lines, viz —

(1) The institute to perform the functions of Agricultural Advisory Agency to the States of Central India, and to be essentially concerned with research on cotton, and though work on other crops may not be neglected, particular attention to be devoted to the problems of cotton improvement in Central India.

(2) The whole of its capital cost, estimated at Rs 2 lacs, to be met by the Indian Central Cotton Committee, and all the recurring expenditure, estimated at about a lakh of rupees per annum, to be met from the annual contributions from the Indian States, (the share of the Holkar State amounting to Rs. 10,000 a year), and if necessary, out of the recurring grants from the Cotton Cess Fund.

(3) The control and management of the institute to be vested in a governing body of seven members, three being nominated by the States in Central India and three by the Central Cotton Committee with the Agent to the Governor General as its Chairman.

(4) Three hundred acres of land adjoining the Residency area at Indore to be given by this State to the institute on 99 years' lease for experimental and demonstration purposes only, at a rental of Rs 300 a year, the Government of India paying Rs 10,000 towards the acquisition of lands required, the balance to be paid by the Holkar State.

In accordance with the recommendation of the Indian Central Cotton Committee a cotton market was established at Sanawad in 1925-26 as an experimental measure and this having proved a success, similar markets have since been opened at Barwaha, Khaigone and Tarana and there is a proposal to construct one at Kannod. Fuller information on the subject will be found in Appendix.

Establishing of
cotton market
at Sanawad.

Forward transactions in cotton, in the case of which delivery is stipulated to be given on an appointed date, are regularly carried on in Indore. A regular Cotton Contracts Office was established in August 1922 to check and regulate these transactions, a small fee being levied for registering the same, thereby opening up a new source of revenue to the State and also bringing these bargains within the cognisance of the State judicature. An idea of the volume of these transactions may be formed from the fact that the total income to the State from the above contracts for the last six years amounted to a little over ten lakhs, against a total expenditure amounting to Rs 45,309/- during that period. For full information in this connection vide Appendix.

Oil-seeds stand third among the crops of the State. The most important of the oil seeds are —*Til* including

Oilseeds and area
under them.

rameli, linseed, ground-nut, rape and mustard as shown below:—

Name of crop	English name	Botanical name.	Area occupied.
1	2	3	4
Tilli (including rameli). Also.	Sesamum. Linseed.	<i>Sesamum indicum</i> <i>Linum usitatissimum</i>	37,426 45,211
Mungfali. Rai and Sarsu.	Ground-nut Rape and mustard	<i>Arachis hypogaea</i>	7,065 159
Arandi	Castor seed	<i>Ricinus communis</i>	12
Others (including poppy)		..	2,092
Total -			91,965

Percentage of acreage under principal oil-seeds.

The above acreage indicates that the acreage under *also* or linseed forms nearly 49 per cent. of the total oil-seed area of the State. Next to it come *tilli* and *rameli* which occupy 41 per cent. This is followed by *mungfali* or ground-nut with nearly 8 per cent. Other oil-seeds, e.g., rape, mustard, castor-seed, etc., make up the remaining 2 per cent.

Distribution of oil-seed area by districts.

The distribution of oil-seed acreage by districts is as given in the subjoined table:—

Name of crop.	A C R E A G E (1927-28)					Total.
	Indore.	Mahidpur.	Rampura-Bhanpura	Nemawar	Nimar.	
1	2	3	4	5	6	7
Tilli and rameli, Also.	1,163 22,928	1,700 11,652	5,571 7,166	10,271 1,917	18,721 1,548	37,426 45,211
Mungfali	178	351	262	6	6,255	7,065
Rai or sarsu.	71	11	33	1	40	159
Arandi.	6	...	...	5	1	12
Others.	1,038	141	141	711	11	2,692
Total:—	25,437	13,868	13,173	12,911	26,576	91,965

Tili is of two kinds, white and black, but the latter kind is seldom grown in this State. *Tili* is sown in June mixed with other crop and harvested in November. It is grown by itself only in sandy soil or in soil newly brought under the plough. It is grown in all the districts of the State, but in considerable quantities in Nemawar and Nimar. Most of the oil seeds are generally sown mixed with other crop. Consequently, it is very difficult to give a correct estimate of their acreage and yield separately. The seed forms part of many sweetmeats and yields, when good, oil about one third of its weight. It is used in cooking and also for medicinal purposes or as a toilet accessory. The oil is likewise used as an illuminant, giving a brighter light than most other vegetable oils, except the cocoanut oil. Oil is extracted by a class of people known as *Tehs* or oilmen. Most of the oil required for local consumption in the State is pressed out by the oilmen by means of their old fashioned oil mills or *ghanas* as they are called, the mill being usually worked by a single bullock which has its eyes blind folded ostensibly to prevent giddiness. The oil cake is called *khal* and is used as food for cattle. The average quantity of seed required per *bigha* is 1 to 1½ *seers* and the yield is 2 to 5 maunds.

Tili or Sesamum

It is grown in rich black soil either in gram or wheat fields in separate furrows, but seldom by itself as a separate crop. It is a most delicate crop suffering from various diseases, of which a fungoid disease, is the most common. It is sown in October as a *rabi* crop and, requiring neither water nor manure, is harvested in March or April. The plant is bushy and does not grow more than two feet high. Linseed as grown in the State, is of two kinds, white and red brown. The white variety fetches a higher price and yields a larger percentage of oil than the red variety. The seed is used in making relishes and the oil that is locally pressed out is used in industries or as lamp oil, the oil cake serving as a food for cattle. Most of the seed is sent to Bombay for export overseas. The *desi* or indigenous variety is grown chiefly for its seed, other varieties producing a fibrous plant being not quite popular here. The quantity of seed required per *bigha* varies from 4 to 5 *seers* and the yield from 3 to 5 maunds.

Linseed.

Mungfali or ground nut is grown as a dry crop mostly in Nimar. In Malwa it is grown as an irrigated

Ground nut.

crop. The land used for growing *mungphali* in March and April is ploughed and allowed to bake in the sun up to the *Alkhatij*. After *Alkhatij* it is harrowed at least twice. The seed is sown in the month of *Ashadh* (June-July) with the *shalu-nai*. After the *nai* a *bakkhar* is passed over the land to cover up the seed. The quantity of seed required for a *bigha* is about 15 to 20 seers. The seedlings appear in eight or ten days. A month later, the *dora* or *kolpa* is twice passed between the seedlings. After this it is twice weeded at intervals of a fortnight. Eight labourers are required for one *bigha*, each being paid $2\frac{1}{2}$ seers of *jowar*. The nuts require no water during the rains, but in the month of *Kuwar* (September-October) two waterings are given. In the month of *Kartik* (October-November) the crop is ready. The nuts are then rooted out with a plough and are gathered by women. This gathering process is called *binana*. The wages are paid in nuts. Each woman brings her pickings, which are divided into five equal parts of which one is given to her, the other four going to the owner, the labourers are allowed to eat as many nuts as they like while at work. The outturn per *bigha* varies from two to three *manis* (12 to 18 maunds). The plants, both leaves and stalks, make a good fodder for bullocks. The ground nut is used as human food. Before it dries and becomes hard it is eaten in a raw condition or after roasting. It is one of those articles which may be consumed on fast days. Oil is also extracted from the ground nut and used for human consumption. This oil has now almost entirely supplanted olive oil in India for pharmaceutical and also for other purposes. The dry foliage is used as fodder and is considered to be very nutritious for milch cattle. The oil cake too is used for feeding cattle which rapidly fatten thereon.

There was originally only one variety of ground nut, known as *desi* or Malvi which was grown in the State. A few years ago another variety known as the big Japan (locally known as the Sholapuri) was introduced and its growth spread rapidly. This variety gives a higher percentage of oil but is not considered good as human food. More recently a new variety known as the Spanish per-nut (called by cultivators *uptya*) has also been introduced by the State Agricultural Department. Its cultivation is increasing rapidly because it is a crop which ripens quickly.

and does not require much labour in harvesting, while the other varieties require the land to be ploughed for extracting the nut. The plants of this variety can be pulled out by the hand. It also yields a higher percentage of oil as compared with the *deshi* variety. It is also practicable for the cultivator to grow another crop after harvesting a Spanish pea-nut crop, provided he can irrigate the land.

The poppy plant (*aphimdana*) is valued more for its opium than for its seeds which are obtained from the ripe pods or capsules (after the removal of the drug) and constitute an important article of export trade. The seed is also locally made into sweetmeats and eaten. The average yield of seed per *bigha* is about two maunds, while that of the oil extracted is about a third in weight of the seed used. It is edible and is also used as an illuminant, while the cake, when fresh, is sometimes eaten by the poor, but is more often used as a food for cattle. The seed has a sweetish flavour and is totally free from all intoxicating properties.

Poppy seed or
Aphimdana.

The cultivation of rape (*sarsu*) and mustard (*rai*) is very limited in the State. Both are generally raised as mixed crops with wheat or *alsi* and seldom by themselves, being grown here rather to meet local requirements than for export. They grow in rich black or loamy soil and do not thrive in clayey soil. They are sown in October and harvested in the following March or April, the plants being cut somewhat prematurely, as otherwise, the pods would burst and much of the seed be lost. As it is, the seed ripens by exposure to the sun for three or four days on the threshing floor and is then easily dislodged. Rape and mustard seeds are pressed in the same manner as *sesamum* seed by means of a wooden press worked by a single bullock. The oil is used in the preparation of pickles, preserves, curries and other articles of food. It is also commonly used by the people of northern India to anoint their bodies before bathing. Moreover mustard seed and oil have also great medicinal value.

Rape and
Mustard.

The most important narcotics or stimulants grown or manufactured in the State in a normal year are as shown below.—

Narcotics and
Stimulants.

Vernacular name	English name	Botanical name	Area in acres in 1927-28	Percentage of total area under narcotics
1	2	3	4	5
<i>Aphimdana</i>	Poppy seed	<i>Papaver somniferum</i>	942	58.3
<i>Tamaku</i>	Tobacco	<i>Nicotiana tabacum</i>	2518	24.7
<i>Ganja and Bhang</i>	Indian hemp	<i>Canabis sativa</i>	74	7
<i>Others</i>			1663	16.3
			10,197	

Land & its preparation for sowing poppy

Land intended for poppy cultivation is usually selected near village in order that it may be easily manured and irrigated. The land is generally double-cropped, a crop of maize, *bajra*, hemp, *san*, *urad*, *mungphali* or vegetables being grown on it in the rainy season. After the removal of the crop, the ground is prepared for poppy culture. Under less favourable circumstances the land is prepared continuously from July till October by ploughing, weeding and manuring at intervals, no first crop being sown. When maize, *san*, or *urad* are grown as a first crop in the rainy season, the poppy, which is planted in the same field afterwards, is called *makka dusai*, *san dusai* or *urad-dusai*, as the case may be. For the maize, *san*, and *urad* no manure is needed, but if *mungphali* is sown the field has to be manured. After the *kharif* crop has been gathered the field is manured for the poppy either with village sweepings or green manure.

Poppy is sown either by itself or with sugarcane. In the latter event, however, no beds are formed and the outturn of poppy (known as *tora-ki aphim*) in the first year after the sugarcane is cut is not good owing to the exhaustion of the soil and the presence of cane-roots which take some time to rot away. When the field is ready, it is divided into beds (*kyari*) about 10 feet square. Into these the seed is thrown broadcast and the earth turned over with a *khurpi* and watered at once. The cultivators now mostly select the *dhawla dhatira* seed which yields good brown opium. If the farmer is expert and intelligent the seed required for one *bigha* is about $\frac{3}{4}$ seer or $1\frac{1}{2}$ lbs but in the case of farmers of ordinary skill one seer or two pounds per *bigha* are used. The seed germinates in 10 or 15 days.

If the soil is black cotton soil and of sufficient depth, only seven waterings are required, but if it is of inferior quality nine waterings are necessary. In Malwa, as a rule, poppy fields are watered seven times, the first watering being done at the sowing, the second three days after, the third a week after the second, and others at intervals of about a fortnight or 20 days, and after the flowers appear, one more watering is given. Each watering has a special name—The first is called *Korwan koraduan*, the second, *garwan*, the third, *tisrapan*, the fourth and fifth *puran*, the sixth, *matan* (the flower watering), and the seventh, *ugahan*.

Weeding is rather a laborious process and has to be gone through three times at least. Besides removing strange growths, the poppy plants are thinned out to a distance of about 8 inches from one another. Weeding begins after the third watering and when the ground has dried to some extent. The weeding is done between the third and the sixth watering. After the fifth watering there is no need for further weeding. At the first weeding and thinning 16 men are required to weed one *bigha*. The thinning process is called *lagga*, being the name given to the span between the thumb and the forefinger. At the time of the second and third weeding eight men are required. Each man is given $2\frac{1}{2}$ seers of *jowar* a day or if the *jowar* is cheap two annas are paid in cash. Young plants weeded out are boiled and eaten as a vegetable.

The process of scarification or *chhat* begins three or four days after the seventh watering. But before it is done, the poppy capsules must be sufficiently ripe and covered with a pubescence of a light brown colour and not yield easily to the touch. The earliest sowings are in flower by January and later sowings in March. The process of scarification in the former case begins in February and in the latter case in March. The incisions are made by means of an instrument called *nana*. This instrument is made of iron consisting of three lancet-like blades tied together to form a three-bladed knife. The points are protected by cotton thread so that only sufficient blade projects to exactly incise through the pericarp and scarocarp. The incisions are made from bottom to the top of the capsule. The incisions are repeated after an interval of three days, if the capsule is large it is incised three or four times, but if small only twice or thrice. The

Vernacular name	English name	Botanical name	Area in acres in 1927-28	Percentage of total area under narcotics
1	2	3	4	5
<i>Aphimdana</i>	Poppy seed	<i>Papaver somniferum</i>	5,942	583
<i>Tamakhu</i>	T bacco	<i>Nicotiana tobacum</i>	2,518	247
<i>Ganja and Bhang</i>	Indian hemp	<i>Canabis sativa</i>	74	7
<i>Others</i>			1,663	163
			10,197	

Land & its preparation for sowing poppy

Land intended for poppy cultivation is usually selected near village in order that it may be easily manured and irrigated. The land is generally double cropped, a crop of maize, *bajra*, hemp, *san*, *urad*, *mungphali* or vegetables being grown on it in the rainy season. After the removal of the crop, the ground is prepared for poppy culture. Under less favourable circumstances the land is prepared continuously from July till October by ploughing, weeding and manuring at intervals, no first crop being sown. When maize, *san*, or *urad* are grown as a first crop in the rainy season, the poppy, which is planted in the same field afterwards, is called *makha-dusai*, *san-dusai* or *urad dusai*, as the case may be. For the maize, *san*, and *urad* no manure is needed, but if *mungphali* is sown the field has to be manured. After the *Lharif* crop has been gathered the field is manured for the poppy either with village sweepings or green manure.

Poppy is sown either by itself or with sugarcane. In the latter event, however, no beds are formed and the outturn of poppy (known as *tor-a-ki-aphim*) in the first year after the sugarcane is cut is not good owing to the exhaustion of the soil and the presence of cane-roots which take some time to rot away. When the field is ready, it is divided into beds (*Lyari*) about 10 feet square. Into these the seed is thrown broadcast and the earth turned over with a *khurpi* and watered at once. The cultivators now mostly select the *dhaulā dhatri* seed which yields good brown opium. If the farmer is expert and intelligent the seed required for one *bigha* is about $3\frac{1}{4}$ seer or $11\frac{1}{2}$ lbs. but in the case of farmers of ordinary skill one seer or two pounds per *bigha* are used. The seed germinates in 10 or 15 days.

to sell all the poppy-juice he has collected to the Government Opium Department. He is paid a price according to the quality of his opium, as determined by the officials of the State Opium Department.

The uses of prepared opium are too well known to need specification here. As regards the poppy seed which is sweetish in taste and free from all narcotic properties, its uses have been specified under oil seeds.

The field in which tobacco is to be sown is prepared by any cultivator who owns it, but the crop is always sown by men of the Kumawat caste, who earn their livelihood by the cultivation of this plant and the manufacture and sale of this article. The Kumawat being satisfied that the field is properly ploughed and manured and that there is a sufficient supply of water for irrigation, takes a lease from the cultivator for one year. The State rate levied on such fields is generally Rs 12 per *bigha*, while the Kumawat pays to the cultivator between Rs 30 and 40 per *bigha*.

Tobacco

For tobacco alluvial soils, which are nowhere extensive, are preferred but it is very commonly sown on soils lying on the outskirts of village, which require but little manure. In ordinary soils the ground has to be manured either by *san* or village sweepings, about 20 cart loads of sweepings are required per *bigha*. When fields distant from a village are used for this crop they are ploughed and harrowed three to eight times and are then manured with cattle dung. This preparation takes place in the month of *Asarh* (June/July). The cultivator after each ploughing lets the field rest for a week about the rain, before he ploughs it again.

While the field is being prepared seedlings are raised in small beds. The seed in these beds is sown broadcast under the *Pushya-nakshatra*, by the Kumawats. The young plants are protected from heavy rain and sun by a covering, which is removed at the end of a fortnight as the plants can then stand both sun and heavy rain. A plot of 10 *biswas* is required to grow seedlings for a field of 5 *bighas* (3 acres). The seedlings take about a month and a quarter to grow to the required height (about 3 inches) for transplanting.

The seedlings are then planted out in the field at a distance of about a foot apart, in rows 2 feet apart. This transplanting, which is called *chopani*, is done in the month

of Bbadon (August-September). Charges for *chopani* are Re. 1 per *bigha*. After the sowing the field is weeded two or three times, the weeding charges amounting to one rupee per *bigha* on each occasion. In the month of *Kumar* (September-October) all superfluous buds are picked off so as to increase the size of the remainder. This process is called *kalturai* or bud breaking. The process costs one rupee per *bigha*. In *Kartik*, a month later, the shoots growing out of the axils and the atalks are removed, a process requiring to be done three to five times. This is called *diri-turi* and costs two rupees per *bigha* on each occasion, the operation being carried on through three months, ending in *Pausa* or *Magha* about February.

The harvest is reaped about the middle of *Magha*, the cutting charges amounting to eight annas per *bigha*. The cut plants are then spread out in a convenient place to dry in the sun. They are arranged in regular rows called *pathariya*. The plants remain in this position until dry, generally from 8 to 16 days, when they are re-arranged in heaps, called *sarya*, so as to dry the parts which were unexposed in the first arrangement, and remain so about a week. When dry the plants are watered and then stacked. In stacking, the plants are arranged in *pathariya* form, the second layer of plants being placed at right angles to the lower row. Layers are thus arranged alternately till the stack called a *gar* is complete. The leaves are then plucked off from the plant. Women are usually employed for this work. As remuneration each woman gets one pice for each *judi* or bundle. A woman can earn $1\frac{1}{2}$ to 2 annas a day for this work.

The leaves are carefully sorted, the large leaves being used to make the *judi*, the smaller being collected separately and called *gathya* or *pothi*. Besides the women engaged in plucking the leaves, two men, each of whom gets from 2 to 3 annas a day, are employed, one to bring the plants from the *gar* to the women and the other to fetch water for the *judi*. Near the women a man sits whose business it is to make up the bundles called *judi*. He takes a number of tobacco leaves and spreads them out on a piece of matting so as to form one continuous leafy sheet. On this the small bundles after being wetted with water are piled one upon another in a form called *judi*, which somewhat resembles a *pipal* leaf in shape and is about $1\frac{1}{2}$ feet long and a foot broad and 3 inches deep. When a sufficient

number of small bundles has been piled together and the *judi* is ready, it is covered with freshly plucked leaves which, together with the leaves spread out below, make a complete coating. It is then tied up with the fibres of the roots of *khakra* (*Butea frondosa*). The *judis* are then placed in stacks (*chaka*).

These stacks are covered over with stems from which the leaves have been plucked. After three days, the stacks are turned, the uppermost layer becoming the lowest. Thus the stacks are turned over three times, a process known as *radya-ma-pakana* (to ripen in stalks *rada* stalk). The bundles are then removed to sheds (*tata*), in which they are kept by day, being spread out in the open at night. This process, which continues for 20 nights, is called *thand-charhana*. The *judis* are then piled up into a big stack, the object being that the weight of the bundles above should press out the moisture in those below. The position of the bundles is afterwards reversed, those from above being put below. The *judis* are then again spread out in the sun in a form called *dhela*, which is like the *pathriya* form doubled.

The bundles are later on opened and put out in the sun to dry, and tied together again and put in piles of 4 *judis* (called *batha*) for 25 days, by which time they are completely free from moisture. Then they are immersed in a solution of *gur*. Three maunds of *gur* are required for the outturn of one *bigha* of land. When the *gur* has soaked into the stems, the bundles are opened and *churi* or leaf dust obtained from small leaves in the bundles called *pothi*, is placed between the layers and the bundles are laid up again. The object of putting in the leaf dust is apparently only to increase the weight of the *judis*. The *judis* are then put into sacks, each of which weighs $2\frac{1}{2}$ maunds, and sold in the market. The man who puts new bands of fibres on the *judis* gets a pice for each *judi* and the man who packs the *judis* into sacks gets 4 annas a day.

The tobacco produced in the State is black in colour and is, for the most part, exported outside the State, the value of such export of late being over 2 lakhs of rupees a year. For local use in the State tobacco is imported chiefly from Gujrat, Marwar and other places to the extent of 1 rupees four lakhs a year.

Uses of Tobacco. In addition to its medicinal uses, tobacco is smoked and chewed by all classes and is also used as snuff. Its use in the preparation brand of the locally made *bidis* has, of late, been rapidly increasing in the State.

Indian Hemp. The third item under narcotics and stimulants is the Indian hemp. There are three forms of this drug, (a) *ganja*, the agglutinated female flowering tops and resinous exudation of these, (b) *charas*, a resinous substance found on the leaves, young twigs and bark, and (c) *bhang* or *siddhi*, the mature leaves and in some parts of India the fruits also and even the very young twigs, but not the stems. *Ganja* and *charas* are smoked, while *bhang* is either made into an intoxicating beverage or in the form of a sweetmeat called *majun* or *majum*. As an intoxicant *bhang* is much weaker than either *ganja* or *charas*, and as such it is generally supposed to be much less injurious in its effect. The use of *charas* being absolutely prohibited in the State, its collection even from the plants cultivated in the prescribed area in the State, or its importation from outside, is strictly forbidden. *Ganja* is produced solely in the Sanawad *pargana* and *bhang* in Sanawad as well as in Sawer *parganas*.

Betel Leaf. The *nagbel* or *pan* (betel leaf) is a stimulant, not a narcotic. It is grown in light red or black friable soil and requires much manure and constant watering. It is therefore cultivated in a few selected villages in the State, such as Barud, Belma, Hasalpur, Ketholi, Kukdeshwari, etc. A betel leaf garden or *panbadi* demands the investment of a considerable amount of capital to start with and, with its weeding, watering, and general care, requires close and constant attention throughout the year. The crop is grown by people of the *Tamoli* caste only. The profits from a *panuani* are considerable. No other garden crop gives a similar outturn.

The leaves of this creeper are, as is well known, chewed by Indians together with a little slaked lime, catechu and small pieces of betel nut. The rich, delicate aromatics, nutmegs, cloves, camphor and other aromatics. Betel leaf is also offered to the Hindu gods during worship, while it is possessed of certain medicinal properties. It forms an indispensable item in all religious, social and domestic ceremonies and functions in an Indian household. The varieties of betel leaf are a legion, those most commonly used in this State being the *Malai*, *Bangla*,

Madras, and *Kapuri*, the last of which, not being indigenous, is imported in considerable quantities from outside the State.

Betels are grown in Betma, Hasalpur (in the Indore district), Barud in the Nemar district, and Kukdeshwar, Parda and Bhanpura in the Rampura Bhanpura district. The betel leaves of Hasalpur are of a good variety and greatly admired by betel lovers all over these parts, being exported even to Bombay. The betel leaves of Kukdeshwar are exported to Mewar, Ajmer, Marwar, etc.

The cultivator is careful enough to select the best seed. A portion of the crop for use as seed in the next year. A few varieties of seed have been introduced and found successful. After the last famine, wheat seed from Chandausi in the United Provinces was obtained. The crop was a good one, but the variety has not been developed. Similarly gram seed from Northern India was introduced. The plants germinated well, and grew to a larger size but the quantity of grain was comparatively small. Pusa 1 wheat is being introduced by the State Rural Development Department, and its cultivation is likely to increase.

Many spices are grown in the State, *ajwan*, *dhania*, *rai* and ginger being the commonest. The subjoined list gives the names of spices in general use, those marked with an asterisk being, however, imported from outside.

Spices and
condiments.

Vernacular name	English name
1	2
Adrak	Ginger
Ajwan	Ajwan
Barisonph	Fenugreek
*Dalachin	Cinnamon
Dhaniya	Coriander seed
Haladi	Turmeric
Jira	Cumin
*Kalanich	Pepper
Kanda	Onion
Lasun	Garlic
*Long	Clove
Methi	Fenugreek
Mithana	Curry leaf
Murchi	Chillies
Rai	Mustard
Sonph	Dill seed

Garden produce. Vegetables.

A large number of indigenous plants are cultivated as vegetables in gardens and fields having irrigation facilities, e g, many kinds of gourd, cucumber, potatoes cauliflower, cabbage, tomato, onion, carrots, yams, garlic the egg-plant (*Solanum melongena*), *muri* (*Foeniculum panmosi*), *methi* (*trigonela foenum graccum*) and *palak* (*Rhinacanthus communis*) being the most common. Excepting cabbages and cauliflower, which are a class by themselves, these may be classified into (1) Tuber, (2) Root, (3) Bulb, (4) Leaf, (5) Pod and (6) Fruit vegetables.

Tubers

The most common tubers are (1) *arvi*, (2) *batata*, (3) *goradu* and (4) *ratalu* or *sakarkand*. A brief description of each of them in order is given below —

(1) *Arvi* (*Caladium Sagitifolium*) With the help of manure and abundant water it is grown in marshy hollows. It is generally planted early in June. The leaf and stalk are used commonly as a vegetable, the tuber itself being also used for food on fast days. The tubers are taken out at the end of the rains. One variety yields only leaves, and its plant continues bearing these for years.

(2) *Batata* or *potato* (*Solanum tubersum*) is grown in June or July. The seed used is cut pieces having a bud or eye each. The crop ripens either by the end of September or at the latest early in November. The potato is now a favourite food with all, being used as food even on fast days. Of two varieties, one with a smooth light brown peel is the better one and fetches a higher price. The other has a rough dark skin and both in size and quality is inferior to the smooth skinned variety. Potato crops can be grown in two seasons in a year. One is planted in dry crop lands in July and dug out in September as stated above, the other is planted in December and dug out in February. The second crop requires weekly watering. As yet the cultivation of the crop does not seem to have become as popular as it deserves.

(3) *Goradu*—The common yam (*Dioscorea alata*)—is grown in small quantities round the edges of fields or in house court yards. It is planted in June or July and by October the root becomes fit for use. If left till December the root grows two feet long and eight inches across. The plant is a creeper with longish pointed leaves and bears

two to five tubers which when boiled make an excellent vegetable.

(1) *Ratalu* or sweet potato (*Convolvulus batatas*) grown here is of two varieties, a white one and a red one. The red, though smaller in size, is sweeter. It is grown in layers either during the rains or in cold weather with sufficient manure and irrigation. The crop matures in six months. The tuber is used as food in different ways. It is either boiled or roasted and very rarely eaten in the raw condition. It is also dried and after being ground into flour its meal is used to make cakes. These cakes are considered fit for use on fast days. The creeper when dry serves as fodder for cattle.

Under roots there are:—

Root vegetables.

(1) *Gajar-carrot* (*Duncus Carrota*). With the help of water and manure it is grown in large quantities in good black soil. It is grown in garden lands at any time of the year and in dry crop lands in July or August. It is ready for use in three months. The root is eaten as vegetable either raw or boiled. It is also split and dried in the sun when it will keep for five or six months. When the root is preserved after having been dried in the sun, it has to be boiled before it can be used as food. It is one of the articles that are presented by ladies among Deccani Brahmans on the *Til Sankranti* day. The lower classes use this root as food whenever available. Leaves of the root are also consumed after being cooked.

(2) *Mula* or radish (*Raphanus sativum*). With the help of water and manure it is grown at any time of the year in garden lands and sometimes in dry crop lands during the rains. The leaves are fit for use in six weeks, the root in two months and the plant bears pods or *dingris* in a fortnight more. Both the roots and the leaves are eaten boiled as pot-herb or raw as salad.

The most common bulb grown here is —

Bulb vegetables.

Kanda-Onion (*Allium cepa*), of two varieties, a red and a white, with the help of water and manure, is grown in good black soil. Onion seeds are sown in seed beds at any time during the rains or cold weather and planted when about a month old. It is fit for use in two months after planting and takes two months more to come to

maturity. For obtaining a good crop of onion it has to be sown in good black soil which has been well manured. It also requires watering every eighth or tenth day. Orthodox Hindus do not use onion, but Daccani Brahmans have no objection to its use by the younger members of their family.

Leaf vegetables.

Nine kinds of leaf vegetables are grown in the State (1) *Ambadi*, (2) *Bathala*, (3) *Chavalar*, (4) *Khatimithi*, (5) *Kothimburi*, (6) *Lunia or ghol*, (7) *Methi*, (8) *Palak* and (9) *Pudina*. The details are —

(1) *Ambadi Hemp* (*Hibiscus canna binus*) This is a well known fibre plant, but its young leaves are used as a pot-herb, especially by those suffering from constipation.

(2) *Bathala* Goose foot (*Chenopodium vuidé or album*) is usually grown in gardens, but sometimes also in corners of early grain fields. It is ready to be cut a month after sowing. The plant is much esteemed as a pot herb.

(3) *Chavalar-Harmaphrodite amaranth* (*Amaranthus polygamus*)—is grown in gardens at any time of the year. It closely resembles *tandulja* but seldom grows more than six inches high and the leaves and stem are uniformly green. The leaves are eaten as a pot-herb.

(4) *Khatimithi* eatable amaranth (*Amaranthus ole-raccus*), is grown in gardens at any time of the year and is fit for use five or six weeks after sowing. The plant grows a foot high and has the stem red near the root. It has no seed plume, but flowers at each of its side shoots. Only the leaves and top shoots are eaten as a pot-herb.

(5) *Kothimburi*—Coriander (*Coriandrum sativa*). This plant is cultivated all over the State. It is usually used for flavouring vegetables and curries, and is sometimes used as a vegetable by itself. The seeds which are called *dhana* are universally used as a condiment.

(6) *Lunia-kulfa* (Marathi *Ghol*) is found in gardens in three varieties, the green, the golden and the large-leaved golden. It is largely eaten as a vegetable either as a simple pot herb or as a semi-medical antiscorbutic article of diet. The young leaves make an excellent salad.

(7) *Methi*—common Greek grass (*Trigonella foen-graccum*) is grown in gardens in all parts of the State. It

is sown at any time of the year and with the help of water and manure is fit to cut in about three weeks and is mature in two and a half months. When young, the entire plant is eaten as a pot herb by all classes. A preparation of the seed mixed with sugar and some other ingredients is given to women especially after child birth to regain strength. The seed is also given to cattle as a strengthener and is much used as a condiment in curry. The dried leaves pounded and made into a beverage mixed with water are used to ward off the effect of sunstroke. The mature stalks serve as excellent fodder.

(8) *Palak-garden spinach* (*Spinacia oleracea*) This plant is grown either by itself or together with another plant called *soa* (dill) which enhances its flavour and adds to its value and relish as a pot herb. The leaves are used as a vegetable by Europeans and Indians alike.

(9) *Pudina* or mint (*Mentha salina*) is grown in garden lands and sometimes in house-yards. It needs occasional watering. Its leaves are used in making *chatni*.

Pod vegetables grown in the State are of four kinds, Pod vegetables.
viz —(1) *Balor*, (2) *Bhendri*, (3) *Gaurari*, (4) *Shevga*

(1) *Balor bean* (*Dolichos lablab*) is of many varieties, the chief ones being the black seeded, the white seeded, the finger like, and that with curved white pods. It is grown with or without manure and water. It is sown in June or July on the edge of *kharif* crops, begins to bear in October and goes on bearing till January. As a watered crop it is grown round gardens or in fields where it goes on bearing for two or three years. The pods are eaten boiled or fried as a vegetable and the seed is used as a pulse.

(2) *Bhendri*—edible Hibiscus (*Hibiscus esculentus*) is of two kinds, early and late. Both are grown in gardens in all parts of the State. The green pods are eaten boiled as a vegetable or fried.

(3) *Gaurari* (*Cyamopsis psoraleoides*) is grown in gardens at any time and during the rains on the edges or in the corners of the early grain fields. It begins to bear within three months and, if watered occasionally, goes on bearing for some months. The plant grows about

three feet high with a single stem from which the pods grow in bunches. The green pods are boiled and eaten as a vegetable. They are similarly used in the dried state also.

(4) *Shevga* (Hindi *surjuna*) the horse radish tree (*Moringa pterygosperma*), is commonly cultivated on account of its leaves, flowers and pods all of which are eaten. The tree flowers in February and produces long whip like pods in March and April. The leaves, flowers and pods and even the twigs are used in various condiments and cooked in many ways as pot-herbs.

Fruit vegetables

Fruit vegetables grown in the State are —1 *Altumdi*, 2 *Bhura kohala*, 3 *Karela*, 4 *Chuchenda*, 5 *Gulkya*, 6 *Kakdi*, 7 *Lal kohala*, 8 *Ringna*, 9 *Tamato*, 10 *Tundori*, and 11 *Turari*.

(1) *Al* or *Altumadi*, the long white gourd, (*Cucurbita longa*), is a creeping plant usually grown in garden lands and round the edges of the cropped fields. It begins to bear in two or three months. The fruit, which is sometimes thirty to thirty six inches long, has soft white flesh. It is a common and favourite vegetable. The skin and tender seeds are used for making *chatni*. The mealy portion is also made into a sweet meat called *halva*.

(2) *Bhura-kohala*, white pumpkin, (*cucurbita pepo*), is grown round the edges of gardens at any time, of the year. It begins to bear in three or four months. The fruit is large and heavy and its flesh is white. It is common to see these gourds ripening on the thatched roofs of country huts and sheds. It is never eaten raw, but is much esteemed as a vegetable and is made into a sweetmeat called *petha* or *kohalapak*.

(3) *Chuchenda*, the snake gourd, (*Trichosanthes anguina*), an annual creeper sown almost in every house-yard in the country side and in vegetable gardens elsewhere sometime before the rains. The long cucumber like fruit is cooked and eaten as a vegetable, either boiled or in curries. When ripe it varies in length from 1 to 3 feet and is of a brilliant orange colour, when young it is prettily striped lengthwise with white and green. The leaves, stalks and roots are also used for medicinal purposes.

(4) *Gulja* (*luffa petandra*) It is grown in vegetable gardens and also in houseyards before the rains. The fruit, which is the only part that is eaten as vegetable, is smooth, the same size as *turai* and marked lengthwise with light lines.

(5) *Kakdi*, common cucumber, (*Cucumis sativus*) of two kinds, green and white fruited, is sown in dry crop lands in July and August round the edges of early cropped fields or in garden lands at any time. It begins to bear in about two months. The fruit is ten to sixteen inches long and is much eaten either raw or cooked. There is a sweet variety called *balan*, which is highly prized as it is sweet and yellow inside and keeps for months. It is usually eaten raw.

(6) *Karela*, (*Momordica charantia*) There are several cultivated varieties differing in shape and size of the fruit. The rainy season variety has rather smaller fruit and is more esteemed than the hot weather variety. The fruit of the latter is larger and smoother than that of the former, is more ovate, mucronate and tuberculed. The fruit which is either of a light green or dark green or of a yellowish colour, and from one to six inches long, is cooked whole or, sliced and fried. Treatment in hot water or salt water is necessary previous to cooking or frying to take away some part of the bitterness of its taste.

(7) *Lal kohala*—red pumpkin, (*Cucurbita morxima*), is usually grown round the edges of garden lands. It is sown at any time of the year and begins to bear in about three months. The fruit is roundish or oval in shape, bluntly ribbed and sometimes very large in size being about eighteen inches in diameter with reddish flesh when ripe. The fruit is wholesome and is cooked as a vegetable and the shoots and young leaves are used as a pot herb. When mature, the fruit will keep for many months if hung up in a dry place. Being very big in size it is often cut up and sold in slices to meet small requirements. The seeds are also eaten after being husked.

(8) *Ringna*, the egg plant, (*Solanum melongena*) is grown as an irrigated crop in manured land in consider-

able quantities. It is also grown on the banks of rivers and *nalas*. It can be grown in any season of the year. Where it is not irrigated it is sown in the month of June and the seedlings are planted in beds in the month of July. The plant begins to bear in September. If, at this stage, the crop is watered it bears fruit for about four months. The fruit is oval in shape. It is one of the commonest of indigenous vegetables. It is roasted whole or fried and also sliced and cooked or made into pickle and sometimes slit and dried in the sun and kept in store for use when fresh fruit is not available. Besides the oval shaped *bangana* there is a variety called *bangali* with fruit sometimes even two feet long. There is also a round fruit variety known as the *unhalu*.

(9) *Tamato*, love apple, (*Lycopersicum esculentum*) In the plains and gardens the seed is sown in autumn and the fruit ripens during winter and spring. It is an introduction from European gardens, but the Indians have now begun to appreciate the fruit. It was originally brought to India from Brazil by the Portuguese.

(10) *Tindori*, (*Cephalandra indica*) Often planted in house-yards, gardens and especially in *punbadis*. The ovoid fruit about 2 to 2½ inches long, green when young, scarlet when ripe, fleshy and smooth, is eaten both raw and cooked. It is never given to children as it is supposed to blunt the intellectual faculties. There is also a bitter variety which is, however, of no use. The vine sometimes lasts for years.

(11) *Turai*, or the sharp cornered cucumber (*Luffa acutangula*) is grown with the help of water and manure in rich lands either by itself or round the edges of fields bearing other crops. In garden lands it is grown in any season of the year. When grown as a dry crop it is sown in June or July. It grows exceedingly fast and to a great size and begins to bear in two or two and a half months and goes on bearing for about two months. The fruit which is dark green and six inches to a foot long, is seamed with sharp ridges from end to end. It is a popular vegetable, amongst all classes.

Fruit trees are also largely grown, those noted below being the most important.

No.	Vernacular name	English name	Botanical name.
1	2	3	4
1	Alu	Peach	<i>Amigdalus persica</i>
2	Am	Mango	<i>Mangifera indica</i>
3	Anar	Pomegranate	<i>Punica granatum</i>
4	Anji	Fig	<i>Ficus carica</i>
5	Bl		<i>Egle maritima</i>
6	Bijara	Common citro	<i>Citrus medica</i>
7	Bor	Jujuba	<i>Zizyphus jujuba</i>
8	Chakoti	Pomelmecoso	<i>Citrus decumana</i>
9	Chironji		<i>Buchanania latifolia</i>
10	Drakh	Grape vine	<i>Vitis vinifera</i>
11	Gulr		<i>Ficus glomerata</i>
12	Imli	Tamarind	<i>Tamarindus indica</i>
13	Jamphal	Guava	<i>Psidium guava</i>
14	Jamun	Rose apple	<i>Eugenia jambolana</i>
15	Kamrakh		<i>Averrhoa carambola</i>
16	Kacunda		
17	Kavit	Wool apple	<i>Feroma elephantum</i>
18	Kh	Plantain	<i>Musa paradisiaca</i>
19	Khajur	Date palm	<i>Phoenix sylvestris</i>
20	Khuni		
21	Narangi	Orange	<i>Citrus aurantium</i>
22	Numbu	Lime	" " <i>caracida</i>
23		Sweet lime	" " <i>limet</i>
24		Lemon	" " <i>limonum</i>
25	Papai (Aandhakoli)	Papay	<i>Carica papaya</i>
26	Phalsa		
27	Phingas	Jackfruit	<i>Artocarpus integrifolia</i>
28	Ruphal	Bu lock's heart	<i>Anona reticulata</i>
29	Situt	Mulberry	<i>Morus indica</i>
30	Sinphal	Castard apple	<i>Anona squamosa</i>
31	Tamru	Ebony	<i>Diospyros melanoxylon</i>

Similarly a number of plants, shrubs and trees are cultivated in the State for their flowers commonly used in worship and on social and ceremonial occasions. Some of these are grown in gardens and a few in house-yards. The

following is a list of the most well-known indigenous flowering plants met with in the State.—

No	Vernacular name	English name	Botanic name
1	2	3	4
1	Agastya	Gold flowered champa	<i>Sesbania grandiflora</i>
2	Chafa		<i>Michelia champaca</i>
3	Chameli		<i>Jasminum auriculatum</i>
4	Dupari	Rose	<i>Persea indica</i>
5	Gokaria		<i>Aletris hyacinthoides</i>
6	Gulab		<i>Rosa centifolia</i>
7	Gulabaa	Tube rose	<i>Mirabilis jalapa</i>
8	Guldavadi		<i>Chrysanthemum indicum</i>
9	Gulshab		<i>Polianthes tuberosa</i>
10	Jasvand	Shoe flower	<i>Hibiscus rosa chinensis</i>
11	Jai	Curd	<i>Jasminum auriculatum</i>
12	Kamal	Lotus	<i>Nymphaea lotus</i>
13	Kanchan	A mould flower	<i>Michelia champaca</i>
14	Kanheri		<i>Nerium odoratum</i>
15	Kardali		<i>Conna indica</i>
16	Kewadi	Coral tree	<i>Pandanus odoratissimus</i>
17	Korhanti		<i>Barleria or amaranthus</i>
18	Kund		<i>Jasminum maliflora</i>
19	Malati	Coral tree	<i>Jasminum humile</i>
20	Mogra		<i>Jasminum Sambar</i>
21	Newali		<i>Jasminum elongatum</i>
22	Parijata or Harsingai	Coral tree	<i>Erythrina fulgensaria</i>
23	Tigar		<i>Tubernaemontana coronaria</i>
24	Tising		<i>Malva sylvestris</i>
25	Zendu		<i>Parkia bijlandulosa</i>

Besides these may foreign, yet acclimatized, flowering plants are also grown in gardens and house yards in the capital city and other large towns in the State

Seed and Yield.

The following table gives the average weight of seed required for a *bigha* of land and the average yield in respect of all the common crops in the State, a *bigha* being equal to five eighths of an acre —

Crop	Seed per bigha	Average yield per bigha (in maunds).
Makha	5 to 7 seers	3 to 9 Maunds
Till	1 to 1½ "	2 to 5 "
Jowar	2½ to 4 "	3 to 6 "
Alsi	7 to 10 "	3 to 5 "
Wheat	15 to 20 "	4 to 18 "
Jav	5 to 20 "	3 to 9 "
Dhan	5 "	3 to 12 "
Cotton	8 to 10 "	2 to 8 "
Gram	15 to 20 "	3 to 5 "
Poppy	2 to 3 "	3 to 5 "
Tur	3 to 4 "	2 to 3 "
Ramch	1 to 3 "	½ to 1 "
Bajra	2 "	2 to 6 "
Mung, urad & mear	2 to 3 "	2 to 6 "

The physical features and the river system of the State not being favourable to the construction of canal irrigation works, the only common sources of irrigation here are wells or *odhis* (wells constructed on the bank of a stream and fed by its waters) and tanks. For climatic reasons, however, the proportion of irrigated to unirrigated land in the State is very low. In fact, as compared to the total area under cultivation in 1927-28 (20,96,052 acres), the average of irrigated area during the twenty-one years ended 1927-28 was barely 45,444 acres, which works out to something like 2 per cent of the total cultivated area.

Where wells or *odhis* are used, the water is usually lifted by the *charas*, a leather bag drawn by a pair of bullocks walking along on an incline made for the purpose. The Persian wheel is rarely used.

The wells vary from simple unbricked excavations to elaborately built *baoris* with steps leading down to the water. Where the bank of the river is too steep for one *charas* to raise the water to the level of the field, two or three *odhis* are constructed one above the other, the water being lifted from one to the other till it reaches a level which commands the area to be irrigated. This system of working is called the *kadi* system, being termed *do kadi*, *ghu-kadi*, and so on, according to the number of *odhis*,

This system is expensive as it requires a *charas* and a pair of bullocks at each *odhi*. This expensive *kadi* system was used at the time when the opium trade was most prosperous and poppy cultivation was at its maximum.

Irrigation from tanks is carried on through sluices in the embankment, the water being led into the fields by means of channels. When the water in the tanks gets too low for irrigation by gravitation, water lifts are employed, such as *dhehri*, *lat supdi*, *bhelcha* and *dogra*.

Sources of Irrigation.

The total number of irrigation works in use at the end of 1927-28 in the State was 17,935 including 350 tanks all the rest being wells or *odhis*.

Of these means of irrigation, the wells are usually owned by private persons and the tanks belong to the State. Out of the total irrigated area in the State on an average nearly 91 per cent was irrigated by means of wells and about 9 per cent. by means of tanks and ponds.

Till the announcement of the recent settlement, Government used to realise higher rates of assessment by the levy of a new irrigation rate over the dry rate. The rate was not uniform but varied according to the conditions prevalent in each village. But the Government have, during the currency of the present settlement, remitted the collection of any assessment on irrigated lands in addition to the assessment fixed at the settlement. Hereafter a water rate only will be charged in respect of those areas which are supplied with water from the Government tanks.

Several years ago the district officers had a fairly large amount of State money at their disposal for maintaining and repairing such Government *muans* as form sources of irrigation, but, this system having its drawbacks, was abandoned. Allotments for repairs to irrigation works are however, now granted according to the immediate needs of each district. But increase in cotton cultivation and the rise in the cost of labour has made the cultivators less inclined to grow irrigated crop. Thus many of the *muans* have lately fallen into disrepair.

Cost of wells.

The average depth of wells sunk in black soil is from 10 to 50 feet and in yellow soil 25 feet. The average cost

of digging a *kachcha* (unbricked) well supnoiting two charas varies from Rs 100 to Rs 300. Such a well sunk in black cotton or yellow soil, ordinarily costs about Rs 100, if, however, in sinking it a stratum of *murrum* or stones is met, the cost comes to about Rs 300.

The cost of making a brick well with one charas varies from Rs 500 upwards.

The average area irrigated per well is about two acres. The average area irrigated per well.

One charas working for a day of 10 hours with a lift of about 25 feet irrigates about 5 *bighas* (3 acres) of land, the State *bigha* being 165 feet square. The average area irrigated per day per charas.

The cost of irrigating a *bigha* of land depends upon the depth of the well from which water has to be lifted and varies from Rs 5 to Rs 10 per *bigha*.

Cultivators who sink wells at their own cost or sink wells after obtaining *taccari* loans for the purpose may enjoy certain concessions for periods ranging from 6 to 18 years, the number of years in each case depending on the nature of the well constructed. A *kachcha* well enjoys concession for 6 years. And a fully built up masonry well for 18 years. Wells known as *adhapalla*, which have only a masonry water lift platform enjoy concessions for 12 years. These concessions, have, however, become partly inoperative during the term of the present settlement because of the general concession granted to all newly irrigated lands. Concessions to well sinkers.

Correct figures showing advances made to cultivators during early years for the construction of irrigation works are not available, but in 1901-2 Rs 25,000 were advanced at an interest varying from 5 to 6 per cent repayable in four years. In 1903-04 Rs 24,000 and in 1904-05 Rs 25,000 were similarly advanced.

For administrative purposes irrigation works have been divided into two classes—*Major* and *Minor*. Formerly this classification was based on a consideration of the areas irrigated, those calculated to irrigate more than 25 *bighas* being designated as *major* and those irrigating 25 *bighas* or less being called *minor*. The *major* works are constructed and repaired by the State P.W.D. and the Classes of irrigation works for administrative purposes.

minor works by the Revenue Department. In the case of new works, those costing about Rs 2,000 or less are classed as minor, and all the other works as major. A staff of Revenue Sub-overseers has been maintained in each district to attend to the up-keep and improvement of minor works. These Sub-overseers work under the orders of *Subhas*.

The good profits obtained by growing cotton as a dry crop and the restrictions placed on the cultivation of poppy have worked as a set-back to the increase in irrigation and consequently to the expenditure on irrigation works. But the fluctuations in the prices of cotton have made the cultivator realise that he is generally better off if he grows an irrigated crop. The Rural Development Department has been demonstrating what crops can be grown profitably with even a moderate supply of water for irrigation. A special officer of the Revenue Department has, moreover, of late been making local inquiries and formulating proposals both regarding the improvement of existing irrigation works and the construction of new irrigation works likely to prove beneficial. These measures, it is expected, will result in bringing back a large area under irrigated crops.

Agricultural population and holdings.

Of the total population of the State according to the census of 1921, about 60 per cent are engaged in agricultural and pastoral pursuits. Except in the city of Indore, most of the people even in the towns, subsist on agriculture. In every village about 90 per cent of its population live on agriculture.

The 60 per cent of the population referred to above as being engaged in agricultural or pastoral pursuits, includes also cattle breeders and labourers besides cultivators. Of these 46 per cent have a direct interest in land as either land-holders (*zamindars*) or tenants. The holdings of the landholders are not, as a rule, large, the average size being about 85 acres, while each cultivator holds as much land as he can manage. On an average the area per plough is 17 acres and per cultivator 12 acres. The area per plough varies in different districts. It is 18 acres in Indore and Nemawar, 17 in Nimnar, 16 in Mahudpur and, 15 in Rampura Bhanpura. The total cultivated area gives an average of about 17 acres to each person, the figure varying however in the different districts, viz. Indore

12, Mahndpur, 22, Nimra 20, Nemawai 21 and Ranipura Bhanpur 15 acres

The principal classes engaged in agriculture are **Classes engaged in agriculture**
 Ajar, Ahir, Balai, *Barchi*, Bhl, *Bhulala*, Bisoai, Biahman, Chamai, Chhupa, Dang, *Dhakad*, Dhangar, Deswal, *Gari*, Gond, Gwala, Gujar, Jat, Kachchi, Kalota, Khati, Kirara, Koiku, *Kunawat*, Kunbi, Kurmi, *Lodhi*, Mahajan, Mali, Newari, Mina, *Moghia*, *Mulani*, Musliman, Pindhari, Rajput, *Sirwi*, Sondhar and Sutar

The condition of the cultivator in the State does not differ from the cultivator in the rest of India in respect of indebtedness. The majority of the cultivators are generally not free from debt and when a succession of bad or indifferent years occurs, indebtedness increases considerably. Even in years of good crops the majority of cultivators remain indebted. Want of education and consequent lack of foresight have always stood in the way of the cultivator's improving his material condition. He cannot yet free himself from the pernicious custom of expending large sums on marriages and other social functions. His necessities were few some years ago. His wants have, in recent years, considerably increased and these, combined with lavish expenditure on ceremonies, tend to cripple his resources. The younger generation of cultivators have very often to bear a legacy of debts. The village money lender is careful enough to keep his hold on the cultivator as long as he can. The meagre resources of the cultivator do not permit of his sinking large sums of money in the improvement of his holding e.g., sinking of wells. The State has therefore to step in and bring about such improvements by the grant of loans on easy terms. **Indebtedness of the cultivator.**

Loans are advanced by the State to cultivators for different purposes on easy terms according to the requirements of the times. Such loans are called *takkavi*. In former years, seed *takkavi* had to be given in November and realised in March or April from the crop grown from the seed after the *rabi* harvest. But the cultivator has now learnt to provide himself with seed. Seed *takkavi* is now given only when the crop in the previous year has been bad and the current prices of seed are very high. **Takkavi advances**

Takkavi for the purpose of purchasing bullocks is granted to cultivators only when there has been an epidemic among plough cattle. This *takkavi* is realised by

two instalments. No interest is charged on bullock *taklavi*. The third kind of *taklavi* loans granted to cultivators is known as *nuwan taklavi*. These loans are granted for the purpose of sinking new wells or for improving old wells.

Advances made by local bankers in the course of private business carry a high rate of interest in kind. *Sawar* (or 25 per cent) is always charged, but not uncommonly even *dedhi* i.e. 50 per cent is realised in cases where the cultivator happens to be very needy.

Cooperative Credit Societies.

It was decided to start the co-operative credit movement in the State by way of an experiment in order to improve the material condition of the agriculturist. An officer of the State was accordingly deputed in 1913 to study the working of co-operation in British India and in the following year the Indore Co-operative Societies' Act was passed and the movement was systematically launched under a trained Registrar, the first co-operative society in the State having been started at Rangwasi in Indore District on 22nd April 1915. Mhow, Kairya, Datoda, followed next one after another, till, at the end of 1916, twelve such societies had been registered. Since then the movement has made remarkable progress, the number of societies in the State having now risen to 106 with 10720 members and a share capital amounting to Rs 3,09,369. The total reserve fund at present is Rs 1,92,838 and the working capital Rs 44,64,467. This progress is decidedly most encouraging and with the consequent discontinuance of making *taklavi* advances by the State, it is to be hoped, that this movement by itself will effectively help not only to improve the moral and material condition of the cultivators in the long run, but also inculcate in them certain moral virtues such as self-reliance and thrift.

The Government of His Highness appointed a committee in the year 1928 to inquire into the working of the Co-operative Department and to make recommendations for its re-organisation and extension. The committee consisted of a joint officer of the Bombay Government Co-operative Department, a nominee of the Bombay Co-operative Association and the Revenue Minister of the State. The committee have made their recommendations for the consolidation of the co-operative movement and its exten-

sion to every part of the State. Their chief recommendation is to convert the Indore Premier Co-operative Bank into an apex bank and to establish central banks at the head-quarters of every *Mahal*, thereby securing the financing of rural agricultural societies by the local central bank under the general control of the apex bank. The committee have also recommended that a law enforcing the *dam duppat* principle may be enacted in the State and the cultivators be exempted from arrest in lieu of debts.

Malwa, which rarely suffers from scanty rains and which has ample pasture and water for cattle, and Nimar with the Narbada river and its numerous tributaries, have been centres of cattle breeding for many centuries. In recent years, however, the purity of stock has not been carefully maintained. The practice of interbreeding and inattention to selecting bulls has already resulted in a great deterioration of the local breeds of cattle. The State has since several years felt the necessity of improving this state of affairs. Selected bulls were maintained at Government cost at the district headquarters and these were available to the cultivators for improving their breed of cattle. Though this measure has led to some improvement, yet it is difficult at present to find cattle of the purest stock. The Government have therefore, sanctioned the establishment of a cattle breeding farm of the pure Malwa breed. An area of about two hundred acres has been reserved near Simrol and initial expenditure of Rs 35,000/- has been sanctioned for the construction of farm buildings and other preliminary expenses. It is expected that this farm will become the nucleus of similar other breeding farms for the *malwa* breed.

Most cultivators are familiar with the good points of cattle, these are, generally speaking, a soft smooth coat, slender tail, broad forehead, broad and big jawbones, the body set firmly and squarely on the hoofs, which should be erect and not slanting and light in colour. The eyelashes, the eye membranes and the hair immediately surrounding the eye socket and the muzzle should be black. There should not be any loose skin on the sheath and the dewlap must not hang too loosely. Bulls with a long sheath and big dewlap are said to get tired soon.

These points, good and bad, are embodied in numerous local sayings of which a few are given below —

Kali kachhko bengan khuro jy dhars
Patal puchho Songo, mongo hjo uro

Cattle and live-stock.

A wife tells her husband on his way to market "If you come across a bullock whose testes and parts between the thighs are black (*lah kachhya*), whose hoofs are black and shaped like a brinjal fruit (*bengan khura*), take him at once whether he be cheap or dear "

Hatware jajo kanth

Bhurya ka mat dekhjo dant

A wife says to her husband, "Husband go to the market but do not trouble even to examine the teeth (to know his age) of a piebald bullock "

Singa kor sir bhomala

Mat hjo kanth tu kala

A wife says to her husband "Do not buy a bullock which has got white spots like *cowris* in his horns, or one whose forehead has *bhura* (hairs in a spiral) or whose colour is black " The common belief is that lightning strikes a black bullock

Sanki hjo satalya

Mat hjo patalya

"Husband, it is better to buy even a *sanki* (whose forehead is characterised by hairs in a spiral) or *satalya* (one which has seven teeth, both *sanki* and *satalya* being ominous signs), but do not buy a bullock which is naturally weak and thin "

Sama singo dangaro pachhal puni nar.

Wakar lubho adam tane mata age mai.

"A bullock with horns pointing to the front or a woman with too big hips or a fat man whose sides bulge out like those of a goat, are useless and should be sacrificed before the goddess "

Local breeds.

The chief breeds of cattle found in the State are the Malwi including the Umat-wari, the Nimari and Gondi

Malwi.

Malwi cattle are bred, as the name implies, throughout Malwa The breeders do not generally own large herds, few possessing more than a dozen breeding animals, though here and there a man owns a hundred or two hundred The cattle of each village are grazed in a common herd, often three hundred or more together Bulls dedicated to village gods or those let loose in pursuance of funeral rites

are to be found in towns or big villages generally in sufficient number. These young animals usually develop into a superior type of bulls. They are free to graze everywhere and are not molested because of the religious sentiment attaching to them. But very often young cows are covered by young bulls in the village herds before such bulls are castrated. In some villages care is taken to graze such young bulls away from the general cattle herd. As a rule, a bull is not allowed to be with a herd for longer than three years, and after the expiry of that period is transferred to another village to avoid inter-breeding.

The professional herdsmen are Ahirs and Gwalas, the other castes, who breed cattle being Ajnas, Gujars, Khatis, and Sondhias. The chief centres of Malwi cattle breeding in the State are Jharda, Jagoti, Tarana and Kayatha.

Professional breeders and chief centres of Malwi cattle breeding

The rainfall of these places varies from 30 to 40 inches and the soil on the low lands is fertile, providing first rate grazing on the uplands and low hills. Grass is also cut in large quantities for use as hay during the hot season when other fodder becomes scanty. The breeding cows, young stock and bulls, are herded together. Heifers are bred at from 3 or 4 years of age. Cows generally produce two calves in four years. Very few of the cows yield much milk, seldom giving more than 2 to 3 seers (4 to 6 lbs a day). The cows belonging to ordinary cultivators and other breeders are rarely milked, the calf being given the whole. A good Malwi cow costs from Rs 20 to 30 and a good pair of bullocks from Rs 60 to 100 and sometimes as much as Rs 200.

Pure bred Malwi cattle are particularly true to type and have certain unmistakable hall marks. The pre dominating colour is pure white, and though grey and silver grey specimens are common, broken colours are unknown. In a grey and silver grey specimen the limbs, neck and head are of a darker shade than the body. Though of only medium size, standing from 48 to 60 inches, they are hardy animals adapted for any description of ordinary work. They are spirited, active and strong but not swift of foot. They give good work in ploughing and carting heavy loads and for the strenuous work of the water lift known as the *mot*. There is hardly any other breed of cattle which can work the water lift (*mot*) continually for hours like the Malwi bullocks. The Malwi cattle are generally very handsome with white deep frames

Bullocks.

not very long. The limbs are shapely, with good flat bones and round hard feet which do not require shoeing even for work on metalled roads. There is always a slight droop in the hind quarters. There is not much loose skin on the sheath, though that on the neck and dewlap is well developed. The hump is large. The head and horns are very characteristic. The muzzle should be large and, together with the eye membranes and the horn immediately surrounding the eye, of a jet black colour, this last trait is the mark of a pure bred Malwi. The head should be short, the eyes dark and prominent but of docile appearance. The ears must be short with little or no tendency to droop. The horns, which are very characteristic, should be set wide apart, being moderately thick at the base, of fan length and sharply pointed and must invariably spring forward and upward from the head with a graceful outward bend. The ears should be neither large nor pendulous but have a slightly downward inclination. Some cultivators have religious prejudice against the castration of cattle, and rather than submit them to this operation, sell them at a low price.

Castration is performed at about 4 years of age by the process of "crushing."

Umatwari Cattle

The Umatwari cattle are a local variety of the Malwi, met with in Umatwara, the district in which Talen lies. No distinction is, as a rule, made between the Umatwari and Malwi cattle except by breeders. But those who know can at once distinguish one from the other. The Umatwari is of heavier build than the Malwi breed, otherwise the points are just the same. The Umatwari bullock, as he grows old, becomes clumsy and slow, and requires more food than the Malwi bullock doing the same amount of work. A Malwi bullock will work all through the day, while the Umatwari bullock requires rest at noon when the sun is very hot. The people in Umatwara feed their bullocks on the pods of the *Lheya* (*Prosopis specijera*) called *papia*, which the breeders of Malwi bullock consider objectionable as it is said to make the bullock fat and causes him to pant if worked in the hot sun. Bullocks bred on the banks of the Lakhundri river known as *Lakhundar-katha* are very much prized by the cultivators of the Rampura-Bhanpura district.

Nimar Cattle.

The Nimar cattle are almost entirely bred in the Nimar District of the State, parts of the Barwan and Dhar States, and parts of British Nimar. The chief centres in

the State are Un, Brahmangaon, Chikhaldia, Dhargaon, and Bhikangaon. Those bred in the hills of eastern Nimar at Bhikangaon and elsewhere are shorter in stature. The bullocks of Un in Indore and Thukri (Dhar) and those of Rajpur and Baiwani are considered the best. The system of breeding is uncontrolled and generally now-a-days no care is taken in selection of the bull. There is plenty of grazing land both in the Satpura and on the slopes of the Vindhya and the country is well supplied with water. The cows, as a rule, do not give much milk and the calves are, as a rule, given the whole. A Nimar cultivator of the Nerbada valley is more careful as regards the feeding of his cattle than his neighbour on the plateau. A Malwa bullock seldom gets anything besides grass and *kadbi*, but the Nimar cultivator feeds his bullocks on chaff, which he carefully prepares, and even on grain, the quantity given varying with the seasons of the year and the work which the cattle have to do. The grain given, called *chandi* consists of the inferior kinds obtained in the second and third winnowings. The following are usually given, *tuar*, *chana*, *urad*, *kulthi* and *mothi*. A bullock gets from one to two seers a day. The food is moistened with water and mixed with salt. Sometimes cotton seed and linseed oil-cakes are given. No *chandi* is required in the rains when grass is abundant; otherwise it is given all the year round, and in the season when the bullocks are hard worked, the quantity is doubled. In the cold season they are given oil and in the hot season, *ghee*.

These cattle are of much larger build than those of Malwa and well adapted for slow heavy road work and are used by the Supply and Transport Department for heavy transport. They are bred by the ordinary agriculturists. They can readily be recognised by their colour and their horns. The colour is generally a broken red and white in large distinct patches, though occasionally an animal is almost wholly red with a few white spots. The red is always of a light and often yellowish shade, while the markings are never pure white, being of bluish or dingy tinge caused by small spots of red being scattered throughout the white patches. The horns are very thick at the base, blunt at the point, flattened, and curled over the head. The muzzle, eye and other exposed membranes are generally flesh coloured, although mottled or black muzzles are occasionally seen. The head is coarse and large, big at the muzzle, wide and long, eyes are prominent, but the ears

are large and pendulous. The appearance of the head and eye accurately indicates the character of this breed, which is slow and lazy with no great capacity for hard work or endurance. The neck is of moderate length and thick, the pendulous skin underneath being strongly developed, thick and leathery, so that it does not swing loosely when the animal moves. The loose skin on the sheath and navel is also strongly developed. The frame is long, square and deep and the hump large and the pelvic bones particularly prominent. The quarters are long and level and the thighs deep and muscular. Nimari cattle stand well on their legs, but the leg bones, though large, are round and coarse and the feet big, unshapely and soft. A pair of Nimari bullocks usually costs from 150 to 300 according to the size of the animals.

A well matched pair however cannot be obtained below Rs 400, and in the cattle fairs which are held in the State, fancy prices are at times paid by Khandeshi and Berar people. Several pairs have even been sold at prices ranging from Rs 800 to 1,600 per pair.

Gondi Breed

The Gondi or Gondwani breed, which is peculiar to the Nemawar district, appears to be a cross breed between the Malwi and Nimari. They are a hardy breed, and smaller in stature than either the Malwi or Nimari cattle, and not so shapely. The predominating colours are white and red, though black and mixed colours are occasionally met with. No special herds are kept for breeding purposes and the cultivators are the chief breeders. The carts in the Nimari district are usually of light make. The Gondi bullock is a fast trotter and good for cart work, which he can draw even over steep hills. A pair of good bullocks can cover a distance of about 35 miles in the course of a day. His feet are hard and do not require shoeing even on stony ground. Gondi bullocks usually cost from Rs 50 to 60 a pair.

Rend Breed

This is the same as the Gu breed which is bred in the Gir forests and hills south of Kathiawar. A large number of these cattle were imported from Gujarat in 1900. These by crossing with Malwi cattle have given rise to a new breed mainly met with in the Indore district.

Harambi or Khillari cattle

The Harambi cattle are bred in the Satpuras. In Indore they are used chiefly for dragging carts. They are bred extensively by professional herdsmen in the Satpuras,

chiefly in Warla within State limits, the village of Solan being noted as a centre. These cattle are bred by Khillari or Thillori Dhangars, and Banjaras. The former are professional cattle dealers while the latter also cultivate land. Each owner has from 25 to 200 head, which move in herds of about 100, with two men in attendance. Especially selected bulls are herded with the cows and young stock. Young bulls are generally sold when 1 or 2 years old for Rs 15 to 20 each, but cows and cow-calves are rarely sold. The herdsmen do not usually remain in a specified area after the rainy season. They wander about from place to place in order to graze their cattle herds. In this tract of the country grazing facilities are usually available till the end of May except in years of scanty rainfall. In the hot season, when the grass is very dry and unnutritious, the cattle are fed on half a pound per head per day of oil-cake or cotton seed mixed with the leaves of *anjana* (*Hardwickia binata*) and *pipal* (*Ficus religiosa*). These cattle are never sheltered and very rarely brought near villages, which makes them extremely wild except with their own herdsmen. In the rains a rocky place bare of soil, with good natural drainage, is selected, where the cattle are penned at night. During the day they graze in the adjoining jungle. During the rainy season, the Khillaries pitch *pals* for themselves while the Banjaras build small huts with *jowar* stalks plastered over with cowdung and mud. The ordinary grazing fee charged is 4 annas per head per annum. Khillari cattle are mostly bred in the State at Sendhwa, Solankundia and Dhodwada.

In this tract cultivated area forms but a small part of the country side. In January and February the cattle are taken from hills to the cultivated areas from which crops have been gathered. The stalks afford sufficient grazing to the cattle. Considerable benefit results to the owners from the droppings of the cattle. Heifers breed when about four years old, cows producing calves about every second year. The calf suckles as long as the cow remains in milk. The young bulls are bought up by local dealers and when sold are herded separately from the cows for a month in the hills and are then driven in small droves towards the Deccan for sale. They are, as far as possible, handled and made more or less domesticated, but they are not easily tamed and it takes at least three months to make them at all tractable.

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Khullari cattle so closely resemble Mysore cattle in conformation, that there can be little doubt that those bred in the Satpuras must have sprung originally from imported stock. It is said that about 100 years ago, one Gowdia, a Dhargar of the Nasik district, who owned Mysore cattle, took them to the Satpuras in a year of scarcity, the present Khullaries being descendants of these cattle.

Khullari bullocks are excellently adapted for field or road work and are in high favour with the better class of cultivators in the Deccan. They are sufficiently strong for all ordinary purposes, and inherit a good deal of the firmness of temper, activity, endurance and hardiness, which are characteristic of pure-bred Mysore cattle. The Khullari cattle are of bigger frame and coarser in bone, and have lost the high-bred appearance of head and horn which the Mysore breed possesses.

The loose skin of the neck, dewlap and sheath, which is never very prominent in the pure Mysore breed, is more developed in the Khullari and interferes to some extent with its trotting action. Mysore cows are invariably white or light grey. But the Khullari, though sometimes nearly white in colour, has usually a yellow-ochre or tawny tinge. The Khullari head is very typical. The length from the eyes to the muzzle is considerable, the sockets of the former are elliptical in shape and placed very much to the side of the head, while the eyes are placed very deep in the sockets, which gives them a treacherous look. The forehead bulges above the eyes and slopes backward. The ears are short, pointed and carried in an alert way. The horns, which are set very close together at the base, have a fine backward sweep, gradually diverging, and near the points turn upwards in a graceful curve. They are fairly thick at the base and very sharp at the point, of only medium length in a bull, but of considerable length in cows and in bullocks that have been castrated before reaching maturity.

Rampura breed.

Besides these there is another small breed on the *pathar* of Rampura commonly known as *Desi Ranajhelakeka bail*. This is a breed of short stature but well formed, hardy and enduring and does not require shoeing though working over hills. The prevailing colour is white.

MEASUREMENTS OF MALWI NIMARI AND KILLARI CATTLE

MEASUREMENT OF CATTLE

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S. No.	Description	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Malwi bullock	17	14"	50	310	16	15	08	011	13	07"	17	07	07	07	062
2	White	14	40	63"	42	17	18	14	14	010	07"	110	08	08"	08"	07"
3	Nimari bullock	50	45	713	38	17	16	08	13	011	16"	111	08	08"	08"	07"
4	White	10	45	56	310"	16	16	011	15	011	09	110	08	07"	07"	062
5	Killari cow	425	40	53	30	14	14"	08	15	03"	08	19	07	07	07	062

• Greatest convexity measuring from base of each horn

Buffaloes.

There are six breeds of buffaloes in the State, the *desi* or Malwi, Umatwari, Marwari, Deccani, Nagori, and Gondi. They are generally of two colours, black and dusky or *bhura*. The milk of the buffaloes is very rich and is preferred by some to cows' milk. A *desi* buffalo yields about 4 *seers* of milk a day, an Umatwari 10 *seers*, a Nagori 15 and a Nimari 9 *seers*. It depends entirely, however, on the feeding, and *desi* buffaloes sometimes yield 15 *seers* of milk a day, but the average quantity varies from 5 to 7 *seers*. *Ghi* is made from buffaloes' milk, about 16 *seers* of good milk producing a *seer* of *ghi*.

The food of buffaloes consists of stalks of *jowar* and maize (*karbi*), while to increase the amount of milk they are also given bean, cotton-seeds, chaff and oil cakes. Well-to-do husbandmen, as a rule, keep one or two she-buffaloes, while the Ahirs and Gwalas keep herds. A she-buffaloe begins to calve when about 4 to 5 years old, and continues to bear once every year. She generally becomes barren at 20 and dies at 25 or 30. In towns the cost of keeping a good she-buffalo varies from Rs. 10 to 15 a month. The value of an ordinary she-buffalo varies, from Rs. 35 to 50, while a good Nagori she-buffalo costs from Rs. 80 to 120. The height varies from 40 to 60 inches. The breeders generally possess ten or twelve she-buffaloes, which are grazed in herds containing one or two he-buffaloes, called *hela*.

The skins of buffaloes are especially valued for making well *charasas* and country shoes. The hair is made into ropes, and the horns are exported for the manufacture of knife handles, etc. Male buffaloes are employed to carry heavy burdens as they can bear a greater weight than bullocks. In the city the cost of a male buffalo varies from Rs. 5 to 25. On the *Dashara* day a male buffalo is killed as an offering to the goddess Devi, with whom this animal is mythologically connected. Buffaloes are often trained to fight, such exhibitions being very common at the *Devali*.

Sheep and goats.

The sheep found in the State are of two kinds, *desi* and *nayachi*. They are generally white and black. They are kept in flocks by Garis, Bagris and Gadrils, in all good sized villages. Sheep are generally sheared twice a year in Asadh (June-July), and Asvin (September-October), but in some parts as at Tarana and Meludpur, three times, in

Asadh (June-July), Kartik (October-November) and Phalgun (February-March), and in a few places in Jeth (May-June) instead of Asadh. Each sheep on an average gives one pound of wool at each shearing, worth about 2 annas, while blankets and mats are made of this wool. The flesh is eaten, and sheaths and scabbards are made of the hide.

Goats belong to two classes, *desi* (Malwi) and *barbari*. They are of black, white, red or mixed colour. Their characteristics and use are the same as those of sheep and they are reared in the same way. The *desi* goats give from 1 *chattak* to $\frac{1}{2}$ a *seer* of milk while the *barbari* give from $\frac{1}{2}$ to 2 *seers*. The milk of goats is much used and is considered very healthy. *Desi* goats will thrive on the leaves of trees and thorns but the *barbari* require grass. Goats' hides are used for drums on account of thinness, while coarse blankets are made from their hair.

It is a well known fact that horses are nowhere used for agricultural purposes in India. However, they form an important element in the live-stock of the State. Horses commonly bred and used by people in the State do not belong exclusively to any particular breed. Many, however, have strains of the Cutchi breed, some of Kathiawari, while the rest of the Bhimathadi or Deccan breed. The main distinguishing features of these three breeds are as under —

The horses of Cutch were at one time considered to be the best bred in the country. The Cutch horse is generally a little over 14 hands, well made, spirited, showy in action, with clean limbs, and good bone, thin long neck, large head, outstanding ram like brows and small ears.

The peculiarities of the Kathiawari or Kathi horse are that it is generally under-sized and small boned. A well bred Kathi is an animal easy to train and is free from vice, honest, and full of spirit capable of very hard and exceptionally lasting service. Mares of this breed are greatly esteemed by Indian breeders. The male is generally heavier in weight and is consequently not so much liked as a mare.

The best specimens of the Bhimathadi or Deccan breed are reared on the banks of the river Bhima in Poona.

Ahmednagar districts The well bred Deccan horse is of middle size, strong rather handsome, generally of dark bay colour, with black legs and has fine limbs, broad forehead and much of the docility and endurance of the Arab. The ordinary Deccan ponies are now-a-days principally in demand as pack and draught animals. The *deccan* pony is thick-set, short legged and hardy. It varies from 12 to 13 ½ hands or a little more in height, and is generally bay, brown or chest-nut, seldom gray and still less often dun. Of the Deccan breed the best pony is the small but hardy breed of ponies called Dhangar or Khallur, so named after the Khalaris, (a tribe of wandering herdsmen, chiefly in habiting the west of Khandesh) by whom they are principally raised.

Horse breeding has been encouraged by the State for several years past. Since the year 1922 Government stallions are maintained at the head quarters of three districts, i.e., at Garoth, Mehidpur and Khargone. Although these stallions have been available but for a few years, the village people have taken good advantage of the facilities for breeding and a number of promising young colts can now be seen in the three districts. The Arab stallion at Garoth has since been replaced by a Kathuawari stallion, while for Khargone a Malwa stallion has been purchased. A military breeding farm also has lately been started at Indore, an English thorough bred stallion and a Kathuawari stallion being maintained at this farm. During the last two years nearly 20 colts have been reared there.

Asses.

Asses are raised all over the State. The only donkeys found in the State belong, however, to the *desi* species. The asses are used by Kumbhars (potters) and Bargundas for carrying bricks, tiles, sand and road sweepings. In the rainy season they are also employed in carrying other small loads of less than two maunds for eight or ten miles. As a rule the Indian donkey is not well cared for, and absolutely no attention is paid to its breeding, with the inevitable result that it is small in size and unfit for riding. It is, however, a cheap though hardy animal which is easily fed, (being capable of readily picking up a subsistence from the most unlikely ground), and consequently forms a valuable pack animal for the poorer classes. Its average height varies from 10 to 50 inches. A potter generally keeps 1 to 5 female asses and one or two males.

They are usually of an ash colour, while some are black. The males are generally castrated. The females begin to breed at the age of three, some having colts every year, others only every third year. *Ass's milk is used as medicine for children and also as a tonic* The price of a donkey depends upon the animal and ranges from Rs 4 to 25 each.

In the State only two breeds of camel are to be found, *Camels.* viz *desi* and *maru*. Camel breeding is systematically carried on in the Rampura-Bhanpura district by a class of people known as Raibaries. The Government has also got a herd of camels or *galla* as it is called. The herds are grazed about from place to place, the animals generally feeding on leaves of *babul* and *Khejda* trees which no other animals will touch. Of the two kinds the *maru*, or Marwari animal from Rajputana, is considered to be the better. In the herds the *desi* and *maru* camels are mixed. The offspring of the *maru* is found to be better than the pure *desi* breed. A *desi* camel costs from 40 to 80 rupees, and a *maru* from 60 to 120 rupees. A camel can carry a load of about six maunds for nearly 25 miles in a day. A good riding camel can carry two men 50 miles a day. In addition to the leaves of trees and shrubs a riding camel is given two seers of gram every day. The cost of feeding a camel is about 4 annas a day. In summer the camels have to be given *ghee* or oil. The camels are shorn in May or June and their wool is used in manufacturing blankets. A country made blanket costs three or four rupees. One blanket requires $1\frac{1}{2}$ to 2 seers of wool which can be obtained from two camels. A she camel gives 4 to 5 seers of milk a day; it is very sweet but turns sour if kept even for a few hours. The milk is very rarely used for human consumption. Owing to the increase in cultivation, camel breeding is decreasing. Quicker means of transport namely motor-lorries are also coming into use, and the use of a camel is becoming restricted to the most out of the way places even in Rampura-Bhanpura district.

Pasture lands in the State are sufficient for the needs *Pasture lands.* of the local cattle. In former years unrestricted pasture was available. The demarcation of reserved forest and increase of cultivation in recent years have, however, now reduced the pasture areas considerably. Still in normal years no difficulty is experienced in finding

enough grazing for cattle. And in years of scanty rain fall portions of the reserved forests are thrown open for grazing. In tracts where cultivation has increased, the cattle are fed on *kadbī*, hay and wheat *bhusa* (chaff). In some tracts people are able to earn a fair income by the sale of *kadbī* and hay.

Prior to the last settlement *charnoi* or pasture lands were allowed to be held by cultivators on a nominal assessment. At the last settlement, however, a tenant was allowed to hold only 25 per cent of his holding on lighter assessment. The rates for uncultivated land taken up for new cultivation were also light and it paid the cultivator to obtain pasture land in this way. At the recent settlement (1927-28) all occupied land has been assessed at cultivation rates, only a let-off amounting to 12 ½ per cent being given on uncultivated land.

Cattle diseases

The following are the most common diseases that affect the cattle —

Chhad—The animal becomes thinner and thinner, does not eat, and stops giving milk. The veins are usually opened and salt and turmeric rubbed. Sometimes the animal is fired or branded with horizontal marks on the neck and below the tail. Water and oil are rubbed on the abdomen and back.

Uparkī bimari—Breathing becomes stertorous and moisture collects on the nose and foam drops from the mouth. A cautery is applied to the chest and on the waist.

Kamania—The animal becomes giddy. A cautery is applied below the chest.

Khursada—Fever ensues and salivation with swelling of the hoofs. Oil is given freely and chunam from an old building reduced to a fine powder and mixed with *bel* fruit is forced into the cracks of the hoofs and the hoofs bandaged.

Mata or cowpox—*Ghī* and *nīm* leaves bruised and mixed with water and *jowar* porridge and whey are given.

Kalī lā-foda—Oil, onions and turmeric mixed with water are given.

Gindola (worm)—Roots of *khajur* are pounded, mixed with water and given.

Phassi—The animal does not eat, drink or give milk. The affected part is opened and oil mixed with turmeric and salt is rubbed on the part.

The Council of Regency in 1909 started at Garoth the first veterinary hospital in the State as an experimental measure for two years, under immediate charge of a qualified Veterinary Assistant, who besides treating free any animals brought to the hospital was also required to tour about in the Rampura and Bhanpura district for a similar purpose. The Veterinary Assistant was further required to look after the improvement of the breed of bullocks and horses in the State. In 1913 two more Veterinary Assistants were appointed, one at Khargone and the other at Kannod, who travelled about giving free treatment from village to village in the districts. By the end of 1914 the number of Veterinary Assistants had been raised to five, with an assistant in each district, the whole veterinary staff being simultaneously placed under the Director of Agriculture, with instructions to attend primarily to the prevention of disease and only incidentally to the treatment of diseased animals. Veterinary department.

Later on, by 1921 regular dispensaries for the treatment of diseased cattle were opened at the head-quarters of all the five districts, the curative and preventive measures thus provided being fully appreciated and gratefully acknowledged by the people of the State. Their usefulness and popularity may well be gauged from the fact that the yearly average of cases treated during the first septennium of their existence came up to 14,735. In 1923 the post of Director of Agriculture came under reduction and since then the Civil Veterinary Department has been under the direct control of the Revenue Minister. The department is under an officer designated the Veterinary Superintendent who co-ordinates and supervises the works of the Veterinary Assistants at the various district head quarters. A new veterinary dispensary was opened at Barwaha in 1927 and another at Zirapur in the following year. The recurring budget of the Civil Veterinary Department now amounts to Rs 16,172. The question of providing suitable dispensary buildings with arrangements for stabling sick horses and cattle has also been under con-

sideration of the Government. The dispensary at Mahidpur has been located in a Government building. The Government have now sanctioned the construction of a dispensary building with all modern appuitenances at Indore during the next year. Later on as funds permit Government buildings will be provided for the other dispensaries also.

Cattle Fairs.

Numerous fairs are held in the districts at which cattle sales take place. The most important are the ones held at Indore, Zarda, Mahidpur, Depalpur, Tarana, Maheshwar, Bhukangaon, Sanawad, Jirapur and Shankhodhar.

SECTION II—RENTS, WAGES AND PRICES.

The State holds the sole proprietary right in the land comprised in its territory, the ryots being mere cultivators whose contributions to the State Treasury are (in accordance with the official phraseology) revenue and not rent.

Rents.

Payment of rents or wages in cash or in kind originally depended on the amount of metallic currency in circulation in any locality, which, in its turn, is dependent upon the portion of the supply of such metal that can be used as currency. In former days when India was self-contained in the matter of its bullion supply, metallic currency was comparatively scarce, especially so the coppers, and the masses naturally had recourse to payment in kind, the rents paid to the land-lord being in kind. As the agricultural class was the prime producer of wealth in the country, food grains were generally accepted then in payment of wages or as a medium of exchange.

Wages.

In the villages, therefore, payment in kind was the order of the day and all labour, whether skilled or unskilled, had its rates of remuneration fixed in terms of the local produce of cereals, the village artisans, who form a regular part of every village community, receiving a definite yearly share of the produce in return for their services. Ordinarily wages are higher in towns than in villages. They are higher in industrial occupations than in others. In most kinds of employment the rates are generally fixed, the earnings of the individual labourer depending on his skill and on the state of local demand.

Of late, with the development of chief means of communication, the import of large quantities of precious metals and the increased contact between the villagers and townsmen, cash wages are becoming more general. Wages are now invariably paid in cash in all the towns and most of the important villages, especially for skilled labour and even for unskilled labour.

In cash.

Payment in kind, prevails mostly in some rural areas, especially in respect of agricultural operations, the rates of remuneration for this class of work being, more or less, constant everywhere. Some artisans in rural areas are generally paid in kind. The carpenter and the blacksmith receive yearly from 20 to 50 seers of maize or *jowar*.

Wages in kind.

for each plough in the village, in addition to a small portion of wheat and gram and opium when the *rabi* crops are collected; and if sugarcane is grown in the village then a portion of *gur* manufactured is also allotted to them. Other village artisans also, such as the potter and the barber, are similarly paid in kind, but at lower rates.

Agricultural rates.

Except in the case of cotton, where payment is made in cash, day labourers are paid in kind and receive from $2\frac{1}{2}$ to 5 seers of grain per diem as wages. Reaping charges are generally paid per *bigha*, the rates varying with different kinds of grain. For *jowar* the rates are from 10 to 12 seers of grain per *bigha*, and for wheat 7 seers. Some peculiarities may be noted in this connection.

In the case of *jowar*, labourers are required for reaping (*dhalni*) and lopping (*bedni*). Higher wages are given for *dhalni*, a day's wages ordinarily varying from 5 to 10 seers a day. These wages of late have, however, risen.

Wages for reaping wheat are given in bundles (*pindis* or *pulas*), one bundle being given for every twenty cut. One bundle contains from 5 to 10 seers of grain. The number of labourers available for reaping wheat is generally larger than that available during the *jowar* harvest, owing to the greater area sown and also to the preparation of the *rabi* crops then in progress. One row (*chans*) is the usual payment given for 20 to 30 rows of the gram pulled up. The *chans* is a row of plants occupying one furrow. The average wages amount to 5 to 7 seers per diem.

For picking cotton cash is generally given at the rate of 3 rupees per *man*, (6 maunds) picked.

It is not unusual for cultivators to employ regular servants in the agricultural processes, paying them yearly one *man* (6 maunds) of wheat, 2 *manis* of *jowar* or occasionally 40 rupees in cash. These men are called *Var-sundhyas*.

When a cultivator is unable to cultivate the land himself he gives it to another man called *saidar* (partner), who cultivates it, and receives half of what remains of the produce after deducting the seed grain.

Simultaneously with the rise in the wages in other parts of India, wages in the State have risen considerably during the last 50 years. The average daily rate for skilled and unskilled labour between 1881-90 was 6 and 2½ annas respectively. By 1906, the said rates had risen to Re. 1, and 5 annas; while the respective average from 1918-25, was Rs. 2, and 12 annas a day. Within the last few years, however, there is discernible a tendency for wages to decline, the respective rates at present being Rs. 1½ to 2, and 10 to 12 annas per diem

Rise and variation of wages.

Famine and epidemics, which deprived the State of a large number of labourers, have caused a permanent rise in wages in kind. In the year succeeding the famine, very high wages were demanded at harvest time. In some districts special contracts were then made with the labourers by which they received a share of the produce, amounting in some extreme cases to half the outturn. Elsewhere fields even remained unreaped owing to high rates demanded and scarcity of labourers.

Various other causes have operated to bring about an increase in the rates of wages of labour. With the growth of industries the demand for labour has, as a whole, increased and the pressure of population on the soil has diminished. Prices of consumers' goods have risen reducing the purchasing power of money and the labourer therefore now needs a larger sum of money to enable him to live. Spread of education and the development of the Post, the Telegraph and the Railways, have brought the labourer into close touch with the labourers in other parts of the country. The Railway and the Steamship besides, have brought a much larger variety of consumers' goods within his reach. His wants have grown, and his standard of life and comfort have risen. Accordingly he now spends a much larger proportion of his income on his necessities of life other than food stuffs than what he used to do in the past, with the inevitable result that wages have risen faster than the prices of food stuffs.

During the decade 1880 90, the price of *jowar* (which is the staple food of the lower classes) in the Nemawar district rose from 24 seers per rupee to 13 seers per rupee, and the rate of wages for unskilled labour there similarly rose from 1½ annas to 2½ annas. During the period 1900-20, however, the price of *jowar* rose from 26 seers per rupee for the State as a whole in 1900 to 11 seers in

Prices of staples variation & causes.

1920, whereas the rates of wages, both for skilled and unskilled labour rose from 6 to 7 annas and 1 to 2½ annas per diem to Rs. 1½ to 2 and 4 to 12 annas respectively. In other words, while, during these 20 years the rise in price of the staple food stuff amounted only to 236 per cent., that in wages came up to 457 per cent. This leads to the conclusion that, instead of keeping pace with the prices of food grains, wages have a tendency to go up much higher than may be warranted by the rising prices of food grains only.

Material condition of the people.

The class most well-to-do, is the mercantile one. For, with improved methods of administration consequent on a stable and regular form of government, trade has expanded and the trading community has been considerably benefitted. After the traders come the money lenders and other capitalists. Next to them, the material condition of the petty traders, shop-keepers, artisans, and labourers also, both in urban and rural areas, is far more satisfactory than that of the middle-class people, most of whom, as all the world over, have either fixed income or whose income, is too small to enable them to support their large families and to meet their daily increasing expenditure. Again, competition is so acute in the various occupations in which they are engaged, that it is highly difficult for them to demand their own terms of remuneration.

The position of the town labourer is far more favourable now than what it was a quarter of a century ago. In fact during these two decades or more he has been able to take full advantage of the situation that brought him high wages. Skilled labour in particular, has derived enormous benefit from a relatively greater demand for it than its supply, while even unskilled labourer has not found the market in which he competes by any means overstocked. And though at present labour in the State, both skilled and unskilled, is not organised enough to put up a united front or even to demand better terms, yet, it is being gradually aroused to a sense of its own power by the awakening of labour in other parts of the world.

Coming to the agricultural classes, it would appear that the material condition of the cultivator is far from satisfactory. There is no doubt that he now usually dresses better than before and in places on the high roads or near towns and railway stations he has learned to adopt a higher standard of comfort. Similarly the Rajput and the Bhulala landholders also, who together form a very

large portion of the agricultural population of the State, are not, generally speaking, in a flourishing condition. This is in a great measure due to their former indifference, when they cherished the idea that the sword and not the plough was their proper metier. They paid little or no attention to their land or to its proper administration, and they are even now entirely in the hands of their agents. At one time the prevailing habit of consuming opium, which was less deleterious in the days of constant hard fighting, injuriously affected their constitution; and now that they mostly lead lives of indolence, their lot is sadder still. Another serious cause of their poverty is the lavish extravagance invariably indulged in on occasions of marriages and other ceremonies in their families.

His wages have doubtless increased during recent years, but so have the prices of commodities that he is generally used to consuming. Besides his standard of living has also risen in recent times and he now consumes a large amount and variety of other things besides articles of food. His higher wages thus enable him to live from hand to mouth and his wages even though higher are only just sufficient to maintain himself and his dependents.

SECTION III.—FORESTS.

The forests of Indore may be said to be of the useful Central India type, but in the south and south-west of the State, adjacent to the forests of the Central Provinces and Khandesh, the growth is far superior to that of other parts, whilst the most inferior forests are those in the north of the State, adjacent to Udaipur, on the dry hills of Rampura-Bhanpura, where the rainfall is very deficient. Description.

The Indore State Forests lie in three different ranges of hills viz., the Satpuras, the Vindhya and the out-skirts of the Aravali hills. The forests in the Satpuras are mainly of the Central Provinces forests type where teak and bamboos are in abundance in the valleys and low lying slopes of the hills whilst *salar* (*Boswellia serrata*) is more predominant on all tops and higher slopes. *Anjan* (*Hardwickia binata*) is chiefly an admixture with the other species but is gregarious in patches on the outer slopes of the hills. The forests on the Vindhya are of the regular Central Indian type consisting of teak, *anjan*, *sadad* (*Terminalia tomentosa*), *bij* (*Pterocarpus marsupium*) and other auxi-

liary species The forests on the outer skirts of the Aravali range are of the real Rajputana type where teak and *anjana* are conspicuous by their absence In this type *khair* (*Accacia catechu*) *dhaora* (*Anogeissus latifolia*) and *dhokda* (*Anogeissus pendula*) predominate with a mixture of *salar* and a sprinkling of *sadad* on black soil

Forest area

The State Forests are, for purposes of administration, divided into five forest divisions The Indore Division consists of the forests of the Indore civil district The Barwaha Division takes up the forests in the north of the Nimai district up to the Vindhyan ridge The Khargone Division includes the forests on and along the Satpuras in the southern half of the Nimar district The Nimawar Division consists of the forests along the Vindhya and the Nerbada lying in the civil district of that name The forests lying in the civil districts of Rampura Bhanpura and Mahidpur are grouped into the Rampura Division The area covered by forests in these 5 divisions is given below —

S.No	Division	Block	Area in Sq miles	Total
1	Indore Dn.	Main Vindhya Block	210 04	292 15
		Other minor Blocks..	82 11	
2	Barwaha „	Main Vindhya Block	223 08	362.96
		Other minor Blocks	139 88	
3	Khargone „	Satpara main Block	952 50	1053 54
		Other minor Blocks	101 04	
4	Nimawar ,	Main Vindhya Block .	292 10	371 29
		Other minor Blocks ..	79 19	
5	Rampura „	Pather hills .	424 57	495 39
		Other minor Blocks	70 82	
			2,575 33	2,575 33

The Indore Division comprises the Vindhyan forests lying in the western main block of the State, and includes the forests of the Indore civil district

Indore Division.

Above the ghats and adjoining the Manpur plateau the hills to the east are well covered, teak predominating. There is also a small belt of good teak area in the Indore *pargana* along the boundary of the Dhar State. The principal trees in this forest tract are teak (*Tectona grandis*), *anjan* (*Hardwickia binata*), *Lahu* (*Terminalia arjuna*), *dhaora* (*Anogeissus latifolia*), *sadal* (*Terminalia tomentosa*), *bija* (*Pterocarpus marsupium*), and *tendu* (*Diospyros tomentosa*) while the *salai* (*Boswellia serrata*) is met with on steep slopes. The hills in the Petlawad *pargana*, once well wooded, came to be destroyed in the great famine of 1899-1900, but in spite of the dense growth of grass, the improvement fellings since carried out have effected the regeneration of the forests to a tolerably good extent

The whole of the country north of the Kharmon-Bhikangron-Khandwa Road up to the ridge of the Vindhya in the Nimar civil district, forms the Barwaha Forest Division. The forests in the *parganas* of Kasrawad, Nisai pur and Maheshwar being more or less of a detached character and separated from each other, are of small extent and extremely inferior in quality. Although some teak and *anjan* occurs here and there, they are nowhere abundant or valuable. There is little else fit for anything but fuel, consisting chiefly of *dhal*, *salai*, *mohu*, stunted *Terminalia*, *Acacia catechu*, etc. The northern portion of the division comprises parts of the Vindhyan forests where the predominant species are teak, *anjan* and *salai*. Teak and *Terminalia* are abundant in the plains, but these had at one time been heavily over-exploited. These species attain a useful size and are greatly in demand. The best teak areas are near Barwaha and Choral along the railway line and near Kathul, some fourteen miles east of Choral.

Barwaha Division.

In this division much of the country is hilly and well-wooded, but the more valuable forests are met with in the plains and on the lower slopes of the hills in the Sendhwa and Waila ranges. Teak which here attains a girth of 4 feet, *Terminalia* of 5 feet, *Anogeissus latifolia* of 5 feet,

Kharmon Division.

and *Dalbergia latifolia* of 4 feet, are amongst the most valuable and most plentifully distributed species, while *anjan* (*Hardwickia binata*) also found in abundance forms nearly pure forests in the Sendhwa and Bhikangaon *parganas*. It is, however, capricious as to the soil and aspect and is not found everywhere and seldom attains a girth of more than 3 or 4 feet here. The forests along the Khandesh border were, once, by far the finest in the State, teak being very abundant and of good dimensions, but the local ryots having unfortunately been allowed to clear most of the best areas for cultivation, the hills in parts of Bhikangaon came to be denuded of all sylvan growth, except a few mutilated solitary *anjan* trees here and there.

The type of the forests found on the higher slopes of the hills here is inferior and consists chiefly of such trees as *salar* (*Boswellia*) and *mohm* (*Odina*), with a lower stratum of more or less useless *Anogeissus* *Acacia*, and other species.

Nemawar Division.

The Nemawar Division, comprising part of the forest belt along the Vindhya and the Narmada, constitutes some of the most valuable forests in the State, and occupies the eastern region of the State, being bounded by the Central Provinces on the south, Bhopal territory on the north and east, and Gwalior and Dhar territories on the west. The Nimarpur *pargana* of the Dhar State divides it from the forests of the Barwaha Division. Its teak coppice forests are extremely valuable, poles growing in great abundance, straight and tall and attaining a girth of upwards of 2 feet under favourable circumstances. Teak is also frequently met with growing either almost entirely alone or mixed only with *Terminalia tomentosa* (*Sadad*).

In the south-west and north east of the division lie fine areas of mixed forest while *anjan* (*Hardwickia binata*) is abundant in the south, but confined to a comparatively small area. Trees up to 6 or 7 feet in girth are occasionally met with here. *Bija* (*Pterocarpus marsupium*) is not uncommon, but does not attain a large size. Besides the trees mentioned above, a large number of other species e.g., *dhaora* (*Anogeissus latifolia*), *tims* (*Ougenia dalbergioides*), *temru* (*Diospyros melanoxylon*) etc., are also found. In the more hilly tracts there is no-

thing of great value, only trees such as *salai* (*Boswellia serrata*) being the predominant species. The south-eastern portion of the division is altogether destitute of forest growth, even wood for fuel being difficult to obtain locally.

The forests in this division are extensive but inferior and lie chiefly on the *pathar* or plateau extending from Jamunia and Kanjarda near Manasa in the west, to Hinglajgarh in the east. The plateau, which is undulating, is bounded by the Udupur territory on the north, and rises abruptly above the country to its south. During the great famine of 1899-1900 a large number of villages in this region came to be deserted, only some sparsely populated ones being now found scattered few and far between. A large portion of this plateau constitutes the *jagir* lands belonging to the Chandiawat Thakurs and others. The forest growth here can never have been very good, consisting, as it does, mainly of crooked and stunted trees of a few unimportant species, seldom attaining appreciable girth or fit for use except as fuel. But, it has been almost wholly destroyed by repeated years of drought and the agricultural requirements of the local people. During the famine of 1899-1900 the damage done was simply terrible, and probably 50 per cent of the trees died, while a very large number of those that had survived, mostly the *mahuwa* (*Bassia latifolia*), were destroyed by the frost of 1905. The most distinctive species found on this plateau are (*Acacia catechu* and *leucophlea*, *Anogeissus latifolia* and *pendula*, *Terminalia tomentosa*, *belerica* and *arjuna*, *Diospyros*, (*Ebony*), *Bassia latifolia*, *Boswellia*, *Butea*, *Odina*, and *Sterculia* &c. Besides these there are also a few thousand sandal trees in this division, chiefly in the Tarana and Mahidpur forests, being the only trees of their kind in Northern India. They grow mostly on the roadside or along the boundaries of or within tenants' holdings outside the forest reserve.

Rampura Division.

Till the time of Maharaja Tukoji Rao II, little or no attention was paid to the protection and preservation of the State forests with the result that much damage had been done to the forests by reckless exploitation. All the best teak forest areas had been cleared for cultivation and the denudation of many of the hills by grazing and other mischief of every description had practically des-

Control and staff.

troyed the best forest areas. Under the orders of Maharaja Tukoji Rao action was taken to conserve the existing forests and to the regeneration of fresh ones. Since then the forest department was managed sometimes by special officers and sometimes by the revenue officers. At present the forests are managed under systematic silvicultural methods of preservation and regeneration. The head of the forest department is styled the Conservator of Forests who is the chief administrative officer for forests and shikar. The 5 divisions are each in charge of an Assistant Conservator. The divisions are sub divided into ranges each under a ranger or deputy ranger, who is generally a trained man from the Dehra Dun Forest College, or one of local experience. The ranges are often sub divided into sub ranges and, further again, into beats. The former are in charge of a deputy ranger and the latter in charge of a forest guard who is responsible for all that occurs within the boundaries of his beat. There is also an extra establishment for coupes. License vendors are posted throughout the forest area, whose duty it is to issue passes and receive payment for small quantities of grass, fuel, etc.

Forest rights

All the *jagirdars* and *namdars* of the State do not possess forest rights. In the cases in which such rights have been recognised by the State, the forests in the *jagirs* or *nams* belong to the owners. In other cases ownership of trees varies with the species. For example the sandal is a royal tree and is exploited only under special orders. Teak, *salad* (*Terminalia tomentosa*) and *anjan* (*Hardwickia binata*) are also reserved species and are controlled by the forest department. *Khajur* (*Phoenix sylvestris*) is a protected species, because it yields a juice from which jaggery (*gur*) can be manufactured. Similarly *nim* (*Melu indicu*), *mahuwa* (*Basia latifolia*) and other fruit bearing trees are protected for shade or fruit and can be felled only with permission. Practically all the other species growing outside the forest reserves, either belong to the tenants when situated in their private holdings, or to the village Panchayats, when situated in unoccupied waste lands.

Survey and demarcation of reserves,

The State forests have been surveyed and the demarcation of forest reserves completed by the erection of pillars at all salient angles and clear cut lines. Fire pro-

tection measures have been adopted in all suitable tracts. Measures for further afforestation with a view to the formation of plantations on systematic lines and for disafforestation in cases where the forest area may be required for purposes of cultivation, are taken after adopting adequate safeguards to protect vested rights.

The revenue collected by the department during 1927-28 amounted to Rs 7,91,238. The expenditure during the year was Rs 2,34,058. The revenue from sale of coupes amounted to Rs 3,32,399, timber, firewood and charcoal fetched Rs 47,111, bamboos gave Rs 17,366, grass and grazing Rs. 2,67,125. The revenue from forest villages came to Rs 26,536. Minor forest produce and other items contributed about Rs. 1,00,701. Forest revenue.

The revised rates for timber and other forest produce in force in the State are lower than those prevalent in many other States or in British Provinces. In forest areas demarcated as reserves, a grazing fee of 6 to 12 annas per head per annum is charged on horned cattle, except cows which (if domiciled in the State) are allowed to graze free. Outside the reserves, the fee charged is from 4 to 6 annas per head. A grazing fee of one anna per head per annum on goats and sheep, and one rupee per camel per annum, is similarly charged in the case of open spaces or waste areas. But when they are allowed to graze in the reserved area the rates are 4 annas and Rs. 2 respectively.

Four, out of the five divisions, are being worked under regular working plans. The system adopted is that of improvement fellings, the object aimed at being the regeneration of denuded forests. As a rule all the coupes are sold by auction and worked by purchasers, while in the case of unregulated fellings carried on by tenants outside the forest reserves for the extension of cultivation, the department takes over charge of the produce and sells it through its own staff. All major produce of forests is exploited through one or more of the following agencies, viz — Exploitation

- (a) Departmental working.
- (b) Contractors,
- (c) Owners of the fields, sales being effected through the department,

- (d) Licensed purchasers, who fell and remove the produce themselves, especially in the case of dry timber and fuel, and
- (e) Commuters who pay a fixed annual fee and get their requirements as per rules in force.

Forest produce. The forest produce is divided into two main heads —

- (1) *major produce* i.e., timber, firewood and charcoal, bamboos, grass and grazing, and
- (2) *minor produce*, comprising animal products such as honey, wax, lac, &c., and all other products, such as barks, flowers, fruits, fibres, grass, gums, etc

**Major produce.
Bamboos.**

Bamboos are found on a very small scale except in the Satpuras. It is a commodity which is used extensively for roofs, mattings etc., and a great deal of it is imported into the Indore city from Dhar, Numanpur and the Central Provinces. In the Satpuras, bamboos are found on an extensive scale but the markets are far distant and hence the revenue is limited. If these could be utilised for paper pulp, there is a sufficient supply to feed an industry.

Grass.

Fodder grass is abundant throughout the State and is sufficient for local requirements. There is a considerable export trade from the Satpuras to British Khandesh during famine years. In the isolated Petlawad *pargana* of the Indore forest division, situated between Rutlam and Godhra, grass is abundant. The forest department has started a regular grass industry as there are favourable conditions for its sale both in Rajputana and Gujrat and Kathiawar. There are two sets of steam presses besides a large number of hand-presses at Rampuria near Amar-garh Railway station which has grown into a grass *mandi* of some importance.

**Timber, charcoal
and fuel.**

A list of the principal trees found in the State is appended at the end of this section. Of these, the species marked with an asterisk are reserved or *sarkari* and are always considered as State property. They cannot be felled for timber, fuel or charcoal, without permission whether the trees stand within forest limits or within ryots' holdings. All the other species, in the latter case, become the property of the ryot after payment of the assessed re-

venue on the land. The reserved species include the most valuable trees, but sandal and tinis (*Ougeinia dalbergioides*) are scarce.

The following may be mentioned as useful trees —

Temru (*Diospyros melanoxylon*) or ebony is useful for timber and fruit whilst its leaves are much used for rolling up country cigarettes or *bidis*.

Lendia (*Lagerstroemia Parviflora*) yields a useful timber.

Aonla (*Phyllanthus emblica*) —The timber is useful for many purposes and its fruit, the *emblic myrabolan*, is used for pickle, hair-wash and tanning.

Anjan (*Hardwickia binata*) This tree has a very long tap root and, therefore, bears drought well. Its foliage constitutes good fodder.

Mahuva (*Bassia latifolia*) yields flowers and fruits of great economic value, the former being used for distilling liquor and the latter yielding a valuable oil, much exported to Europe. Its timber is good and durable and its leaves are used for making platters.

Bel (*Aegle marmelos*), is a tree sacred to Siva and yields a fruit which makes a delicious preserve and is well known as a remedy for dysenteric complaints.

Dhaoria (*Anogeissus latifolia*), *mohi* (*Schebrera swietenoides*), *kusam* (*Schleichera trijuga*), *kalam* (*Stephegyne parvifolia*), *Kahu* (*Terminalia arjuna*) and several species of *Acacia* and *Albizia*, may be mentioned as among the valuable timber trees. Such fruit-bearing trees as tamarind, mango, and *khurni*, being not strictly forest trees, are often abundant near villages, particularly those of long standing.

Minor products of value are not many in the State forests. The most important of these are, however, specified below — Minor produce.

Barks of *amaltas*, *babul*, *tharwar*, *kahu*, *sadad* or *saj*, are useful for tanning. Barks.

Leaves

Leaves of *dhaoda* are locally used for tanning, those of *temru* and *asta* for rolling up country cigarettes or *bidis*, and those of *khajuri* for making brooms, mats, fans, brushes, etc., which are exported to some extent. Leaves of *mahuwa*, *khakra*, *bar* and *temru* are most commonly used in making *patrawals* (or platters formed of leaves tacked together) and *dronas* (cups or bowls made of leaves) which are indispensable in Indian dinner parties.

Flowers

The corolla of *mahuwa* flower is a most important article of food among the forest tribes and is used very largely in distilling country liquor. It is also used as cattle fodder.

Fruits

The *mahuwa* fruit yields a pure and valuable oil, which is exported to Europe on a large scale. *Beheda* is used for tanning and for medicine. Other fruits which are edible are — *am*, *aconla*, *ghat ber*, *ber*, *choronji*, *jamun*, *khurni*, *khajuri*, *karunda*, *temru*, custard apple, and wood apple. Of these *am*, *jamun*, and *ber* are particularly liked by all.

Gums

Babul, *beheda*, *bija*, *dharada*, and *kher* yield valuable gums which are largely collected by jungle tribes in hot weather and exported for sale. The *sala* tree produces a kind of gum or incense called *lobhan*.

Roots

The roots of *safed* and *kali musah* are both used in medicine.

Grasses.

Many varieties of grasses are met with, the best known are *lhas* (*Andropogon muricatus*), used for extracting scent and making *tatties* in the hot weather, *rusa* (*A. schoenanthus* also *marlini*), and other varieties, used for distilling oil, *musel* (*Anthistiria ciliata*), *dub* (*Cynodon dactylon*) *dab* (*Erggrostis cynosuroides*), *kans* (*Imperata spontanea*) a most destructive grass, when it seizes on fallow land, and *munj* (*Saccharum arundinaceum ciliare*), the sacred grass used in the *munj* (sacred thread-investiture) ceremony.

Dyes

The roots of *al* (*Morinda exserta*) as well as the flowers of *khakra* (*Woodfordia butea*), the bark of *acacia* and *soymuda febrifuga* and the pods of *babul* are all used

for making dyes. Of these the first (*al*) was at one time even largely cultivated in fields, but, since the introduction of aniline and alizarine dyes, has ceased to be of commercial value. There was, however, a temporary demand for it during the Great War which is, however, now going down.

From the young branches of *anjan* (*Hardwickia binata*) strong ropes are made and the fibre of *Butea* and *Bauhinia* is also used for this purpose. *Calotropis procera* (*ak*) grows everywhere, but its fibre is not locally used for rope making.

Fibres.

Twigs of *nurgud* and *shirah* and the stalks of *khajuri* are used in making mats and baskets, which are also exported.

Twigs.

Honey, wax and lac are also collected in small quantities. Likewise, horns and bones too are collected and exported, hides going to *balais* by right of prescription.

Animat products.

The right to collect minor produce of one or more sort is auctioned, and collected by the indigenous tribes.

Collection of minor produce.

The Indore, Barwaha and Nemawar divisions afford mixed shooting on a moderate scale, stray bison being, however found only in the Satpuras. The Rampura-Bhanpura *pathars* are very good tiger areas. The Satpuras afford all kinds of game, but they are not easily accessible, due to the extensiveness of the forests, the hilly nature of the country and the difficulty in procuring labour and transport locally.

Shikar or games.

There is a Game Act in force since 1906-07 for the preservation and protection of game in the State, though *jagirdars* have full control over all game (except the tiger) in their *jagir* areas. Special rewards are granted by the State for killing wild animals. A reward of Rs. 15 is allowed for every wild dog destroyed.

The following kinds of animals and birds are deemed to be game under the Game Act and the close season for shooting them throughout the State is as noted below —

Bison—All the year round

Deer and Antelope—1st June to 31st October.

Jungle fowl.—1st March to 30th November.

Spur fowl—1st March to 30th November
 Sand grouse—1st April to 30th September
 Partridge—1st April to 30th September
 Lak Florikan cocks—15th May to 31st July
 Quail (all kinds)—1st June to 30th September
 Tiger—Nil
 Panther—Nil
 Bear—Nil
 Wild Pig—Nil
 Duck (all kinds)—Nil
 Teal (all kinds)—Nil
 Goose (all kinds)—Nil
 Snipe (all kinds)—Nil
 Damosal Crane—Nil

**Restrictions &
prohibition**

The killing or capturing of the following kinds of game and birds is prohibited throughout the State —

Tiger—except with a special permit under orders of the Government,

Immature Stags
 Harmless Stags,
 Stags with horns in velvet,
 Does Hinds and Fawns,
 Pea fowl and
 Crane (*Saras*),

provided that this prohibition does not apply to the killing of tiger in *bona fide* defence of human life, nor to the killing by the owner or, occupier of land or by his *bona fide* farm servants, of any deer or antelope which he or they may find in the act of destroying his crops, unless the State revenue demand on the land is so calculated as to compensate him for such destruction

The killing of blue rock pigeon is prohibited throughout the Rampura Bhanpura district and in towns and in village-sides in other districts of the State

The killing and capturing of all kinds of game animals where they water is prohibited throughout the State except with permit under the orders of the Government

Preserves

The following areas are Preserves where the killing or capturing of game animal, and all other kinds of ani

imals and birds, is prohibited except with a permit under orders of Government or the Conservator of Forests:—

Satpura Preserve.—

The Mandleshwar Preserve;
 The Burwaha Preserve;
 The Petlawad Preserve,
 The Western Vindhya Preserve;
 The Eastern Vindhya Preserve;
 The Rajor and Kuna Preserve;
 The Southern Nemawar Preserve;
 The Rampura-Bhanpura Pathar Preserve;
 The Bilawal and Limbodi Preserve;
 The Ralamandal Hill Preserve;

The Huzoor (Sukhaniwas, Sirpur and Hawa Bungalows) preserve.—

The Bijasani Hill Preserve,
 The Tank at Depalpur;
 The Tank at Choli in Maheshwar Pargana; and
 The Tank at Mandleshwar.

That portion of the Western Vindhya Preserve which lies between the Indore-Khandwa Road and the Manpur frontier, within the Mhow Pargana, has been assigned to the Mhow Military Garrison and permission to shoot therein is granted by the Garrison authorities.

List of Forest Trees in the State.

(Vernacular into Latin).

Vernacular Name.	Botanical name.
Achar.	<i>Buchanania latifolia.</i>
Akala.	<i>Alangium lamarckii.</i>
Al.	<i>Morinda tinctoria, exserta.</i>
Am.	<i>Magnifera indica.</i>
Amaltas.	<i>Cassia fistula.</i>
* Anjan.	<i>Hardwickia binata.</i>
Aonla.	<i>Phyllanthus emblica.</i>
Astra asta apta .	<i>Bauhinea racemosa.</i>
Babul.	<i>Acacia arabica.</i>
Baheda, Bahwa ..	<i>Terminalia bellerica,</i>

Vernacular Name.	Botanical Name.
Bar. . . .	<i>Ficus bengalensis</i> (indica).
Bel. . . .	<i>Ægle marmelos</i> .
Ber. . . .	<i>Zizyphus jujuba</i> .
* Bija. . . .	<i>Pterocarpus marsupium</i> .
Bhilawa. . . .	<i>Semecarpus anacardium</i> .
* Chandan. . . .	<i>Santalum album</i> .
Dhaora (dhawa)	<i>Anogeissus latifolia</i> .
Dhaman. . . .	<i>Grewia tiliaefolia</i> .
Dikamali. . . .	<i>Gardenia lucida</i> .
Gadha Palas. . . .	<i>Erythrina suberosa</i> .
Ganiar (candle-tree)	<i>Cochlospermum gossypium</i> .
Ghatbor. . . .	<i>Zizyphus xylocarpa</i> .
Gular. . . .	<i>Ficus glomerata</i> .
Gurar (Safed Siris). . . .	<i>Albizzia procera</i> .
Haldu. . . .	<i>Adina cordifolia</i> .
Hingen hingota. . . .	<i>Balanites roxburghii</i> .
Imli. . . .	<i>Tamarindus indica</i> .
Jamun. . . .	<i>Eugenia jambolana</i> .
Jam rassi. . . .	<i>Elæodendron roxburghii</i> .
Kachnar. . . .	<i>Bauhinea variegata</i> .
Kahu. . . .	<i>Terminalia arjuna</i> .
Kaikul. . . .	<i>Briedelia retusa</i> .
Kait, Kavit. . . .	<i>Feronia elephantum</i> .
Kala Dhokra. . . .	<i>Anogeissus pendula</i> .
Kalam. . . .	<i>Stephegyne parvifolia</i> .
Karanj. . . .	<i>Pongamia glabra</i> .
Karlu. . . .	<i>Sterculia urens</i> .
Khair. . . .	<i>Acacia catechu</i> .
Khajur. . . .	<i>Phoenix sylvestris</i> .
Khakra, Dhak, Palas	<i>Butea frondosa</i> .
Kumbi. . . .	<i>Careya arborea</i> .
Kusam. . . .	<i>Schleichera trijuga</i> .
Lalai. . . .	<i>Albizzia amara</i> .
Lasura (Gondi). . . .	<i>Cordia myxa</i> .
Lendia. . . .	<i>Lagerstroemia parviflora</i> .
Mahua. . . .	<i>Bassia latifolia</i> .
Mersingh, Merut. . . .	<i>Dolichandrone falcata</i> .
Moki. . . .	<i>Schebiera swietenoides</i> .
Moyani, Mohin. . . .	<i>Odina wodier</i> .
Nim. . . .	<i>Melia indica</i> .
Padel. . . .	<i>Stereospermum suaveoleus</i> .
Papra. . . .	<i>Gardenia latifolia</i> .
Phasi	<i>Dalbergia paniculata</i> .

Vernacular Name.	Botanical Name.
Pipal.	<i>Ficus religiosa.</i>
Pipli.	<i>Ficus Infectoria.</i>
Rambella.	<i>Lamonia acidissima.</i>
Rohini.	<i>Soymida febrifuga.</i>
* Sadad or Saj.	<i>Terminalia Tomentosa.</i>
* Sag Teak.	<i>Tectona Grandis.</i>
Sainjna.	<i>Moringa pterygosperma.</i>
Salai.	<i>Boswellia serrata.</i>
Semal.	<i>Bombax malabaricum.</i>
* Shisham (Black-wood).	<i>Dalbergia latifolia.</i>
Shiwan (Gumhar).	<i>Gmelina arborea.</i>
Siris.	<i>Albizzia lebbek.</i>
Siris (kala siris).	<i>Albizzia odoratissima.</i>
Temru.	<i>Diospyros melanoxylon.</i>
* Tinis.	<i>Ougeinia dalbergioides.</i>

SECTION IV.

MINES AND MINERALS. †

In the detailed account of the geology of the State (in Chapter I), mention has been made of occurrences of minerals of economic value, the more important of which are situated in the Nemawar and Nimar districts.

By far the greater part of the State is covered by Deccan Trap but so far there is no record of the existence of the aluminous ore, bauxite, in the laterite occurring with the basalt.

The basalt provides abundant stone for building and for road-metal, but its use for the former purpose is largely discounted on account of its excessive hardness and conchoidal fracture, with consequent high cost of working,

FOOT NOTE:—The trees marked with an asterisk * are reserved or *Sarkari* and are always considered as State property.

† By Mr. A. L. Coulson, Assistant Superintendent, Geological Survey of India.

and also its amygdaloidal character. It thus finds but a limited, local application.

As noted in the geological account, excellent sandstones and a "coralline" limestone are available from the Lameta rocks near Katkut and Churakhan respectively.

There are but few people who are dependent upon the mines and quarries in the State, the number being 465 according to the Census of 1921 compared with 307 in 1911.

SECTION V.—ARTS AND MANUFACTURES

In olden times Malwa was well-known for its indigenous arts and hand industries, the manufacture of fine muslins having been one of its specialties. The hand-made paper industry in Rampura was also a very important one, the paper known as *Rampuri* being then considered as a luxury of its kind. These have, however, declined considerably owing to the competition of cheap machine-made goods, though, in cases where mechanical contrivances cannot be well utilized, the local industries have held their own.

An extensive industry in inland metal work, silver on steel, formerly existed at Rampura, but it has of late declined and is in danger of being lost altogether for want of public support. That town is, however, still famous for the manufacture of swordsticks (*guptis*), and cutlery, (nut-crackers being a speciality of Khadaoda in this district), as also for its beautiful gold and silver-trays (*attardans*, and *gulabdans*), of engraved and ornamental designs. Within the last few years a new industry is also reported to have been started there on a modest scale, some enterprising people in that town having taken to manufacturing scientific instruments used in land survey, which find a ready sale in the neighbouring Indian States. It is, however, much too early yet to say more about it.

Cotton, wool &
silk industries.

Cotton spinning and hand weaving is carried on in almost all villages, but only the coarse kind of cloth and blankets used by the local people and peasants are produced. At Maheshwar, however, the hand loom industry still

exists and the *sanis*, *khans*, *dhotis*, *dupattas*, *patals*, *pagnis*, manufactured there are much valued and sought after by the Maratha community in Malwa and Central India. During the Great War the industry at Maheshwar was laid hit for a time, many a weaver being obliged to leave the place in search of work and livelihood elsewhere, but within the last few years efforts have been made to better the prospects of this industry by starting a co operative store at Maheshwar to dispose of the finished products and to arrange for a supply of yarn and silk to the weavers on a larger scale. Further, to introduce improved methods of work, two weavers were sent by the State to Bangalore for up-to-date training in their particular line, and a new factory has lately been set up at Maheshwar to demonstrate the use of improved appliances the adoption of which will reduce the cost of production. The *Manasa pargana* is noted for its manufacture of *kambals* or coarse woollen blankets.

Dyeing and calico printing are carried on to some extent by the Chhipas at Gautampura, Dhairawara, Kalmer, Sagwal, and Sawer in the Indore district, at Alampur and Mahidpur in the Mahidpur district; at Barwaha, Sanawad, Khaigone and Gogaon in the Nimar district, and at Rampura and Bohia in the Rampura-Bhanpura district. The Chhipas are either Hindus or Musalmans, their numbers in 1921 being 814 and 322 respectively.

Brass, copper, iron utensils and vessels for every day Metal Industries. use are also made in some places in the State, Parda in the Rampura-Bhanpura district being a well-known centre of manufacture.

The slate industry in the State, if properly regulated, Other Industries. has a great future before it, Khadaoda in Rampura-Bhanpura district, having already come into prominence in that line. Lac bangles, which have a great local demand all round, are manufactured by Lakheras in most of the well populated villages and towns, specially at Maheshwar and Rampura. There were 1,031 *Lakheras* in the State in 1921, 677 of them being Hindus and 354 Musalmans. Similarly lac-turnery is practised by *Khanatis* to some extent at Rampura, Barwaha and Nemawar, wooden articles being coated with coloured lac with the help of a lathe. The chief articles thus treated are toys and objects of domestic use, e.g., legs of bedsteads, pegs (*khuntio*) *chaukis*

or *chaurangs* (low stools) and tent poles. Hide tanning and shoe-making is a village industry carried on throughout the State by the local *chamars* who also make leather articles to meet local requirements. Shoes of English pattern are made on a considerable scale at Indore and Mhow.

Gur (jaggery) and *rab* are manufactured from sugarcane juice in a few villages in the Indore district, Rao and Bijalpur near the Indore City, being the most prominent ones.

Mortars and pestles are made from a hard greenish stone found in Nemawar, while Sigonya and Harangaon in that district are noted for manufacturing hand-grinding mills or *chakkis* from *kurunj*, a variety of hard stone found locally in large quantities.

Kumhars or potters make earthen pots, bricks and tiles and clumsy toys for local use in their villages.

Most of the crafts and industries, which are strictly urban, are centred at the capital of the State, where the requirements of a large city population with its court and courtiers, and officers of State and other local magnates, affords ample scope for a more or less artistic development.

Special industries.

Coming now to manufactures of a special nature, the most important is that of opium. This formerly enjoyed a distinctive prominence because of its large export to foreign countries, but it has now declined to rather modest proportions. Hedged round on all sides with strict regulations and international understandings and agreements, the manufacture of opium has been considerably restricted of late, yet it is important enough to merit a detailed description here.

The following extract from the old Gazetteer gives a detailed description of the process of opium manufacture in the State when trade in opium was at its height, and though in recent years the manufacture of opium has come to be limited to the single factory worked at Indore under other and improved conditions, yet, the former process still possesses an interest of its own as throwing light on the indigenous system at one time in vogue:—

"Crude opium or *chik* as it is called, is collected in *Baisakh* (March-April) and continues to come in till *Sawan* and *Bhadon* (June to August) The farmer keeps the crude drug in an earthen vessel and covers it with linseed oil to prevent evaporation and hardening In this condition the *chik* is sold either in the bazaar or to dealers The dealers place it in bags of double sheeting, which are hung up in a dark store room for four to six weeks until the oil drains off

"In June or July, when the rains begin, from 5 to 20 bags are emptied into a large cylindrical copper vessel (2 feet deep with a diameter of 5 to 6 feet) called a *chak*. The contents are well mixed together by two men who tread it and knead it, a process called *chak karna*.

"Close to this *chak* and in line with it are placed 3 to 5 flat shallow vessels called *parat* made of copper about 6 inches deep and 2 to 3 feet in diameter. On opposite sides of each of these pans sit two men called *hamals*. As the kneading goes on in the *chak* a lump of opium weighing about a seer is taken and put into the first *parat*, where it is well kneaded by the first pair of men and then passed on to the second and third *parat*, until it has been through all In this way the opium becomes uniform in colour and consistency and tough enough to be formed into cakes From the last *parat* it is placed in a copper dish and taken to the place where it is made into balls This process of kneading is called *mathai*

"The preparation of the balls or *gotibandhna* is carried on by four men The *Jamadar* or the chief *hamal* makes up the opium into balls each weighing about 10 *tolas* By long practice he is able to take up a quantity of opium which is exactly equal to the standard, and the scales are seldom used to check his accuracy Another man dips this ball into a solution of opium called *rabba* or *jethapani* (described below) and thus gives it a smooth coating, a third man covers the cakes with powdered poppy leaves soaked with oil The fourth man takes the balls and puts them on the *pathra* to dry where they remain for nearly one month until they harden and crack on the surface The *pathra* is a platform or shelf of bamboos strewn with dry broken poppy leaves to a depth of 6

inches. When the balls are placed on them the oil soaks through the powdered leaves, which are afterwards used as mentioned above in making the balls. The balls are later on subjected to the process called *chapai* by which they receive a completely spherical form and a firm and smooth exterior. All the balling is done by hand and a good worker will turn out nearly 600 balls a day. When these balls are hard enough to bear packing, they are weighed and sent to market packed in chests, petals and leaves of poppy serving as packing material.

"Chapai"—When the balls have remained on the *pathra* for nearly a month, they are cut half through in the centre and drawn assunder. They are then kneaded and pressed by hand and dipped in oil. This gives homogeneity and removes all cracks. The balls are then remade. This process is carried out three times at intervals of a month. The balls are then ready for the market in about October or November and are packed for export in chests filled with broken dry poppy leaf.

"Testing the purity of Opium"—Merchants before buying the opium test its purity. They are allowed to select any ball from the *pathra*, which is then cut and opium from its centre weighing $2\frac{1}{2}$ tolas is taken. This is dissolved in hot water and boiled for about 10 minutes. The solution is then made to filter through 3 filter papers joined together and if it filters off quite clear in 3 minutes the opium is pronounced of good quality, but if it leaves any sediment behind it is considered adulterated and no Bombay merchants who export opium will take it. It is then either sold locally or sent to Gujarat, Hyderabad (Deccan) where inferior qualities have a sale. Opium is often adulterated, the articles used in this process being tamarind, red sugar, wax, french chalk, flour, *kuchila* (*Strychnos nuxvomica*), *bachnag* (*Aconitum napellum*).

"Rabba Opium"—After the bags which held the *chik* are emptied of their contents they are collected and put to dry. When dry they are tied together in bundles and sold. *Rabba* opium is made from the opium which still adheres to these bags and which is boiled out of them. About 200 bags are put into a large *chal* filled with what is called *chhoya-water* and are trodden out by men. They are then kneaded in fresh water in *parats*, 25 bags being

taken at a time. When they have passed through 7 *parats* they are dried and sold. The contents of the *chak* in which the 200 bags were originally placed are transferred to a second *chak* by *chhalas* (cups). This solution in the second *chak* is then *jethapani* used in making opium. After 24 hours the *jethapani* is transferred to casks where it remains for another 24 hours. It is then drained off. The lees in the two *chaks*, called *gad*, are then filtered, the liquid obtained being the *chhoya-pani* used in the first *chak*. The process called *jhob* is then carried out. The *Jethapani* is taken from the casks and is put out in the open air in a large copper called a *kothi*. Sheets of coarse *khadi* cloth are dipped into it and dried. This dipping process is repeated several times till there is a thick coating of opium on the *khadi* sheets, when they are squeezed out into another tub called a *deg*. The substance which is squeezed out on the last occasion is a thick viscous mass full of opium. This process is called *jhob*. This solution takes two or three weeks to dry by evaporation. When it is sufficiently dried it is put into bags and sold. It is generally exported to the Punjab where it is liked and finds a ready sale. It is sold at Rs. 50 to 70 per *dhar* of 5 seers."

A description of the present method of manufacture and sale of opium is given below -

Prior to the year 1910, the privileges for the vend of opium were auctioned and the only revenue derived from this source was in the shape of license fees. The retail vendors purchased their opium supplies either direct from the cultivators or from any wholesale dealer and sold the same in its crude form on their shops. Later on the Government directed that the licensee should sell only that opium which was stamped and made into uniform cakes under the supervision of the excise department.

Since the system of dealing with State excise opium was unsatisfactory owing to the very crude methods of manufacture employed by the wholesale licensees, and as it was also desirable to control the manufacture and sale of opium in their entirety, it was decided to manufacture, stamp and issue opium from the State factory in which opium is cleaned, exposed and manipulated and made into cakes of uniform size, weight and consistence,

The main advantages of the arrangement sanctioned by the Government were.—

(1) A substantial rise in revenue of the State.

(2) Supply of cleaner and more wholesome stuff to the consumers.

(3) Securing to the consumer the best stuff and of full value.

The opium that is handled in the State Factory is either taken from the periodical produce of the cultivators or purchased from the wholesale dealers of the State who stocked old opium. It is supplied at Rs. 35 a seer to the licensees and they are allowed to sell it between Rs. 40 and Rs. 45 per seer.

A thread and seal is now put on every opium cake issued from the factory in order to minimise the chances of smuggling. The cakes are of uniform size and weight.

Mills and Factories.

Besides the industries and manufactures referred to above, there are, in the State, a number of mills and factories, both large and small, worked mostly by steam or electric power. The oldest of these is the State Mill, first started by Maharaja Tukoji Rao Holkar II in 1866 at a cost of over 9 lakhs of rupees. In 1883 another mill was set up by the State at a further cost of about 8½ lakhs, and the total State investment on these mills then amounted to about Rs. 17½ lakhs. Both these mills worked satisfactorily till 1897 when there was an outbreak of fire which seriously damaged the new mill and rendered it unfit for further working. The old mill, however, kept working and by the end of 1902 the total profit to the State under this head had exceeded nineteen lakhs. In that year a ginning factory was also added to the old mill at a cost of about Rs. 55,000 and the new mill was, at the same time, put into thorough working order at State cost, by the substitution of new machinery valued at nearly three and a half lakhs of rupees. But the mill itself had, by that time, outlived its utility, through wear and tear. It was accordingly decided to lease out both the mills to a private contractor for 15 years on Rs. 30,500 per annum for the old mill and the ginning factory, and Rs. 36,500 per annum for the new mill. Thereafter the two State Mills worked

well, and with their 27,000 spindles and 464 looms, employing a little over one thousand workmen, they yielded to the State annually Rs 67,000 by way of rent and an additional income of about 30,000 as excise duty at 3½ per cent on cloth manufactured and sold there. In 1918, when the first lease expired, a further lease for 20 years was sanctioned on a contracted rental of Rs 1,40,000 a year. This rate obtained while there was a boom in the mill industry. It was, however, soon found to be irrecoverable owing to the depression in the cotton industry, and in order to save the contracting company from ruin, the Government agreed to accept 40 p.c. of the net profits of the mill in lieu of rent, and also granted other concessions. The Government is represented on the board by one member.

The first private mill in the State was a joint stock concern started in 1909, under the name of the Indore Malwa United Mill, with a capital of Rs 15,00,000 and containing 22,000 spindles and 508 looms and employing 1,400 workmen. It turned out 18,51,693 lbs. of cloth during the year, on which it paid to the State an excise duty amounting to Rs 22,400 nearly. Owing to the outbreak of the Great War this particular industry assumed considerable importance in this country, and between 1916 and 1927 no less than five other spinning and weaving mills were started at Indore, representing an invested capital of a crore and forty-eight lakhs of rupees and containing a total of 1,57,262 spindles and 4,569 looms, employing, in all, about 10,000 workmen and turning out (according to the latest report available) 20,33,51,44 lbs of cloth in the year. At present there are, in all, seven spinning and weaving mills (including the State Mills) in the State.

These mills turn out coarse cloths, long cloth, checks, white and khaki drills, dusutis, twills and other shirtings, as also ordinary *dhotis* and *saris* for male and female wear. Some of them also manufacture table-cloths, bedspreads and other articles of daily use. With the increasing production from power looms a 3½ p.c. *ad valorem* excise duty on mill cloth was levied by the State for the first time in 1896 which continued in operation till May 1926, when it was abolished.

The Council of Regency passed the Indore State Factories Act (Act I of 1904) to regulate the employment of labour in the mills and factories. This was soon followed by the Indore State Boiler Inspection Act (Act I of 1906) with a view to ensure proper working of the boilers used. As time progressed, the absence of a Joint Stock Companies' Act on the State Statute book having been keenly felt, His Highness' Government, passed the Indore State Joint Stock Companies' Act in 1914. These Acts are enforced by three separate State Officers, viz, the Inspector of Mills & Factories, the Boiler Inspector and the Registrar of Joint Stock Companies.

Besides the aforesaid spinning & weaving mills, there is a large number of ginning factories all over the State, totalling 95 at the end of December 1927, apart from 20 cotton presses. The total number of flour mills in the State ending December 1927 was 101. In addition, there are also 12 printing presses in the State (3 of these being State owned), and 5 other industrial establishments. Of the latter 3 are State owned namely, the Indore Electric Supply, the State work shop, and the Indore Jail Weaving Establishment. The remaining two, which are private-owned concerns, are the brass foundry and the knitting and hosiery factory, both at Indore.

SECTION VI—TRADE AND COMMERCE

Trade routes.

Owing to the inland situation of the State all the trade is carried by means of land transport, the main trade routes in the State being the Bombay Agra Road, the Mhow-Neemuch Road, the Indore Harda Road and the Indore Kukshi Nisarpur Road. In addition to these main roads, a considerable amount of internal trade is carried over the many small local roads with which the State is served. Rail borne trade in the State is chiefly carried over the Ajmer Khairwa section of the B B & C I Railway, while its main line (Bombay to Delhi) serves some of the outlying parts of the State through Bamnia, Mehdapur Road, Shamgarh, Garoth and Shree Chhatrapur stations. The G I P Railway, on the other hand, serves only a small portion of Holkar's dominions through Tarana Road, its only station within the State limits.

By far the most considerable volume of trade within the State is carried on in Indore City which is the largest and most important distributing centre in Central India. It is specially noted for its trade in cloth, gold and silver, cotton and grain, sugar, *kuana*, kerosene oil and metals of all kinds. Next in importance, and towns noted specially for their trade in cotton, are Sanjwadi, Khargone, Barwaha and Sendhwa, all in Nimr district, which are likewise known to be prominent distributing centres for other goods as well. In other districts the principal markets are at Manasa, Sunel, Garoth, Pipha, Rampura and Bhanpura in the Rampura Bhanpura district, at Mahidpur and Taana in the Mahidpur district, and at Kannod and Khategaon in the Nemawar district.

Trade centres

The principal trading communities in the State, as in the other contiguous parts, are the Marwaris merchants who are the largest dealers in grain, cotton, cloth, and precious metals. They also control the local money market. The Bohora community are the largest dealers in timber, hardware, cutlery, kerosene oil and general merchandise and the Kachris are the largest dealers in *kuana*.

Principal trading communities.

The principal articles of import are rice, piece goods, yarn, salt, sugar, molasses, spices, tobacco, precious and other metals, kerosene oil, machinery, coal, cotton and food grains. The principal articles of export are cotton, cloth, grain, oilseeds, cattle, opium, spices, hides and skins, timber, *ajwan* and tobacco.

Imports and exports.

It is unfortunate that accurate statistics regarding the volume of trade here are not available, but from statistics relating to customs revenue, it is possible to have an idea in regard to the course of trade in the State in respect of the more important commodities. It may be noted, however, that the customs duties levied in the State are mostly for the purpose of obtaining a revenue except in the case of food grains the export duty whereon is mainly restrictive, being levied to regulate or even to prohibit their export whenever the prices of food grains beyond the State rise abnormally high.

Each district has its recognised collecting and distributing centres which are fed by the weekly markets held

Mechanism of trade.

in all villages of any size. The big dealers buy their goods through the petty local traders or their own agents, and export them to the chief trade centres of the State, which are Indore City and Residency Bazar, Sanawad, Mhow and Rampura.

Cotton Markets.

The trade in cotton has recently increased very rapidly and in order that cultivators might be able to command a competitive price for their produce the State has opened regular cotton markets at Sanawad, Barwaha and Khairgon, which, according to the latest reports, are working quite satisfactorily.

Money market and its influence upon trade.

Trade is financed largely by a body of Marwarī shroffs, who do private banking on an extensive scale, as also by the Bank of Indore and the Premier Co operative Bank, started some years ago under State auspices. Transactions are generally carried on by means of *Huadis*, a local name for a bill of exchange, though British Indian currency notes are also employed.

In the villages, however, the village *bani* is still the principal banker, though the spread of Co operative Societies within the last few years in the State is gradually restricting his sphere of influence and activity and also tending to bring down the rate of interest in the several places where these have been started.

Man fis.

There is no doubt that the rapid expansion of trade in the State and specially in Indore City during recent years, is largely due to the enormous credit facilities now enjoyed by traders and businessmen at the hands of the local bankers. But there is also another important factor which helps the development of trade in the State. It is the establishment in 1891 of a free zone area called *Siya-gaj* on the borders of the City and Residency areas where goods may be imported free of duty for re export to foreign territories without any restriction, provided, of course they do not enter the State limits, in which case the usual customs duty is charged thereon. Since 1920 other similar *mandis* with even larger concessions in the matter of customs duties and various other facilities were started at various places in the State from time to time, but they have not all been successful for want of the necessary credit facilities, on which expansion of business and trade so largely depend. However, the bonded warehouse at

Piplia, and the *mandies* at Bamnia and Shamgarh are progressing fairly well. Another *mandi* with substantial concessions in respect of customs duties has been ordered to be established recently at Mahidpur Road Station. Within the last year the Government have also sanctioned substantial reductions in the rates of customs duties on several important commodities and have granted other trade facilities as well, with the result that trade in the State has since received a fresh stimulus.

The ordinary year followed in the State by the Hindu population is the *Vikrama Samvat*. This commences generally in Chaitra, but with the trading and the Deccan community in Kartik.

The State financial year commences on October 1st and follows the English reckoning

Year.

The European method of measuring the time generally prevails throughout the State in place of the old *ghari*.

Time.

Weights and Measures

Precious stones, such as diamonds, emeralds, etc., are *Precious stones*, weighed by the following standard

5 full sized grains of linseed oil also = 1 *Pao Ratti*.

2 *pao rattis* = 1 *Adhi ratti*.

2 *Adhi rattis* = 1 *Ratti*.

24 *Rattis* = 1 *Tank*.

The weights are usually made either ofagate or corne-
lian highly polished and of conical shape.

Pearls are weighed like diamonds but valued accord-
ing to *chao*, into which *rattis* are converted.

Pearls

Precious metals such as gold and silver are weighed
by *gunja*, *masha* and *tolu*, and in large quantities by seers
and maunds like copper, brass, etc.

Gold & Silver

The most common measures used are the *hath* (cubit)
of 21 inches; *Gaz* or *War* (yard); and *Adha war* (half
yard). The *hath* and *gaz* are sub-divided into *gira*.

Measures by
length.

1½ *Tasu* = 1 *Gira*

8 *Gira* } = 1 *Hath* (cubit).
12 *Tasu* }

2 *Haths* = 1 *Gaz*.

The English yard is, however, commonly used now a days

Silk-cloth and valuable cloths such as men's waist-cloths, *dhotis*, women's wearing robes (*lugras* and *saris*), and the coarse country cloth, *khadi*, etc., are sold by the *hath* or cubit and all others by the yard.

Cloth manufactured to meet special requirements such as *saris*, *lugras*, *dhotis*, *muktas*, etc., are sold in entire pieces

Kumbals, *pattadas* and piece goods (*thans*) are sold wholesale to purchasers by number, the unit in the first two cases being a *hori* or score, the last being sold singly

The measures in common use consist of an iron bar, less than half an inch width and marked with subdivisions

Surface measure In surveying land the *bigha* used to be the unit, but now the acre is invariably used in revenue records

20 *Kachwaris*=1 *Biswansi*

20 *Biswansi*=1 *Biswa*

20 *Biswa*=1 *Bigha* or $\frac{5}{8}$ of an acre

Bamboo matting is sold either by the square cubit or by square foot and stone slabs and planks by the square foot

This measure is invariably used in measuring land, and in work done by the Public Works Department, such as painting, plastering, paving, colouring, white washing, ceiling, roofing, etc

Measures of capacity. Measures used in measuring grain and liquids are —
5 Rupees weight=1 *Chhatak*

4 *Chhataks*=1 *Pao*

4 *Paos*=1 *Seer* or 80 rupees weight of British coin

5 *Seers*=1 *Dhar*

8 *Dhars*=1 *Mau d*

6 *Maunds*=1 *Man*

100 *Manis*=1 *Manasa*

100 *Manasas*=1 *Kanasa*

There is no dry measure of capacity in Malwa. But in Nimar all grain and even the ground-nut is sold by measure, the table being —

Mulua = *Adhpāo*.

Tichua = *Pao Seer*.

Tuli = *Adh Seer*.

Kangan = 1 *Seer*.

Chauli = 1 *Seers*.

16 *Chaulis* = 1 *Man* (Maund).

12 *Mans* (maunds) = 1 *Mani*.

A *chauki* is the measure of capacity which will exactly contain 4 *pakhu seers* weight of the grain *mung* or *jowar*.

Milk, ghi, and country oil are for convenience sake sold by measures, but these measures are based on the standard weight of the ordinary seer. Kerosine oil and liquor are sold by bottles measuring quart, pint, half-pint and the lower quantities by small measures.

Liquids.

SECTION VII

MEANS OF COMMUNICATION.

In Buddhist days a main trade route which went from Paithana to Sravasti (Sahetmal et in the Gondia District of the United Provinces) traversed this State with a halting stage at Mahissati now called Maheshwar, the next important stage being Ujjain.

Early routes.

In Mughal days the royal road from the Deccan passed through the Nimar district. The stages between Bijapur and Ujjain were Bhukargon ($21^{\circ}52' N - 75^{\circ}58' E$) Gogaon ($21^{\circ}53' N - 75^{\circ}15' E$) Multan ($22^{\circ}1' N - 75^{\circ}49' E$), Serai Mulchand (?), Akbarnagar ($23^{\circ}9' N - 75^{\circ}31' E$), where the Narbada was crossed a little east of the present Khalghat ford, Jahangir nagar (?), Nirakhara ($22^{\circ}26' N - 75^{\circ}15' E$), Dikthan ($22^{\circ}35' N - 75^{\circ}32' E$), Fatehabad ($23^{\circ}2' N - 75^{\circ}13' E$) and Ujjain ($23^{\circ}11' N - 75^{\circ}17' E$).

An alternative route lay from the Gujarat side. Thus was followed by Malet in 1785 when proceeding to join Sindhu's camp at Agra. The stages he mentions are, Baroda, Jalore, Harol, Mullao Simli, Baria and Dohad, outside Central India, and Thandla and Petlawad (then held jointly by Jhabua and Indore), Badnawar, Nolas (now

called Bainagar), Bareri, Ujjain, and Tarana (also in Indore). The rest of this route lay outside the State.

Government roads.

1. The oldest metalled road in the State is the great Bombay-Agra Road, the main artery of the road system constructed by the Government of India between 1840 and 1860. It passes for over 83 miles through the State, the most important places on its line being Sendhwa, Mhow and Indore.

2. The Indore-Simrol-Khandwa road connects these three places, meeting the Agra-Bombay road at Indore. It passes for 50 miles through State territory serving the Mhow, Barwaha and Bhikangaon Parganas. About 2 miles from Simrol a branch road diverges to Mhow Cantonment.

3. Another Government road runs from Mhow to Neemuch and passes through the Mhow *pargana* and the old *parganas* of Betma and Narayangail, only 12 miles lying in the State. At Ghata Bilod it joins the State road from Indore via Betma.

4. The Ujjain-Agar Government road passes through the borders of Mehidpur and Tarana *Parganas* for 12 miles, and this portion is now maintained by the State.

5. The Neemuch-Manasa road has a length of 16 miles of which two lie in Holkar territory and are maintained by the State.

All these roads were constructed by the British Government by whom they are also maintained excepting the 10 miles' length of Bombay-Agra road passing through Mehidpur district and the $7\frac{1}{2}$ miles of Mhow-Neemuch road passing through Indore and Rampura districts which are maintained by the Holkar State.

State roads

Besides nearly 21 miles of metalled roads in the capital city, there are a little over 500 miles of metalled roads so far constructed and maintained by the Holkar State in the various districts as detailed below —

Indore District.

(1) The Indore Depalpur road about 23 miles in length, which passes through Hatod, which is itself joined to Palia railway station by a five miles long *pucca* road. An extension of this road to Gautampura is in hand and is expected to be finished shortly, thereby supplying direct

communication between Depalpur and Chambal railway station, the latter being already linked up with Gautampura by a *pucca* road.

(2) The road from Indore City to Betma which joins the Mhow-Neemuch road at Ghata-Billood is about 22 miles in length. There is also a short road (about 5 miles) which starting from Betma, connects with Moti-Billood Chowki to its south, close to the Mhow-Neemuch road.

(3) The Indore Sawyer Road (17 miles), running north and south, with an approach road (7 miles) connecting Sawyer with Ajnod Station on the Holkar State Railway.

(4) The Indore-Khurel-Phalli section (23 miles) of the road (through foreign territory) *via* Raghogarh, and Dhantalao Ghat in Nemawar district.

(5) The road connecting Petlawad with the Bamna station on the Godhia-Ratlam section of the B. B. & C. I. Railway.

In addition to these there are twelve other subsidiary roads in the district aggregating nearly forty-five miles in length.

(1) The Dhantalao-Nemawar road (33 miles) which Nemawar District is a continuation through foreign territory of the Indore Phalli road referred to above as connecting Indore with Nemawar *via* Kannod and Khategaon, and leading on to Handia and Harda in the Central Provinces. This is an important artery of communication in these parts. Kannod is 60 miles from Indore and Nemawar 81 miles. Of these 81 miles 51 lie within the Holkar State.

(2) The Khategaon-Satwas road (17 miles).

(3) Another metalled road now under construction connecting Satwas *via* Loharda and Kataphod with Bijwai on the Dhantalao-Nemawar road.

(1) The Khargon-Sanawad road, 11 miles in length Nimar District, (of which 12 miles are situated in the Central Provinces). This latter portion too is looked after by the State Department of Public Works, the cost of its maintenance being paid by the Central Provinces Government. This road, which connects Khargon with Sanawad, its nearest railway station, has lately been extended 18 miles westwards,

passing by Un to Segaoon, beyond which place it is being pushed on to join the Bombay Agra road at Julwan. Another proposed connection is from Un to Nagawadi and beyond, to form another junction with the aforesaid road.

(2) The Barwaha Maheshwar road (31 miles) via Mandleshwar, with its proposed extension of 8 miles to Dhamod (in foreign territory), there to link up with the Bombay-Agra road, the main artery of through communication in these parts.

(3) The Mandleshwar Khargon road (25 miles) running through Kasiawad and Taloni to Khaigon, with its proposed extension due south to Dhulkot and Dhaolir.

(4) The Khaigon Desgaon road (33 miles), linking Khaigon with the Indore Barwaha Samard Khandwa road, via Gogriakhedi and Bhikrangaon, and connecting this important town with Khandwa 16 miles beyond.

(5) The Gogriakhedi Gogaon cross road (6 miles) joining the Khaigon Desgaon and Khaigon Samard roads. Another similar cross road is proposed to be constructed from Awar to Bhikrangaon, with an extension beyond to Metawal, having a cross connection with Bhamnala via Goraria *en route*.

(6) The Chikhaldia Nisarpur Kusli road (10 miles). The Nisarpur pargana is also connected through Chikhaldia by a foreign road across the Nalwada, via Barwani, Anjar and Talwada with the Bombay-Agra Road at Thakur. A section of this road on either side of Dawaia, 8 miles in length, close to Nimran on the Bombay-Agra road, lies in Holkar territory and is maintained by the State.

Mahidpur District.

(1) The trunk road from Mahidpur Road station on the Nagda-Muttra branch of the B B & C I Railway via Mahidpur to Ghosla (30 miles), where it meets the Ujjain-Agar road, of which the portion from Ghosla to Pat (11 miles in length) passes through the Holkar territory, which is maintained by this State. A cross road south to north starting from a point midway between Mahidpur and Dhabla and leading to Indokh via Jharda has already been surveyed and is ready for construction.

(2) From Ghosla to Rupakhedi, (with proposed branches to Makdon to the east and Pat to the north on the Ujjain-Agra road), and from Rupakhedi to Tarana and onwards to Sonrakheda (18 miles), with a cross connection (6 miles in length) with the Bombay-Agra road (here passing for ten miles through Holkar territory), thus linking up Tarana with Indore *via* Makshi in Dewas territory (a distance of 54 miles). This portion of the Bombay-Agra road too, lying in the *pargana* of Tarana is maintained by the State

(3) The short road in the Alampur *pargana* linking that town with Ratankhedi and the proposed connection with Shahpur.

(1) The Pipha Bhanpura road, (65 miles) passing through Narayangpur, Manasa, Kukdeshwar, Rampura and Bhambori, connects this district with the railway to the west. From Bhanpura this road leads further east to Osara (11 miles) through Gwalior territory, to Shi Chhatarpur station on the Bombay-Delhi Broad Gauge Railway to the east of the district. At Shi Chhatarpur, this road joins the *pucca* road to Jhalapatan, thus affording direct connection with Patan and Kotah by *pucca* road. A short extension of this road westwards joins Manasa to Shiavan, where it meets the Gwalior State road to Neemuch, while a new road from Manasa to Kanjarda *via* Bhatkhedi and Parda is also projected

Rampura-Bhanpura District.

(2) The Rampura-Gaioth road (18 miles) *via* Khadawada, with its extension to Boha (12 miles) and the connecting road to Melkheda (9 miles), with branches from there to Shamgarh (5 miles), and to Chandwasa (7 miles), open up the south eastern parts of this district, connecting with the railway at Shamgarh, which is an important trade centre in the State. Two new roads from Gaioth, one linking it with Bhambori and the other with Navali *via* Bhanpura are also projected. Another projected road in this district will join Bhanpura to Pachpahar (now called Bhavanumandi) station on the Nagda-Muttra line and lead on from there (through foreign territory) to Sunel and Raipur in the east, where, with two short links north and south, it will connect with the Ujjain-Jhalawar road system.

(3) Zinapur is connected through foreign territory with the Bombay-Agra Road on the east by a *pucca* road which lies for 18 miles in the Holkar State. An extension of this road northwards is projected, joining Zinapur to Machalpur and leading on thence to the Gwalior road system on the west, while two short branches from Zinapur to Datrauda and Gangroni respectively are also projected.

In addition to these there are the following unmetalled roads maintained by the State, *viz* (1) the service Road between Garoth and Bhanpura (15 miles) and the Jamghat road (11 miles) in Nemar.

Inspection bungalows, etc.

All along these roads there are no less than 50 Inspection Bungalows, Rest Houses etc, constructed and maintained by the State as under —

Indore district	11
Maludpur. "	6
Nemawar. "	6
Nimar. "	11
Rampura-Bhanpura. "	13

Vehicles.

Bullock carts of the ordinary country make are used in the districts for transport purposes, while in towns bullock *shigrams* are utilised by well to do people for locomotion. Horse drawn conveyances are mostly limited to the capital city, and some important towns, though motor traffic is now fast superseding the latter, there being in all 682 (comprising 669 motor cars and 13 motor cycles) automobiles in the State at the end of December, 1928. Motor transport thus appears to have an assured prospect of extended development in the State in the near future.

Motor service.

Motor cars for passenger traffic are licensed to run on the more important of the State roads named above as many as 23 roads being now open for hired motor cars as detailed below *viz*:—

S No.	Name of road	Serv co miles	Remarks.
1	Burwaha-Maheshwar	31	
2	Khargon-Dargun	38	
3	Garoth-Rampura	24	From Garoth Rd: Sta to Garoth town
4	Tarana Rd Sta to Tarana Town	6	
5	Ajod Saur	7	
6	Indore-Delpur	21	2 motor cars run from Indore to Hatol.
7	Indore Ghata B Hole	22	1 motor car runs from Indore to Bhatna
8	Mehilpur Rd Sta to Mehilpur town	13	
9	Palia to Hatol	5	
10	Holkar State portion of 10 miles between Dewas and Sarangpur	10	
11	Holkar State portion of 13 miles between Uppin-Agar road	13	
12	Mhow Dhar road	5	
13	Indore Nimnawar road		
	(1) Indore to end of Dewas portion of Indore Nimnawar road	25	
	(2) Indore to Kannod	43	
	(3) Kannod-Nimnawar	22	
14	Taran-Maxi, Holkar State por- tion of 10 miles	10	
15	Mandpur Palwa	18	
16	Mehilpur-Ghola	15	
17	Ziripur Chajhera	10	
18	Simwad Khargon	43	
19	Indore-Sigor	21	
20	Bannia-Pethwad	7	
21	Bannia to Rajgarh (Holkar State portion of 10 miles)	10	
22	Pijha-Manasa	26	
23	Khargon-Mandleshwar	27	

Besides the motor services mentioned above, regular public motor service runs on the following roads in this State:-

1. Burwaha-Maheshwar, on which a monopoly has been granted to a firm.

2. Bombay-Agia road, Mhow to Sendhwa.
3. Mhow-Dhar.
4. Indore Residency to Bagh
5. Indore to Dewas
6. Mahidpur to Mahidpur Road.

Railways.

The first railway constructed within the Holkar State was the metre gauge line from Khandwa to Indore which passes for 62 miles through the State territory. It was a labourious and expensive task to bridge the Nerbada and to negotiate the Vindhyan scarp. In 1869, the Holkar State having offered a loan of a crore of rupees for 101 years at $4\frac{1}{2}$ per cent interest free of income-tax, the project was forthwith taken in hand, and the Holkar State Railway, as the line is called, was opened for traffic, first in 1875 as far as Choral, and afterwards up to Indore in 1877. Subsequently this line was pushed on beyond Indore which was finally linked up with Ajmer via Rutlam. The line crosses the Nerbada near Barwaha over a bridge which has recently replaced the old one that was partly washed away during the flood some years ago. Between Kalakund and Patalpani stations the line passes through very picturesque scenery over the scarp of the Vindhyas on to the Malwa Plateau, a rise of 1800 feet in 35 miles, the gradient varying from 1 in 40 to 8 in 60. Nearly 30 miles of the extension beyond Indore also lie within the limits of the State, making up a total of 92 miles, with 15 stations, on the through line between Khandwa and Rutlam. A branch line, some 15 miles in length, starting from Fatehabad-Chandavatiganj Station links up this line with the broad gauge system at Ujjain. Further on between Jaoia and Ncemuch this line again traverses the State territory for a few miles in the south-western corner of the Rampura-Bhanpura district, with stations at Pipha and Tharod.

The Godhra Rutlam broad gauge branch of the Bombay Baroda and Central India Railway runs for 9 miles through the Petlawad pargana of the State, with a station at Bammia, while the Nagda-Muttra branch just touches the western fringe of the Mahidpur district and passes through the south-eastern portion of the Rampura-

Bhanpura district, with stations at Shamgarh, Garoth and Kurlasi.

The Ujjain-Bhopal branch of the Great Indian Peninsula Railway crosses the south-eastern corner of the Mahidpur district, this being the only portion of the State that is traversed by that railway. The length of its section lying within the State is about 10 miles, with one station called the Tarana Road.

It would thus appear that, considering its extent and importance, this State is not yet fully served by railways. Practically the whole of the *trans-Narbada* Nimar and the district of Nemawar are without railways, while Mahidpur district, though well situated from the railway standpoint, with two railway systems respectively to its west and south, has altogether only ten miles of railway passing through its south-eastern corner. The Rampura-Bhanpura district also, though better served in this respect than the districts mentioned above and traversed by two lines in its south eastern and south-western limits, is still but partly served. The only portion of the State with a railway passing through its centre is the *cis-Narbada* Nimar and the district of Indore. The necessity for a broad gauge connection with Indore has been keenly felt and various proposals to meet the demand have been mooted from time to time. These are — (1) A chord line from Manmad to Jhansi *via* Indore, (2) the broadening of the gauge between Indore and Khandwa, Indore and Rutlan, and Indore and Ujjain, and (3) the connection of Indore with a station on the Bhopal-Ujjain section, of the G. I. P. Railway. None of these proposals have materialised so far. Another similar project to link up Neemuch, across the Rampura-Bhanpura district, with Chhabra is under consideration. This proposal, when it materialises, will eventually prove a great acquisition to the State.

The first regular postal system in northern India was introduced under Sher Shah Sur, and Akbar extended it to other parts as his conquests progressed. He had post-houses built at stages 10 miles apart on the principal roads and swift Turki horses were placed at each stage to carry

Postal system.

official correspondence, parcels etc Under Maratha rule these runners were utilised also for carrying private letters in payment of fixed rates by distance, in addition to keeping up official communication between the advancing Maratha armies and their followers and the seat of their Government in the Deccan. This continued as long as Maratha supremacy was maintained, but under the changed order of things subsequently the State control of the post gradually slackened and, so far as the Indian States in Central India and Rajputana were concerned, came to be replaced by what was then known as the "*Brahman-dak*". It was (as its name implies) purely a private enterprise organised and conducted by certain Brahmans of Jaipur, who had established their stations in most of the local States for the purpose. Some of the States paid them a contribution for conveying their official communications, but the system was supported mainly by the trading class. A regular postal service was thus maintained in these parts during the greater part of the nineteenth century, the usual fee for carrying a letter not exceeding two *tolas* in weight being half an *anna*. On payment of an extra fee of two *annas* or less (according to distance) letters could even be registered, and acknowledgment of their receipts could also be obtained. Besides the regular letter post, special runners (called *Qusids* or *Khepiyas*) were also available on payment of higher rates for urgent service. With the spread, however, of regular postal and telegraph lines maintained by the Government of India and by the more important States in these parts, the *Brahman-dak* came to be entirely superseded by it after having performed a useful service for well nigh a hundred years.

Early postal arrangements in the State.

Up to the year 1873 the arrangements for carrying and delivering all the official letters and parcels of the State were entrusted to the aforesaid *Brahman-dak*, on payment of a subsidy of Rs 3,600 per annum, it being stipulated that a fine of Rs 5 should be imposed on the proprietor of the *Dak* for each day's undue delay in the delivery of the official post. Private letters too were dealt with by the *Dak* on payment of fees mentioned above.

In 1873 a regular Postal Department of the State was organised by Sn T. Madhav Rao, the then Minister, for service within the State, Post Offices being established mostly at the head quarters of the *Parganas* Postal lines

extending over a distance of about 500 miles were laid out in charge of an Inspector assisted by two overseers, and the working staff in the beginning comprised 1 Superintendent, 9 Post-Masters, 7 Jamadars, 9 Post-peons and 55 Runners or *Halkaras*. At first no postage stamps were used, all payments being made in cash. The rates for prepaid private letters were the same as in British India, but letters sent bearing were charged an anna per half tola. Twenty-four Post Offices were opened by the State to work in co operation with the four Imperial Post Offices at Indore, Mehidpur, Barwaha and Mandleshwar. The receipts during the first year were Rs 577 while the expenditure amounted to Rs 13,500. Letters and parcels meant for other States in these parts, however, continued to be made over to the *Brahmanis*, as before.

In 1874 this State invited co operation of the British Indian Post in the matter of exchange of postal articles with British India. After protracted negotiations an arrangement was entered into with the British Government in 1878 by which all letters and packets passing from the British Indian Post Offices to the State Post Offices or *vice versa* were to be delivered to the addressees by the office of destination on payment of an additional fee amounting to half the original charge. The first exchange Post Offices under this agreement were at Neemuch, Manasa, Mahidpur, Indore, Barwaha, Jhalrapitan, Sunel, Haida and Nemawar. The cost of the Department to the State in that year was Rs. 14,757 and the receipts from private correspondence dealt with amounted to Rs 8,568.

The following few years were in a sense important for the Indian States from the postal standpoint, and special conventions were entered into by the five Phulkian States of the Punjab and by Gwahar with the Imperial Post Office for mutual exchange of postal articles. A similar invitation was also extended to this State by the latter, one of their Circle Officers having been deputed to visit Indore for personal discussion in the matter. And though the negotiations progressed well for a time and it was even agreed that the required convention would come into effect from April 1887, yet for some reason not on record, this arrangement eventually failed to materialise and the existing practice continued in force.

In 1890 91 the number of State Post Offices was 25. The total receipts during the year including those from service correspondence amounted to Rs 28,900-6-2 and the expenditure was Rs 13,331-7-6. A new postal line between Manasa and Nandwai was opened in that year with 4 runners, and in order to extend postal facilities to people living in places removed from the post offices in the State, a number of letter boxes were located here and there beyond such limits. In the following year runners were replaced by horse tongas between Barwaha and Maheshwar, and by the year 1900 the number of State post offices had gone up to 49, comprising 30 sub-offices and 19 branch offices.

The following statement shows at a glance the leading statistics of the State Post from 1891-1901.

Year	No of Post Offices	Number of Runners	Receipts						Expenditure
			Postage on bearing letters	Postage on exchange letters	Sale of stamps	Sale of service stamps	Miscellaneous	Total	
1	2	3	4	5	6	7	8	9	10
1891 92	25	100	1975	2261	4093	24715	41	33988	14821
1892 93	28	103	1934		4446	30485		36865	15634
1893 94	28	107	1571		6326	39155		47052	15074
1894 95	26	108	1356		6364	36573		44323	14328
1895 96	28	107	1106		6023	32087		41116	15200
1896 97	27	103	1092		6090	33374		40556	16490
1897 98	28	103	1113		6032	34014	2089	43248	15258
1898 99	34	108	2304		7536	40832		50652	15939
1899 1900	48	114	981		6154	33492	29	40658	16613
1900 1901	49	116	834		8154	33243	2224	42455	18252

The present century opened with a fresh impetus to postal activity in the State, the annual budget of the department for 1901-02 having been increased by more than 25% and the number of State Post Offices raised to 70, namely, 1 Head Office, 27 Sub Offices and 42 Branch Offices. A relieving Post-Master and an additional Overseer were also added to the staff, and three new postal lines were opened, not to mention the corresponding increase in the number of postal runners maintained by the State. For the first time in the history of the State a Postal Guide giving full and complete information was published and the introduction of Postal Notes or transfer receipts to serve as money orders within the State was sanctioned, orders being issued to get the said notes printed in England. Two new Imperial Branch Post Offices were opened at Chukhalda and Nisarpur and the Imperial Postal authorities kindly conceded to certain officers of the State the use of Imperial service stamps in respect of articles posted at Imperial Post Offices within the limits of the State.

In 1901 a proposal was made by the Deputy Post Master General, Rajputana, to open an Imperial Branch Post Office at Bhanpura, but, in the interests of the State Postal Department, which already maintained there a Post Office of its own, served by a costly road specially built for the purpose, the proposal was not agreed to.

To meet the convenience of the public the State Council of Regency, as soon as it came into existence, applied for combined British Postal and Telegraph Offices being opened at all the district headquarters and at the principal centres of trade. At the same time applications for opening Imperial Post Offices at various other places, were made to the Resident, by the people, evidently to avail themselves of the benefits of the Value Payable, the Insurance, and the Money Order Systems in force in the Imperial Post Office. Meanwhile the departmental budget grant for 1904-05 was raised from Rs 38,000 to Rs 52,690 and proposals to introduce the aforesaid facilities in the State Post Offices were also submitted by the department in April 1905 for sanction to the Council which, however, declined to consider the same pending the receipt of the larger scheme then being worked out by the Resident. A new State Post Office was opened at Gogaon and a new line was started between Sanawad and Khargon.

State service stamps came into force from 1st February, 1905, and then introduction contributed to economy in every department of the State, with the result that the weight of official letters considerably decreased. Till then the postage on service covers was calculated and added to the income of the postal department from other sources, but under the new system, service stamps being affixed to all such covers, the former practice of showing an "inflated" income automatically stopped and the revenue of the Department fell off, though the number of official covers carried by the State Post remained much the same as before, as would appear from the following figures —

Year	No of official covers	Postage		
		Rs	as	p
1904	496,663	59,129	8	3
1905	494,859	88,212	10	0

The State Post had primarily been intended mainly to convey official correspondence, but its utility to the public rose with the increasing expansion of trade in the State, which in its turn brought a corresponding addition to the departmental revenue. Side by side with this, however, owing to certain concessions made in the rates of postage ($\frac{3}{4}$ tola, instead of $\frac{1}{2}$ tola, being carried for $\frac{1}{2}$ anna), and to the rearrangement of administrative subdivisions and their headquarters, the financial importance of a number of State post offices had declined, with the result that 12 offices were closed and 7 were entrusted to extra-departmental management, thus reducing the cost of the department to the State by nearly four thousand rupees per annum. In the following years (1907-09), however, three new State Offices had to be opened at other places to meet the local requirements there.

Postal union.

Since 1887 when the invitation of the Imperial Post to this State to enter into a postal convention on the lines of the Gwalior and the Phulkrian States fell through, a great change had come in the attitude of other Indian States towards the question of a Postal Union with British India, Mysore having already agreed to it in 1888, Kashmir in 1894, and Bamra, Nandgaon and Pudukottah shortly after. Following this precedent the Resident at Indore in 1907 put forward the question of Postal Union for the consideration of this State also. In spite of its being disadvantageous to the prestige of the State, it held

out certain obvious advantages to the public. In any case with a view to keeping abreast of the times it was desirable to secure for the people of the State, the facility to exchange registered and insured articles, value-payable parcels and money orders with other parts of the world, which could only be done through the Imperial Post, the arrangement of 1878 being silent in this respect. Moreover it was financially impossible for the Holkar State to maintain separate Post Offices throughout its territory. The Council of Regency accordingly decided to accept the proposal of the Resident and applied for the unification of the State with the Imperial Post, subject to its being allowed a free grant of Government service labels sufficient to carry all official correspondence and permitted to use its own service stamps for official correspondence within the limits of the State. The application was sanctioned by the Government of India from the 1st March 1908, the State being allowed service postal stamps (both Government and State) free of cost to the value of Rs. 25,000 (raised to Rs. 35,000 in 1923) a year, and the Imperial Post undertaking to carry for delivery to places within the State all State service covers free, if stamped with the Holkar State labels bearing the Maharaja's effigy.

With its entry into the Postal Union the provisions of the Indian Post Office Act and the Government Saving Bank Act were adopted by the State, and the system of payment of postal money orders by the village postman was also introduced.

During the last twenty years the work of the Post Office in all its branches has considerably expanded which bears unmistakeable testimony to the confidence reposed in it by the public and to the wisdom of the State's decision to enter the Union.

In 1885 postage stamps came to be introduced in the State for the first time and a State issue of $\frac{1}{2}$ anna stamps was made with an effigy of Maharaja Tukoji Rao II. Later on (in 1890) this issue was supplemented by other similar ones of $\frac{1}{2}$ anna, 1 anna and 2 annas; and in 1893 by $\frac{1}{4}$ anna post cards and $\frac{1}{2}$ anna envelopes. State service stamps were introduced in 1905.

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The number of Post Offices in the Holkar State was 110 at the end of 1923, as per details given below —

Name	Combined	Others	Total	Number of Post Offices		Remarks
				Doing Savings Bank business	Not doing Savings Bank business	
1	2	3	4	5	6	7
Indore City	5	2	75	7	nil	§ Exclusive of Departmental telegraph Office Indore.
Indore District	2	20	22*	15	7	
Mahidpur	2	9	11	5	6	
Nemawar	2	10	12	4	8	* Exclusive of Departmental Telegraph Office Mhow Cantonment
Nimar	7	21	28	12	16	
Rampura Bhanpura,	5	23	28	12	16	
Total	22	85	108	55	53	

Telegraph.

The question of introducing telegraphic communications in the State arose for the first time in 1893 when a reference in that connection was received from the Agent to the Governor General in Central India, and in reply the State approved of the opening of Telegraph Offices in public interest at Rampura, Garoth, Mahidpur, Mandleshwar, Kannod and also at Bhanpura, Manasa, Tarana and Nemawar. But as the Government of India made this conditional on the transfer of the State Post Offices at the aforesaid places to the Imperial Post, the proposal was for the time being dropped. In 1899 the State re-opened the subject with a proposal to get telegraph lines established from (1) Pipha via Narayangarh to Bhanpura, (2) Barwaha to Maheshwar, (3) Agar or Ujjain to Meludpur,

and (4) Harda to Kannod. But for want of a definite understanding between the Government and the State as to whether the proposed lines would form part of the Imperial System or whether the State desired to undertake the management locally, the proposal did not then materialise. Under changed conditions, however, in 1903 the Resident himself took up the subject again, asking the Council of Regency to reopen the question, as, in addition to the requirements of trade and the public, official interests too demanded each district headquarters to be put in telegraphic communication with the capital of the State for the transaction of urgent State business. He therefore invited the Council to suggest the terms on which telegraphic connection could be secured at the required places. The Council accordingly proposed the opening of the following six lines:—

- (1) Piplia to Bhanpura, *via* Narayangarh, Manasa and Rampura 53 miles;
- (2) Sanawad to Khargon, 53 miles;
- (3) Barwaha (*via* Mandleshwar) to Maheshwar, 30 miles;
- (4) Depalpur to Chambal or Fatehabad, 13 miles;
- (5) Harda (*Via* Nemawar) to Kannod, 32 miles;
- (6) Tarana Road Station to Tarana, 6 miles.

However, as before, the Government of India again agreed to open the aforesaid lines only on the condition that the State Post Offices at these places were converted into Imperial ones and added that even then these could be made but combined Post and Telegraph Offices as this procedure suggested itself to them as the only economical way of carrying out the proposal, under the circumstances. The State being averse to the suggested conversion, the Council, while acceding to the opening of Imperial Post Offices, in addition to the local State Post Offices, at Manasa, Petlawad and Maheshwar, approved of the extension of telegraph to the district headquarters and to important trade centres in the State. The Council also agreed to the proposal to have combined Imperial Post and Telegraph Offices, so long as the closing of the State Post Offices at

these places rested with the State. About the same time the traders of Barwaha too complained to the Resident of the dilatoriness of the local Railway Telegraph and asked for a combined Imperial Post and Telegraph Office there. But this being a side issue included in the larger proposal then under consideration, no separate action was taken on it, pending a decision in respect of the main issue in due course.

By 1907 the matter had so far advanced that a definite proposal was received from the Government Telegraph Department, asking for a 5 years' guarantee of Rs. 9,650 per annum from the State, subject to revision on actual receipts. The guarantee was to extend only to the amount of the deficit in actual receipts below the amount specified above. The Postal Department however, required no such guarantee for opening Imperial Post Offices at any of the places named by the State, on the understanding that if six months' experience proved any office to be a losing concern, the future loss on account of that office would have to be met by the State. A consideration of these points naturally led to the question of Postal Unity which was more important and of greater urgency than the Telegraph. It was, therefore, decided to merge the two questions together and for the time being to give greater attention to the former. And so, when the unification of the State with the Imperial Post came about in the following year, telegraphic facilities also came to be automatically introduced in the State.

In 1902 there was a Government Telegraph Office in Indore and a combined Post and Telegraph Office at Sanawad. Now there are two Government Telegraph Offices (one in Indore Residency, and the other in the Mhow Cantonment) and 23 combined Post and Telegraph Offices in the State.

Telephones.

With a view to minimising delay in the transaction of State business at head-quarters for want of speedy means of communication between the several State Offices in the City, and to help in maintaining peace and order there, the permission of the Government of India was obtained in 1904 for the introduction of telephonic communication in the capital city and the Government Telegraph Department agreed to construct telephone lines for the Indore city.

Simultaneously with the introduction of the city scheme the Central India Agency decided to put telephones in the Indore Residency area, and, taking into consideration the enormous advantage of inter communication between the two areas, the State offered to construct at its own cost a building for the Joint Exchange for both the City and the Residency systems. The building when constructed was handed over to the Telegraph Department on a nominal rental of Rs 15 per mensem, the exchange being officially opened there on 11th June 1907.

Almost all the important offices and places in the city and its suburbs have now telephone connection, their number in December 1928 being 179, of which 143 are in the city and 36 in the Residency. A sum of Rs 15,172 has been allotted in the budget on account of rent of State connections.

With the development of trunk telephone lines in various provinces of British India, and the connection of the Indore Exchange with that at Rutlam, Indore has now been brought into telephonic communication with the important towns in the Bombay Presidency, Rajputana, Punjab, United Provinces, Bihar and Orissa and Bengal. This has considerably benefitted those who are engaged in commercial and industrial pursuits in Indore. That this community fully avails itself of the facilities offered by the trunk telephone system is evident from the fact that on working days over a hundred trunk calls per day are put through between Indore and various other towns situated on the trunk system.

SECTION VIII—FAMINE

Early History.

From the point of view of susceptibility to famine, the area comprised in the State may be divided into two sections. The Malwa plateau, where the soil possesses extraordinary power of retaining moisture, seldom suffers from famines; but the hilly regions in the south and north are not so immune. In fact, the natural immunity of Malwa from famine had always been proverbial, and in the absence of any previous records, the Holkar State had no past experience of a famine to go upon in such trying times.

**Distress during
1896-97.**

There was wide spread distress all over Northern India in 1896-97 and the depletion of food-stuffs and the consequent high prices elsewhere brought about a corresponding rise in this State also, but distress in an aggravated form was limited to the outlying *pargana* of Alampur in Bundelkhand. Prompt relief measures were instituted in the affected area, cheap grain shops were opened for the poor in the Indore city, and compensatory famine allowance was granted to the low paid servants of the State. These measures combined to mitigate the prevailing distress.

**The famine of
1899-00.**

The scarcity of 1896-97 was followed by an abundant monsoon and a bumper *kharif* and a normal *rabi* crop, with the result that by the spring of 1898 prices had gone down once more to their former level, and trade had recovered from its temporary depression. This relief, however, was rather short-lived, as the rains of 1899 were very scanty and ceased early, the total rain-fall throughout the State having averaged less than 8 inches, as against the previous quinquennial average of 24 inches. The *kharif* crop of 1899 failed completely and its dried up stalks served only as poor fodder for cattle. All grass was parched up for want of rain, and the burning sun had almost baked the earth, rendering it unfit for *rabi* sowings. There was thus a dearth both of food and fodder, and prices rose to nearly three times their normal level. And, as if to complete the general distress, the usual winter rains too held off that year, and with the supply from wells and tanks throughout the State reduced, there was marked scarcity even of drinking water, the terrible spectre of a water famine looming large about the close of 1899.

Only thirty-seven per cent. of the land revenue demand could be realised in that year, the remaining 63 per

cent amounting to nearly twenty nine and a half lakhs having had to be suspended. In addition to this, over five lakhs were advanced by the State to the cultivators by way of *taccavi* to ease the situation. Various relief works were also started here and there and strenuous efforts were otherwise made to relieve the prevailing distress, no less than fifteen lakhs having been spent directly from State funds and three out of the charitable grants. Still, in spite of all that could possibly be done to help matters, no less than 5,658 deaths were actually registered in the State as being due to the famine. Of these 3,030 were immigrants from other States. In fact, the effects of this famine as a whole were disastrous and while the number of deserted houses to be seen in the villages, bore sad and silent testimony to the immense havoc wrought by it.

The total number of persons known to have emigrated to other States or to British Provinces was 8,298, while the number of units who came under relief in the State was 5,72,317 or nine per cent of the population of 1891. Owing to scarcity of fodder cattle had to be fed on the leaves of trees, which hardly afforded any sustenance, and the mortality among them was likewise very high, with the result that no less than 17,324 plough cattle perished.

Such was the first recorded experience of a famine in the State and the Government fortunately realised that the severity thereof was due more to want of resisting power in its peasantry than to anything else. The enormous increase in the land revenue of the State, which had risen from 22 to 52 lakhs, during the regime of Maharaja Tukoji Rao II, was due to the provision of improved irrigation facilities through hundreds of wells and tanks newly constructed in his reign. After his death, however, though more than half of these means of irrigation had fallen into disrepair, the revenue demand stood unaltered, and thus because the system of annual *girdawari* was not in vogue. And despite every effort that could possibly be made, on an average from 30 to 40 per cent of the land revenue demand fell annually in arrears. Moreover, the income of the tenants had decreased considerably owing to the restrictions latterly placed on poppy cultivation and the free manufacture of opium. The acute and wide spread distress caused by this famine therefore came as a serious warning to the State that all was not well with its land

Change in revenue policy.

revenue policy, and the urgent necessity of revising the revenue assessment became more and more apparent

The *ijara* system was accordingly abolished and summary and lighter resettlements were carried out for the time being in Mahidpur, Rampura and Bhanpura districts, the revenue assessment being reduced forthwith to the level of the average annual collections and being more equitably distributed

The urgent measures adopted by the Government went a long way to mitigate the general distress. Still, the Rampura and Bhanpura Districts were hard hit, and although considerable relief was afforded there by the summary settlement referred to above, yet rents, especially of irrigated areas, ranged very high till they were finally revised in the next settlement. In Mahidpur district also the rents both of irrigated and non irrigated areas had stood equally high, but the tenantry there received a more liberal treatment at the summary settlement of 1902-03, and so with the favourable monsoons of the succeeding years they soon repaired much of their lost prosperity.

Alampur famine
1905-06.

Generally speaking, the material condition of the agriculturists improved appreciably as a result of the various relief measures instituted. The peasants of the Alampur *pargana*, however, inhabitants of an area which formed a part of Bundelkhand, the land of frequent famines, were not destined to enjoy good seasons very long. For early in 1905 the *rabi* crop there had been destroyed by frost, and the failure of the next monsoon (only 10 inches of rain having been received out of a normal average of 50), made matters worse, both the *khari* and the *rabi* crops throughout the *pargana*, (except in one solitary village where there was a two-anna yield), being lost altogether. Such fodder as existed was everywhere exhausted in three months, and by March 1906 every tree and bush had been stripped of its leaves.

His Highness' Government ordered forthwith wholesale remissions of revenue in respect of this area. In order to afford relief, advances amounting to over a lakh of rupees were given to the peasants of the 26 villages comprised in the *pargana* and gratuitous relief was provided on an equally liberal scale, nearly fifty thousand having been spent under this head.

The net total cost to the State on account of this famine came up to a little over a lakh and ten thousand rupees. And though the local death rate (69 per mille), mostly due to cholera and malaria, was rather high, there were no known deaths from starvation. The remarks recorded by the Government of India regarding these famine operations were as follows — "The reports are full and valuable. The Government of India notice with satisfaction that the Durbar did their duty in the way of assisting their subjects."

Scarcely had matters improved in the *pargana* of Alampur when much more anxious times were in store for the State, as a result of the shortage and unequal distribution of rain in 1907 in the two districts of Nimar and Nemawar, and in the *parganas* of Petlawad and Alampur (once more). Early in October the condition of the *kharif* crop caused considerable anxiety, and urgent steps were taken to gauge the extent of loss actually suffered. It was, however, a matter for consolation that the distress was not general in the State. In fact there was only scarcity in the Malwa tracts of the State brought about by a comparatively poor outturn in the local *kharif* harvest and the distress was aggravated by the inordinate rise in consequence in the price of staple food grains there and the shrinkage of private charity. Elsewhere the scarcity was more pronounced, developing into real famine by the middle of April 1908. Prompt measures were, however, taken by the Government regarding remissions and suspensions of revenue. All new land broken up for dry cultivation was exempted from payment of assessment for the year. Remissions to the extent of Rs 7,64,983 and suspensions to the extent of Rs 3,61,424 were granted. *Tacavi* advances were given on an extensive scale and the total cost incurred by the Government on these famine operations amounted to Rs 12,45,276. Out of this, over 3 lacs were spent on gratuitous relief. The administration of relief enabled the population to remain in tact and in a fair state of physical health. Compared with the famine of 1899 1900 the famine of 1907 08 was only partial and the scarcity in the Malwa portion was also comparatively lighter. The distress in 1899 1900 was far more acute and widespread. But the timely measures taken by the Government saved the rural population of the Indore State from becoming sparse. The benefit of the liberal policy

Famine of
1907 08

adopted by the Government in 1908-09 could be seen in extended cultivation resulting in an increase in the land revenue.

The public health during this famine was uniformly good throughout the State, only 21 suspected cases of plague and 5 of cholera having been reported between March and August of 1908. Timely measures were adopted to check the ravages of these epidemics and the State was practically unaffected by these which was attributable, in a great measure, to the system of carrying relief to the homes of the needy, instead of bringing them together in large relief camps.

The following remarks of the Government of India, will speak of the success achieved in carrying out the famine operations in the State:-

"The Government of India have perused with interest the report describing the famine operations undertaken in the Indore State during 1907-08. The Government of India add that the liberal scale on which indirect relief was administered in the Indore State in the way of remissions, suspensions and *takavi* advances had been noted with satisfaction.

The Governor-General-in-Council desires to place on record his appreciation of the hard and self-denying labour which these operations must have entailed on all concerned."

Famine of 1911
1912.

The famine of 1907-08 was followed by another famine in 1911-12, restricted to five parganas of Nimar district, covering an area of about 1430 square miles, with a population of nearly a lakh and a half, consisting mainly of agricultural and labouring classes. As in previous famines, the rainfall was scanty, the showers being few and far between and unevenly distributed, resulting in the total failure of the local *kharif* crops. Guided by its past experience, the State forthwith launched a well thought out programme of famine relief. Land revenue to the extent of over three and a half lakhs was remitted or suspended. Gratuitous relief works were organised on a considerable scale and advances of over a lakh of rupees were made for the purchase of agricultural and plough cattle. These steps helped to ease the situation, and the population in the

affected area remained in tact so that people could take to their usual pursuits as soon as ordinary conditions were re-established. There was thus no emigration nor any case of emaciation or death due to starvation among the people. There was also no increase in crime. The effect of this famine on cattle was, however, disastrous, it being found impossible to make good in any way, the prevailing want of fodder, because of which out of a total of 1,71,624, no less than 23,680 cattle died, and a much larger number, though alive, were considerably debilitated.

Within the last fifteen years the State as a whole has been practically free from ravages of famine, though the same cannot be said of *pargana* Alampur which came to be affected twice, first in 1913-14 and again in 1918, for want of sufficient rain-fall. On both these occasions considerable remissions of revenue were made and relief works on a large scale were opened side by side with the grant of gratuitous relief as well. All these measures cost the State nearly Rs 2,13,000. Besides this, *talavi* advances to the extent of over Rs 75,000 were made during the two years. In the famine of 1913-14 the total number of units relieved on village works was 2,42,126. Moreover, the execution of civil court decrees was stayed during the period of this famine, so that the cultivators could utilise all their resources in sustaining themselves and their cattle.

Famines of 1914
& 1918.

It was a matter of satisfaction that there were no deaths from starvation, the light nature of the work to be done and the liberal wages paid having maintained the people in a satisfactory state of health.

From what has been said above it would appear that the *pargana* of Alampur stands by itself in this respect and deserves separate treatment. This isolated tract of the Indore State is periodically susceptible to famine as is the rest of Bundelkhand. It comprises only 26 villages and is a purely agricultural and more or less self-supporting tract in normal years. The population of this *pargana*, according to the Census of 1921, was 11,619. The constant recurrence of famine in this *pargana* is most marked. The years 1896, 1897 and 1900 were years of severe scarcity there. The year 1905-06 was one of complete food and fodder failure, while 1907-08 was a year of severe food famine. Famines also occurred in this *pargana* in the years 1913-14 and 1917-18. In his assessment report on

The Alampur
Pargana.

SECTION I — ADMINISTRATION

Very little is known of the administration in Malwa during the early period of Hindu rule there. However, it seems certain that the village administration, known as the *Bara Balooti** system, was a relic of the old Hindu times and that this merged in the Mahomedan system after the country was conquered and occupied by them. Early history.

Under the Mahomedan rule, the system of administration that was in force in Malwa was the one developed under Akbar and the details of which are given in *Ain-i-Akbari*. The main principles of this system were —

(a) The country was divided into a number of *subas*, * Malwa being one of them. Each of these was further divided and sub divided into *sarkars*, *parganas*, *tuppas* and villages.

(b) Each *suba* was under the administrative control of a *subadar* (governor), who was assisted by a *diwan* or minister and other civil and military officials, while the local administration was entrusted to revenue collectors and other junior officials under them.

(c) Each *suba* was parcelled out into a number of tracts, each one of them being under the control of a *zamindar* who was the proprietor of the soil in the tract. Simultaneously with the local officials of the Moghal Government he was entrusted with the discharge of certain administrative duties. His office was hereditary. He was further the medium of communication between the people and officers of the State. His duties, *inter alia*, were, to maintain peace and order, and to help the Government in the collection of revenue in times of difficulty. He paid no tax to the Government, nor did he receive any pay from it, but he enjoyed a number of easements and received some special perquisites from the people residing in his tract. If the *zamindar* had a tract, larger than he could look after personally, he generally employed an assistant, whose office was also generally hereditary.

* The twelve *Balootas* were the 12 persons who received a yearly allowance of grain in return for services rendered to the village community (*Vide* G D 1921, Vol 1 p. 29).

the Alampur *pargana* Mr. Hoare, the Settlement Officer of 1908 observed as under.—

"In British India, the policy of the Government towards the unhappy Bundelkhand pays its way at present. The policy of the Holkar State is to assess a severe demand but to give the most liberal remissions in times of crop failure and to keep the inhabitants alive by a generous measure of famine relief.

Having seen both systems I am in favour of the State system, as no administration is justified which does not pay its way, but it will be very necessary for the State to remember in future years that the demand in Alampur is very heavy and that a single famine year unattended by generous treatment in the matter of remissions and relief will result in the depopulation of the *pargana* and its inability to pay its way in future years "

The State has ever continued its liberal policy in dealing with this tract in years of famine or scarcity. As a result of this not only is the revenue realized in full in normal years, but the *pargana* has always paid back all its *tacavi* dues and the amount of revenue suspended. The revenue arrears in this *pargana* are nil. The rent rate report of this *pargana* submitted to the Government by the Settlement Department in January 1928 shows that the *pargana* has made an all round progress. Due to influenza and cholera the population decreased from 16,242 to 14,534 or by 10 per cent as compared to its population at the last settlement. The occupied and cultivated area and the number of ploughs and plough cattle have, however, increased. The revenue demand has, moreover, increased from Rs. 58,579 to Rs. 66,455.

Recent history.

So much for the *pargana* of Alampur in particular. As regards the rest of the State the general condition of crops in the State was fairly good in 1914 and 1915. During the latter year, however, there was scarcity of water in the Rampura-Bhanpura and Mahidpur districts and elsewhere, and special operations to meet that scarcity had to be undertaken in the *parganas* of Nandwai and Petlawad. The year 1918 was likewise rather bad for Nimar district, so far as crops were concerned. But conditions did not descend to the level of scarcity.

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(d) The principal ministerial officer of the zamindar was called *kanungo* of the district, whose office was also hereditary. His duty was to maintain records relating to the local people, and accounts relating to revenue lands, etc. His remuneration was also fixed, more or less, on the same basis as that of the zamindar, but on a smaller scale.

(e) In villages the *patel* was the headman with the *patwari* as his accountant, his office was likewise hereditary. Other hereditary officials in the village were the *ballai*, the *parsai*, the blacksmith and the *chowkidar*. Every one of them had certain duties assigned to him, in return for which he got special perquisites from the people of the village.

(f) Civil and criminal justice was administered by the *subadar* himself assisted by his local representatives and *panchayats*.

When the Marathas conquered Malwa, the then prevailing system of administration was allowed to continue with little change. They appointed their own high officers, to whom, however, they assigned new names and duties, as were then in vogue in Poona. These were the *Deuan*, the *Fadavis*, the *Muzumdar*, the *Chitnavis*, the *Siccanavis*, the *Potnavis*, the *Dustardar* and *Mutsaddi* and *Karkoons*, the duty of each being clearly defined. All these, except the last two, were at first appointed by the Peshwa.

In the tracts newly occupied by the Marathas, they made special efforts to populate them and to bring more land under cultivation. An important change introduced by them was that revenue was generally collected by them in cash, and not in kind, as under the *Batai* system, this was less harassing to the people. Long term leases were encouraged, though at first a large proportion of land was managed directly by the State.

Such was the system of administration in the Holkar State during the time of Malhar Rao I. After him, Ahilyabai, who enjoyed comparatively greater and better facilities of administration, improved its working in many ways. The principle of moderate revenue assessment was strictly adhered to, and long time leases were encouraged. She, moreover, had a sacred respect for the native rights of village officers and proprietors of land. She looked

personally into every complaint that reached her ears and administered civil justice in person, a practice that had fallen into disuse in the countries newly occupied by the Marathas. Her relations with foreign powers were the most cordial and her internal administration was as efficient as was possible under the then prevailing circumstances. There was thus undisturbed tranquility in her dominions unlike the state of affairs then prevailing in the territories of her neighbours. Her treatment both towards the peaceful and the turbulent elements of the population was most considerate. The permanence of her ministers at headquarters and the good reputation of the provincial and other public officers of her day secured continuity of policy and smoothness in her administration. She treated her tributary chiefs with great consideration and moderation, and delays in payments of State dues were unusual. The Rajput element in the State had also been won over by the grant of fair and amicable terms, while the arrangements made with the local Gonds and Bhils were equally happy. She encouraged trade, and considered any increase of wealth among individual bankers in her State as a source of legitimate pride for herself. In short, her sole aim was to promote peace and prosperity all round. After her death, however, the country passed through a prolonged period of civil war and consequent unrest, which continued till 1818. During this period of confusion no settled government was possible, the revenues of the State gradually dwindled down, while the expenditure considerably increased.

After the Treaty of Mandasor in 1818 general peace and order gradually came to be restored under the guiding band of Tatya Jog, the able minister of Malhar Rao Holkar II. He reorganised the administrative machinery on the lines introduced by Ahilyabai and succeeded in raising the State revenue. After Tatya Jog's death, the system established by him continued for some years, until with the accession of Maharaja Hari Rao Holkar, there was a change of *Deuans*, as a consequence of which the administration and the finances of the State again fell into disorder.

During the minority of Tukoji Rao II, the administration was conducted by the Regency Council. It succeeded in restoring order and tranquility once more. The town of Indore doubled itself in extent and the area under

Maharaja Tukoji
Rao II.

any hand especially in the revenue administration of the State. Raja Sir T. Madhava Rao, however, was able to introduce many reforms in the administration of the State. Civil courts were established and qualified men were appointed to preside over them. The police department was also organised. *Subas* were appointed in charge of districts and invested with powers of a district magistrate, other magistrates being similarly appointed for the various *parganas*. A State postal department was established. The department of public works was organised. The Darbar office was reorganised and its working improved. Sundry other reforms, all calculated to improve the administration, were also introduced. Dewan Bahadur R. Ragoonath Rao, who succeeded Raja Sir T. Madhava Rao, followed in his footsteps and made further improvements, the most important of which was the introduction of a regular *Panchayat* system for the trial of civil and criminal cases. On the whole, the administrative reforms introduced during Tukoji Rao II's time were characterised by a marked development of the indigenous system of administration with a tendency to modernise the same on lines that had proved successful in British India or elsewhere.

In Maharaja Shivaji Rao's time, numerous administrative changes were made. The transit duties, the *vyaj manoti*, certain other minor cesses and the forest tax called *dhulerai*, all yielding an appreciable amount of revenue to the State, were abolished, with the result that a great impetus was given to local trade and commerce. A State Council was established. The Revenue administration was improved in various ways, especially by abolishing the recovery of revenue in kind. The practice of giving long term leases was encouraged. Relief was given to the cultivators by granting *takavis*, and allowing them to pay the State dues by instalments. A new revenue survey and settlement was introduced. The levy of assessment on waste land was cancelled. Restrictions on the sale of crops were removed. Great facilities were extended to outsiders for settling in the State as agriculturists. Rules regulating the conduct of State servants were framed preventing officers from borrowing money in their respective *nahals*.

Maharaja
Shivaji Rao.

Similarly in the matter of judicial administration in the State, which had somewhat suffered in efficiency, quali-

cultivation increased throughout the several districts. By the time the young Maharaja was invested with powers some cash reserve had accumulated in the State treasury, the troops and establishments had all been paid up to date, there was no debt outstanding, nor was any revenue arrears, and a feeling of confidence and security in the future was universal among all classes in the State. Maharaja Tukoji Rao II, on assuming the reins of Government, continued the existing system of administration. He, however, created a number of new offices to improve the efficiency of the working of the various departments, taking care to retain ultimate power in his own hands.

He took special interest in revenue and finance, though he administered the other departments also with great care and ability. Notable among the measures of improvement and reform introduced during the early period of his reign were the following —

- (1) The organisation of the sayar department
- (2) The appointment of a board of education
- (3) The erection of a new mint
- (4) The introduction of revenue survey and settlement
- (5) The abolition of the *jarra* system of farming out whole *parganas* to private persons, and the consequent withdrawal of all civil, revenue and criminal powers till then exercised by the *jaradars*
- (6) Construction on a very large scale, of irrigation works such as tanks, wells and *orhis*, throughout the State
- (7) Establishment of schools and hospitals
- (8) The creation of a municipality at Indore
- (9) The preparation of a large map of the State
- (10) Establishment of a State cotton mill at Indore
- (11) Introduction of railways, etc., etc

Tukoji Rao II was his own Revenue and Finance Minister during the whole of his reign, allowing no minister, at any time, not even Raja Sir T. Madhava Rao, to have

any hand especially in the revenue administration of the State. Raja Sir T. Madhava Rao, however, was able to introduce many reforms in the administration of the State. Civil courts were established and qualified men were appointed to preside over them. The police department was also organised. *Subas* were appointed in charge of districts and invested with powers of a district magistrate, other magistrates being similarly appointed for the various *parganas*. A State postal department was established. The department of public works was organised. The Darbar office was reorganised and its working improved. Sundry other reforms, all calculated to improve the administration, were also introduced. Dewan Bahadur R. Ragoonath Rao, who succeeded Raja Sir T. Madhava Rao, followed in his footsteps and made further improvements, the most important of which was the introduction of a regular *Panchayat* system for the trial of civil and criminal cases. On the whole, the administrative reforms introduced during Tukoji Rao II's time were characterised by a marked development of the indigenous system of administration with a tendency to modernise the same on lines that had proved successful in British India or elsewhere.

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ified men were appointed to improve its tone. The civil powers till then exercised by Amins were taken away from them and were made over to purely judicial officers. Honorary magistrates were appointed. The criminal and other laws were consolidated. Arrangements were made to settle Moghias and other criminal tribes at certain places under the supervision of special officers. The jails were improved. Reciprocal arrangements for extradition cases were further extended. Among the other administrative measures adopted during that reign the following were the most important —

- (a) Great impetus was given to public instruction by the opening of new schools, throughout the State, the establishment of a College at Indore, and the grant of scholarships for encouraging post graduate studies.
- (b) New dispensaries were started at important centres and the State Hospital at Indore was provided with up to-date apparatus and other medical facilities. A Health Officer was appointed for the City of Indore.
- (c) An advance in local self-government was made in the Indore City Municipality, and some minor municipal taxes were abolished. Gas lighting was introduced in the City. The water supply was placed on a satisfactory footing and drainage works were started.
- (d) Public works on a comprehensive scale were started all over the State and the Engineering Department was strengthened.
- (e) The *Sayar* (Customs) and Accounts departments were improved. A revised *sayar tariff* was sanctioned, and a Civil List was prepared.

The two greatest calamities during the reign of Sivaji Rao were the widespread famine of 1899-1900 and the visitation of bubonic plague in 1902-03. Relief measures organised to combat the suffering caused by both these calamities were met with considerable success.

From 1903-1911, during the time when the Regency Council conducted the administration of the State under

the control of the Resident, numerous reforms modernising the system of administration on the lines obtaining in British India and elsewhere, were introduced. The *Hali* coinage till then current in the State, was replaced by British Indian coinage. The principal change was the division and distribution of State business into numerous branches, each branch comprising one or more departments in the charge of a member of Council under the general control of the Prime Minister. The Minister was the chief executive officer. The following departments were established:—The judicial, dealing with all judiciary matters, police registration and jails; the military, dealing with the Imperial Service Troops and the State army; the finance, controlling the accounts, customs and the treasury; the revenue, dealing with revenue matters, forests and public works; the home, dealing with post offices, and medical and educational work; the general, controlling the old archives and accounts of the State and charitable institutions; the foreign, dealing with external questions between the Indore and other Indian States; the *Khasgi*, dealing with the *khasgi-mahals* or private estates of the Ruler; the household, dealing with the Ruler's own establishment; and temporarily during its progress, the settlement department.

Each Member exercised a general control and possessed certain powers of appointment and dismissal in the various departments under his charge, while submitting all matters of importance to the Minister or through him to the Council.

Maharaja Tukoji Rao III on assuming the reins of Government, still further improved matters on the same lines. The State Council was, in the beginning, a purely advisory body, but was later given certain powers exercised by His Highness and in 1922 was constituted into a Cabinet with larger powers. The Huzur Privy Council, consisting of Cabinet Ministers and certain select non official Sirdars and nobles of the State, was established in addition. To secure smoothness of working and despatch of business and to relieve congestion of work in the Cabinet, an Appeal Committee of the Cabinet was also appointed. To aid the Cabinet still further, in initiating and passing legislation, which had been hitherto solely in the hands of the Ruler and his Council, a new body called the "Legisla-

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Rao III.

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The Minority Administration was ushered at a time, nearly a decade after the termination of the Great War, during which period, the standards and tests by which people are generally prone to determine the efficiency and fitness of a public administration had been completely revolutionised. It came to be recognised that the welfare of the subjects of a State depended, in a very large measure, on the manner in which the administration of a State was conducted, that a State could advance the economic

“*tive Committee*”, was inaugurated. It consisted of an official President and an official member with 7 non-official members on the basis of electoral constituencies. The services in some of the important departments were reorganised, and a scheme of Indore Civil Service was also sanctioned. Judicial and executive functions were separated and came to be exercised by different officers. The City of Indore was improved and extended on modern lines of town planning, as advised by experts like Prof. Geddes, and a City Improvement Trust Board was constituted to look after this work. With a view to placing local self-government on a firmer basis than hitherto, the Indore City Municipal Act, the District Municipalities’ Act and the Village Panchayats Act were passed.

Various other measures calculated to elevate the material condition of the people and to hasten their moral development, were simultaneously adopted. Education (both primary and higher) in all its branches received a great stimulus by the creation of special facilities for its expansion, the most important of them being the introduction of compulsory education in the Indore City (as a prelude to its eventual extension to the whole State). Agricultural education was also specially encouraged. The State granted facilities and money contributions for the establishment of “the Indian Institute of Cotton Research and Plant Industry” located within the State limits, thus securing to the people of the State full facilities for realising the benefits accruing from the latest and most up-to-date improvements and inventions in agriculture. Co-operative Societies and banks affording cheap credit to poor and indebted cultivators were introduced throughout the State, in order to save the peasants from the clutches of unscrupulous and usurious money-lenders and attendant misery. The Bank of Indore was established under State auspices bringing to local businessmen facilities for larger credit, and to local industries financial assistance on steady and systematic lines. Steps were also taken to expedite industrial progress, special facilities being offered for opening new cotton, spinning and weaving mills, ginning and pressing factories, and similar other concerns, with the results that the trade of Indore has considerably increased. Improvements in other directions too, e.g., medical, sanitation and other measures were also introduced on up-to-date lines.

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well-being of those committed to its care by putting into execution a carefully thought out programme of beneficial measures and that, in short, the only ground looked at from any point of view political, economic, or moral, on the basis of which any State could command the allegiance and support of its subjects, consisted in its potentialities for advancing their moral and material welfare. Public opinion, accordingly came to be focussed, on the multifarious branches of State activity, with a degree of intensity greater than ever before; it closely scrutinised its various measures and the policy underlying them, keenly criticised them if, in its judgment, they were such as not to ensure the greatest good of the greatest number, and no State worthy of its name could possibly endure by lightly ignoring without careful consideration the views of those who were vitally affected. In an atmosphere such as this, those responsible for the conduct of the Minority Administration were confronted not merely with the task of supervising the working of administrative machinery from day to day, but with the much more difficult work of remodeling it so as to approximate it to the prevailing standards of sound and efficient administration, so far as it could be done within the limitations in which their work was set.

Husbanding of resources.

Accordingly steps were forthwith taken to carefully husband the resources of the State. All superfluous expenditure was ruthlessly cut down and attempts were made to increase the revenue of the State without casting additional burden on the taxpayer. The revised Land Revenue Settlement of the State was completed, bringing about the assessment at fair rates and with the progressive introduction of increased rates, it is expected, will result in an increase of land revenue to the extent of close upon six lacs of rupees. In order to prevent smuggling and to ensure greater efficiency in the collection of customs duties, the entire State area was parcelled out into four districts, each in charge of a Circle Inspector who was primarily made responsible for the efficiency of work at the various customs out-posts. Provision was also made for the training of *Nahadars* (officers in charge of these out-posts). These and various other minor measures, largely contributed to greater efficiency in the collection of existing taxes, with the result that despite a fall in the revenue under certain heads such as excise, the total revenue of the State remained more or less stationary.

In the realm of legislation and justice, 46 new laws were passed during the period of minority administration. These covered a very wide field, embracing within their fold some enactments calculated to facilitate the social and moral uplift of the people, others designed to improve the law and procedure in regard to the adjudication of civil rights through the courts, and some others with the object of advancing the interests of commerce and industry and ameliorating the condition of the agriculturists

Legislation and
Justice.

Promotions were given to deserving officers of the Judicial department, and experienced lawyers were recruited as judicial officers as vacancies occurred in order to minimise corruption and to ensure speedy justice. Additional judges and magistrates were appointed wherever necessary to clear off arrears. The publication of the Indore Law Reports was systematically begun. Substantial grants were made for the purchase of law books, and for the construction of additional buildings for the mofussil courts. The criminal and civil powers of certain courts and the pecuniary civil jurisdiction of lower courts were revised and raised. Rules for preservation of records in the judicial department were framed.

Simultaneously with a complete overhauling of the judicial department, the Police department was completely re-organised, resulting in considerable improvement in the work and conduct of the Police force. The State, for purposes of this department was divided into three ranges and each range was placed in charge of a Deputy Inspector General of Police, in order to ensure greater efficiency in the detection and investigation of crimes. Trained Sub-Inspectors were recruited and the tone of work in the department was further improved by the recruitment of suitable men in the lower ranks and the institution of a comprehensive course for their training. The Police Manual was completed and passed. A special squad of motor Police was formed in order to enforce the provisions of the Motor Vehicles Act and the training of the entire Special Reserve was begun with a view to taking up traffic control. The fire brigade branch was reorganised.

Consistently with the avowed policy of restricting the consumption of spirits and other intoxicants, strenuous efforts were made to make it increasingly difficult for those

Excise and
Customs.

addicted to obtain these. Duty rates were appreciably raised, the number of shops was reduced, the hours of sale were restricted and the licensing of temporary shops at fairs and festivals was discouraged.

The new Excise Act passed in 1929 marked a great advance over the Act of 1909. The opium administration of the State was completely remodelled on the lines of opium administration in British India. All wholesale opium manufacturing licenses were cancelled and the entire stock of opium in the possession of the licencees was taken over by the State. A Special Excise Police was constituted to put down illicit distillation and steps were initiated to make arrangements for the training of the preventive staff at Nagpore. Another noteworthy reform was the introduction of the system of selling country spirit in bottles in the Indore City, the premier tract from an excise point of view, and round about the Mhow Cantonment. This system, which has not even been introduced in several parts of British India, was designed to stop short sale and dilution, two common departmental misdemeanours, and to increase the issue of duty paid spirit and which has proved very successful.

The Estates of Dahi, Hirapur and Lalgarh were brought within the customs line of the State.

A new building for the office of the Custom's Commissioner at Indore, and some buildings for the use of the department in the mofussil were constructed.

Nation building
Departments-
Medicine Sanita-
tion & Education.

What are popularly known as nation building departments, such as medicine, sanitation and education received particular attention. The grants in respect of these heads were substantially increased. The number of graded and ungraded dispensaries rose from 51 to 70. The number of Assistant Surgeons was increased from 6 to 9 and 12 additional posts of nurses were sanctioned. An X-Ray and Laboratory building was constructed, and a number of additions to buildings and quarters attached to hospitals were made. The construction of an Orphanage, Rescue Home and a Lunatic Asylum was sanctioned. Arrangements were made in Indore for Anti-rabic treatment. A medical manual was compiled.

The Department of Public Health and Sanitation was organised in 1926 to improve the sanitary conditions pre-

vailing in the Indore City, but it is intended gradually to embrace within its activities the supervision of arrangements in regard to maintenance of sanitary conditions throughout the State. This department was placed under the control of a Director. As a first step towards the attainment of the ultimate goal a District Health Officer and a part of the Inspecting staff were appointed. The department was also entrusted with the work of vaccination, the registration of vital statistics, the prevention of adulteration of food stuffs and control of offensive trades.

In the realm of higher education, M A classes in English and Economics and LL B classes were opened in the Holkar College. The State thus came to possess the unique privilege of being the only Indian State in Northern India having law classes in its State College. B A classes in Hindi and Intermediate classes in Hindi and Marathi were opened. Four professors, four assistant professors, and two laboratory demonstrators were added to the staff of the College. A new block to house the Physics Laboratory was constructed, and electricity installed throughout the College premises. The budget grant for the Holkar College increased from Rs 75,000 to Rs 1,00,200.

The number of State and aided schools rose from 243 to 318 and the number of students on the rolls of these schools from 21,806 to 30,000. A Central Board was constituted at Indore, to conduct the examinations of classes V and upwards in order to bring about a uniformity of standard in teaching and examinations in all the Middle Schools of the State. Considerable advance was made in the extension of compulsory primary education in the Indore City. The expenditure on school education increased from Rs 5,67,100 to Rs 8,06,200.

The Normal School (Vernacular teachers training school) was remodelled in order to provide industrial training to such teachers. The Holkar State Normal School Co operative Farming Association was formed with the teachers and students of normal schools as its members. Lady Reading Training School was re organised and a hostel was attached to it. Sanction was accorded for the provision of a library or reading room to Secondary and Primary Schools in the State.

A scheme regarding the medical inspection of boys and girls attending schools was sanctioned. Boy Scouts and Girl Guides movement was encouraged and the movement has now spread to the remotest villages.

Development of Industries.

Various measures were passed and steps were taken to encourage the development of industries within the State. By far the most important of these was the revision of the customs tariff which was radically altered in order to promote the development of commerce and industries. The Maharaja Tukojirao Market was declared to be a free zone area for five years in the first instance. The Siyaganj free zone area was extended. One new *mandi* was established and further concessions were granted to enable the *mandis* to develop themselves. Open cotton markets controlled by market committees, which include representatives of cotton growers, were opened at Sana-wad, Burwaha, Khargon, Tarana and Indore.

The excise duty on cotton cloths woven in the mills of the State was abolished. Legislation governing industrial conditions was brought into a line with similar legislation prevailing in British India. The Government agreed to co-operate with the mill owners in regard to the construction of houses for labourers. The number of hours of work was fixed at sixty per week. Rules relating to the charge of royalty were modified so as to provide for levying a diminishing rate of duty on increased production.

The number of joint stock companies rose from 13 to 14 and the subscribed capital from Rs 2,80,00,000 to Rs 3,07,00,000. Sixteen new ginning factories, five ginning presses and one cotton mill were started and two of the old mills were extended.

Facilities were provided to weavers at Maheshwar to revive the old hand loom weaving industry. A definite procedure for granting permission to start new ginning and pressing factories was outlined. Rules for the establishment of wireless stations were framed and notified.

The progressive introduction of a new set of standard weights was begun. A scheme for the registration of rail borne trade statistics as well as partially that of trade statistics of other kinds was sanctioned. Rules for the transaction of business in gold and silver were passed in order to prevent the ignorant from being defrauded by

unscrupulous merchants Powers were conferred on the Gyara Panchas for the disposal of cases arising out of such transactions

The importance of agriculturists as constituting the back bone of any community in India has been fully recognised Special attention was, therefore, devoted to the advancement of the economic well being of the rural population The Rural Development Department was formed by the amalgamation of the departments of Agriculture and Co operative Societies and placed under the control of the Rural Development Commissioner This Department in its ultimate scope is intended to assimilate and co ordinate the activities of all the departments which in one way or another are designed to promote the prosperity of the agriculturists Steps were taken to make the best use of the research work done at the Institute of Plant Industry, Indore Attempts were made to acquaint the agriculturists with improved methods of cultivation Demonstrations were freely given and a cultivators' conference to be held annually was organised The paper 'Kisan' published in simple Hindi and mainly devoted to agriculture was started and is being freely circulated These measures led to the adoption of various improved types of implements by the agriculturists The training of Amins and Naib Amins in batches at the Institute of Plant Industry, Indore, in agricultural and rural uplift work was commenced

Development of
Agriculture.

A committee was appointed to formulate definite suggestion for the furtherance of co operative credit movement in the State on sound lines It submitted its report which is now being considered by the Government The number of co operative societies in the State rose from 269 with a working capital of 33 lakhs to 419 with a working capital of 45 lakhs

A special recurring grant was sanctioned for the improvement of irrigation works In order to ensure a sufficient supply of wholesome drinking water, sanction was accorded to a scheme of digging wells in villages

In order to maintain the purity of the reputed Malwa breed of plough cattle, a cattle breeding farm was established near Simrole The Veterinary Department was re-organised and the construction of a veterinary dispen-

sary at Indore and the opening of two new ones at Burwaha and Zirapuri were sanctioned. An Agri-Horticultural Exhibition was held for the first time in 1929 which, it is hoped, will now be turned into annual event.

Foreign Department & miscellaneous administrative improvements.

The relations of His Highness' Government with the British Government and the neighbouring States continued to be cordial. Reciprocal agreements were entered into with the Governments of several neighbouring States to facilitate investigation of crime and arrest of offenders. A boundary office with two special boundary officers was organised to expedite disposal of boundary cases. A number of boundary cases were amicably settled. Ten post offices were converted into combined post and telegraph offices. One new telegraph office and twelve post offices were opened. A Jagirdars' Manual dealing with rules governing the rights and duties of jagirdars and containing provisions for the maintenance of their status and amelioration of their condition was completed and brought into force.

The post of Army Secretary was created to assist the Commander in chief in the performance of the secretariat work pertaining to the office of the Army Member. The Government of India proposals regarding the system of command in war and the maintenance of discipline in the State Troops while serving with the British army were agreed to. A horse and mule breeding farm was started with a view to providing good animals to the army and stables.

The Holkar State Forest Act regulating the administration of forests was passed. The demarcation of *sardeshmukhi* land was carried out by a special officer appointed for the purpose. Maps of the State on the scale of 4 miles to an inch and those of the districts on the scale of 2 miles to an inch were prepared.

A manual dealing with the procedure to be followed on ceremonial occasions in the palace was compiled. A special inspector was appointed to inspect all the State charitable institutions and buildings in British India and report on them. The Jagirdars' history, which was in the course of compilation, was nearly completed. A scheme regarding the preservation of valuable records and

the destruction of useless ones was adopted. The State Press was improved by the addition of an Inter-type composing machine and the diamond cutting machine. A number of old and complicated cases were disposed of. A general air survey of the Indore City was made. A museum was started and a qualified curator was appointed.

The constitution of the city municipality was revised in 1928 on the lines of the constitution of the Bombay Municipal Corporation. In order to bring about greater association of the people in the work of the district municipalities, the District Municipalities Act of 1914 was amended, and provision was made for the inclusion of elected members in these municipalities. A separate branch of audit for the city and district municipalities was sanctioned.

Local self-government.

The Village Panchayats' Act of 1928 marked a considerable advance on the old one, making these panchayats much more closely approximate to similar local self-governing institutions. The number of village panchayats rose from 30 to 66.

With a clear appreciation of the importance of recruiting and maintaining a body of competent, willing and contented officials to ensure efficiency in the working of the various departments of the State, the scale of pay of all classes of Government servants below the rank of ministers in almost all departments were improved and graded. Clerical grades were completely revised and the pay of the different grades of *patuaris* was substantially increased.

Improvement in salaries and prospects of State servants.

The working of the old electric power house was taken over by the State. As the old Power House was found to be inadequate to meet the growing demand for electricity a new Power House was constructed at a cost of over twelve lacs. The new power house is designed to supply alternating type of current.

Power house and water works.

In order to improve the sanitary conditions prevalent in the Indore City and to provide for a sufficient supply of wholesome drinking water to the people of the City, sanction was accorded to the drainage and water supply schemes which is estimated to cost Rs. 58,50,000.

Finance and accounts.

The staff of the office of the Accountant General was strengthened by the appointment of three new Assistant Accountants General and a number of clerks. The travelling allowance rules were revised and a beginning was made in the introduction of the pre-audit system by making it applicable to travelling allowance bills. New forms for the maintenance of service records of officers were introduced.

A famine fund was constituted and sanction was given for providing a sum of Rs. 5 lacs annually to this fund, Loans were granted to State servants for the construction of houses.

New rules were sanctioned for the reorganisation of the Huzur Jawalirkhana. All articles of jewellery were examined and revalued and an up-to-date list of various items was made.

A special codification officer was appointed to revise the Indore Civil Service Regulations and to compile a Civil Account Code and other audit rules.

From the brief record given above it would appear that there was scarcely any department in the administrative machinery of the State which does not bear the stamp of having secured the attention of the minority administration in order to effect an improvement. The carrying out of these improvements entailed additional financial burden. Large sums of money were spent on buildings and other schemes. And yet the minority administration was able to save 42½ lacs during its four years of administration.

The official language in use is generally Hindi written in *Deonagri* character. All work in the judicial and the police departments is carried on in Hindi, while the higher class of executive officers have the option to submit their reports either in English or Marathi. The accounts are kept generally in Marathi. But Marathi language wherever used, has to be written in *Deonagri* script.

For administrative purposes the State is divided into 5 districts, a district constituting the unit of State administration. Every district is divided into *parganas* (of which there are 26 in the State), which form the unit of

district administration, and lowest down the scale, the *gaon* or the village is the fiscal unit. The size of the district varies, the largest being over 3,000 square miles in extent, and the smallest about 1,000.

Every district is in charge of a *subha*, who is the chief executive, revenue and magisterial officer in his charge, the chief judicial officer being the District and Sessions Judge. The district staff also comprises a District Inspector of Police and subordinates of the Public Works and Forest Departments.

The general control of the district lies with the *subha*, who is responsible, within his charge, for the efficient working of the various departments under his control, and the maintenance of order.

The present districts are those of Indore, Mahidpur, Nemawar, Nimar and Rampur & Bhanpura.

Every district is sub-divided into *parganas*, in charge of *amins*, who act under the direction of the *subha*. The *pargana* staff comprises, in addition to the *amin*, a *munsiff*—magistrate, a sub-inspector of police, a public works subordinate, and a school master. Large *parganas* are sub-divided into *thanas*.

The village still enjoys a considerable amount of autonomy, every village being even now a more or less self-contained community, having its own headmen, who settle all petty disputes between the villagers, its own artisans and menial servants.

In addition to the *patwaris*, there are certain recognised village servants, the *patel*, the hereditary headman of the village, who is theoretically a descendant of the founder. His position is recognized by the State. He was formerly granted 2 per cent of the cultivated area of the village rent free (a tenure called *khoti*) as remuneration for his services. This has now been replaced by a cash payment at fixed rates on the amount of the revenue collections the rates being Rs 5 on the first Rs 100, 4 per cent after the first Rs 100 up to Rs 1,000, and 3 per cent on all sums over Rs 1,000. On the occasion of his investiture His Highness the Maharajah Yeshwant Rao Holkar II was graciously pleased to grant 15 *bighas* of *khoti* land

free of assessment, to the *patel* of every *khalsa* village. His duties consist in extending the cultivation in his village, and assisting in the collection of revenues. He is also the general referee in all petty disputes and village matters. The office of the *patel* being hereditary is prized and respected. The *patel* is also held responsible for the proper distribution of village *kharch*.

The *chaukidar* or village watchman was formerly paid in kind by the cultivators, but is now paid at Rs. 3, Rs. 4, or Rs. 5 per mensem by the State out of the *jastilag* or extra cesses. Big villages have several *chaukidars*. The *balai*, or village *begari* or messenger, gets half an acre of land on every hundred acres of occupied land in the village, exclusive of *inam* lands, in addition to a grain dole called *sukdi* or *adav* at each harvest. This office is also hereditary.

Other village servants, who are not recognized by the State, are the artisans such as the *lohar* (blacksmith) the *sutar* (carpenter) and the *chamar* (shoemaker and leather worker), who receive dues from the cultivators amounting from 20 to 50 seers of grain per plough a year.

In *khalsa* village officers known as *sahnas* or *galladars* are posted to watch the produce. Their cost is debited to village *kharch*.

SECTION II—LEGISLATION AND JUSTICE

Legislation and justice, as now understood, are of comparatively recent growth in India, which, however, had a system of its own from olden times for rendering justice to the aggrieved. The Mohammedan rulers of India built, upon the older fabric designed to administer justice, a superstructure of Arabian origin and gave it general authority in their possessions all over India, the Qazis being the dispensers of justice in Malwa during the Mohammedan rule. The advent of the Marathas in these parts, however, disturbed the prevailing order of things and introduced a new state of affairs that naturally took much time to assume a permanent character

Early history

During the early days of Maratha rule, the unsettled state of Central India precluded the employment of any but the most primitive and readiest measures of dispensing justice, so that in the time of Subedar Malhar Rao Holkar, Maharani Ahilya Bai and Tukoji Rao I, no written codes of law or uniformity of procedure were attempted, though, the general system of law inaugurated by the Peshwas, was followed here as far as possible. As regards the maintenance of peace and order and the punishment of crimes, the system handed down from the time of the Moslem rulers continued in force. Cases were investigated and either disposed of summarily by the local State officials themselves or submitted by them to a *Panchayat* or arbitration committee composed of respectable persons. If any party felt aggrieved with their decision, he was at liberty to take up his case to higher authorities and finally to the Ruler, but unless he happened to have friends at Court or had the wherewithal to gain admittance there, his chances of approaching the Ruler were small. In cases involving religious questions, the opinion of Hindu or Musalman religious experts was taken. Generally speaking, the decision in each case was influenced by a desire to preserve peace and prevent a general rising, which in those days, invariably arose if serious grievances remained unredressed for long, the caste and social standing of the parties in a case being taken into consideration. No regular courts of law existed in those days, the local *Kamasdars* (*Kamavisdars*) being the heads of the combined civil, criminal and revenue administration in each *pargana*. No written records of

Early system.

cases appear to have been kept in those days, though scraps of evidence and occasional depositions have been found among the old papers. Bonds for bail and other matters were, however, formally executed and some of them still exist. There is ample evidence to show that efforts were always made to detect heinous crimes, such as murders and dacoities, and to trace and punish the culprits, reports of such proceedings being always submitted to the Ruler. After Tukoji Rao I's death in 1797, affairs in the State became much too unsettled, and it took more than forty years for them to improve. Even when Maharaja Tukoji Rao II succeeded to the *gaddi*, there were no regular courts of justice, and the *Kamasdars*, though actually revenue officers, still dispensed summary justice in both civil and criminal cases in their respective *parganas*.

In civil matters ordinarily the State officials seldom interfered. If a party, however, happened to have a friend in any of the State officials, or could secure the latter's interest in his case, payment could be enforced by bringing official pressure to bear on the other side. But usually the creditor enforced his claims by sitting *dharna* at the door of the debtor. Sometimes matters were referred to *Panchayats*, whose decisions were final. But civil suits involving large claims occasionally came up before the Ruler himself, when both parties were made to deposit large sums of money (varying from Rs. 2,000 to 5,000) as a guarantee of their good faith, the loser in the dispute forfeiting his deposit to the State.

Arrangements in
the City.

In the Indore City, criminal justice in petty offences was dispensed by the *Shahar Kotwal*, who held his court at the *Kotwali*. He reported all offences of a serious nature to the Minister. The *Shahar Kotwal* also tried petty civil suits and had the power to appoint *panchas*. Every caste had its own *panchas* and their awards were usually binding on the parties. Appeals, if any, ordinarily were submitted to the Minister or chief executive officer of the State, and only occasionally in important cases, if the parties had sufficient influence, could the appellant have access to the Ruler himself.

The Adalat.

During the minority of Maharaja Tukoji Rao Holkar II, the Council of Regency established a regular civil court called "*Adalat*", presided over by an official known as the "*Nazim*". A court fee of two annas per *rupee* was the

amount in dispute was charged in cash, no separate charge being made for execution of decrees.

In those days the Indore State had no laws of its own, nor was it the rule to adhere to the spirit of the laws in force in British India in the disposal of cases. The *Nazim*, therefore, acted on his own common sense and according to local usage. The powers of this court were, however, not defined, but the practice was to have petty suits decided by the *Adalat*, and in important cases to submit the *musil* (file) after investigation, to the Minister for his orders.

No separate office existed for registering documents, the *Adalat* doing this work also, a cash fee being charged for registration. Sale deeds of immovable property called *Kavalas* (Qabalas) and also mortgage deeds were prepared in the *Adalat* on the application of the seller or the mortgager and then registered there.

Registration of documents

Side by side with the organisation of the *Adalat*, a court of criminal justice called the *Faujdar* was also established. Its presiding officer was the City *Faujdar* (or *Motmid Faujdar* as he was called), a very important person who dealt with criminal work only. He was also *ex-officio* Superintendent of the City Jail.

The Faujdari.

Later on another civil court was established in the city under the name of the *Doyam Adalat* (or the second court), the *Nazim's Court* being thenceforward known as the *Auwal Adalat* (or the first court). The *Doyam Adalat* was, in the closing years of Dewan Bahadur R. Raghunath Rao's ministry, converted into the *Haqras* or execution court, which executed the decrees of all the civil courts in the city. The *Haqras* Court was abolished in 1901 and the Munsiff Court for the City of Indore was created. The *Nazim Adalat* Court was also abolished in the year 1916 and its work was taken up by the *Munsiff Court* and the District Court, Indore.

Doyam Adalat,
Nazim Adalat
and Haqrasi Courts.

An institution called the *Gyara Panchas* (or the Eleven Arbiters), the origin of which is traceable to the time of Maharaja Malhar Rao Holkar II, if not to a still earlier period, exists in Indore. Eleven out of the big mercantile firms in the city are represented on it. Besides being a sort of general referee in commercial matters, this institution also serves as a civil court and settles all disputes arising

The Gyara Panchas.

ing between traders in connection with opium trade, *hundis* or bills of exchange and certain other commercial transactions. In 1877 the *Gyara Panchas* was established as an insolvency court. In 1892-3, its status as a bankruptcy court was still further improved and the proceedings held before them were declared to be judicial proceedings. New rules have been recently framed to make it a regular institution under the supervision of the High Court on an organised basis.

About the year 1854 Maharaja Tukoji Rao I appointed a new *Shahar Fouzdar* or City Magistrate at Indore to dispose of criminal cases. From that time the *Shahar Kotival* and those subordinate to him worked directly under this officer. Files pertaining to important criminal cases received from the *mofussil* were also sent to the City *Fauzdar* for inquiry and report. He completed the enquiry, wrote out draft judgments and returned the files to the Maharaja for final orders.

The Indian Penal Code.

From the year 1860, the year of its enforcement in British India, the Indian Penal Code came to serve us a guide in the administration of substantive criminal law in the State.

Procedure.

So far as procedure was concerned it was not considered necessary for the presiding officer to conduct the whole enquiry in a case, whether civil or criminal, in his presence. The greater part of the judicial work, including the taking down of depositions and the writing out of judgments, was done by his *Shmastedar*. This practice was naturally open to abuse.

The *Nazim Adalat* court could decide suits up to Rs 1,000 in value. The *Chitnisi Daftar* of His Highness was empowered to receive appeals and applications for revision in judicial cases, though there too, as in the lower courts, the Head Clerk and his subordinates did everything short of actually passing orders in cases coming up to them. Maharaja Tukoji Rao II, on assumption of powers, instituted the practice of holding *am durba* or public audience on certain days, when it was open to any one to present petitions personally to him. But within a short time such a large number of petitions were presented to him that the Maharaja found it impossible to dispose of them himself. He, therefore, appointed a committee composed of

the Minister, the *Sirnobat* and the *Bakhshi*, to consider and dispose of these petitions.

In the *mofussil* most of the *parganas* were held by private individuals on *ijara* tenure (farming of land revenue), the State officer in such *parganas* being called the *Kamavisdar*. He did both the revenue and judicial work. In the larger *parganas* a separate *Vakhoatdar* used to do the civil and criminal work. In *parganas* managed by the State in *khalsa*, the *Amin* appointed by the State did the civil and criminal work in addition to his revenue work. No court-fee was charged at the time of filing suits, but a deduction amounting to two annas in the rupee was made and credited to the *pargana* accounts on account of "court-fee" at the time of the execution of a decree, before the money recovered from the judgment debtor was paid to the decree-holder. A monthly statement of fines imposed on offenders was prepared and submitted to the Huzur Treasurer, who credited the amount to the *Shivaya jama* account of the *pargana*. Ordinarily, disputes among *kisans* (cultivators) were disposed of by the revenue officials, and very few cases came up before *mofussil* civil courts, which, with equally undefined powers, followed the practice prevailing in the civil courts in the city.

Civil courts in the mofussil.

The first legislative enactment that was passed by the Indore State, was the Stamp and Court Fees Law which came into force from 6-1-1866.

About the year 1869 all the *ijara parganas* were brought under *khalsa* management. Thenceforward the *Amin* did the civil and criminal work in addition to his revenue work which, however, for want of due supervision, continued to be in an unsatisfactory condition.

In 1870 Sir Henry Daly, the Agent to the Governor General, reported that there was an entire absence of proper judicial courts in the Holkar State, the *Amins* or Revenue Collectors disposing of civil and criminal cases as they pleased, only sending suits involving large amounts or grave offences to Indore to be decided by the Ruler or his Minister. This caused congestion at the headquarters with the result that civil suits went on accumulating and

under trial prisoners were kept for years in jail awaiting disposal of their cases

Judicial reorganisation, 1870-1875

The appointment of Raja Sir T. Madhav Rao as Minister at the close of the year 1872 heralded a new era of administrative reform in the State. One of his first reforms was the reorganisation of the judicial system. By 1875 regular courts modelled on those existing in British India, but adapted to meet local conditions had been established and placed in charge of qualified officials.

Sadar court, District courts & other courts,

These courts, all of which were established in 1873 included (1) a *Sadar Court* with two Judges (subsequently raised to three), invested with the powers of a High Court, subject to the appellate and general administrative control of the Ruler, and (2) three District Courts at Indore, Mandleshwar and at Rampura. At the same time, Revenue Officers e.g., *Subhas*, *Amins*, *Vahiwatdars* and *Thanedars*, were also invested with properly defined civil and criminal powers. The *Sadar Court* was, also, vested with general administrative control over all the subordinate courts in the State, its Senior Judge, being designated the '*Sar-Nyayadhish*' or the Chief Justice. The name of the *Sadar Court* was changed to His Highness the Maharaja Holkar's High Court of Judicature in the month of January 1916.

ages. The *Khasgi* estate or villages (more than 160 in number), forming the personal property of the senior consort of the Ruler, were, however, at this time, quite independent of the regular courts in the State and no decrees or orders given by these could be executed in these villages. This state of affairs proved a great hindrance to the proper administration of justice, as the *khasgi* villages were scattered about and were intermingled with the villages of the *Daulat* or State proper. This anomaly was removed when the *khasgi* villages were brought under the jurisdiction of the ordinary courts.

Besides the Ruler who also constituted within himself the highest court in the State, all the 64 civil and criminal courts established in the State during 1875-76 were divided into six grades with defined powers as v

CIVIL COURTS.

Class	Name of court	Original jurisdiction	Appellate jurisdiction
1st.	Sadar Court	Nil	Appeals from all courts and revisions
2nd	District	All claims over Rs. 2 000/-	Appeals from courts of 3rd 4th and 5th classes.
3rd	Subhayat	Over Rs 1 000/- & up to Rs 2 000/-	Appeals from courts of 6th class
4th	Amin's	Over Rs 200/- and up to Rs 1 000/-	No appeal powers
5th	Wahiwardars	Over Rs 20/- and up to Rs 200/-	do
6th	Thanedar's	Up to Rs 20/-	do

CRIMINAL COURTS

Names and class of courts	Imprisonment not exceeding	Fines not exceeding	Whipping
1 Sadar Court	10 years	Unlimited	30 lashes
2 Sessions "	5 "	—do	30
3 Magistrate 1st class Subha	1 "	Rs 500/-	10
4 Magistrate, 2nd class (Amin)	3 months	Rs 100/-	10 "
5 Magistrate, 3rd class Wahiwardar	1 month	Rs 50/-	6
6 Magistrate 4th class (Thanedar)	Nil	Rs 10/-	Nil

Later on magistrates of 5th and 6th classes were also appointed

The Sadar court did not exercise any original civil jurisdiction up to the year 1900 or thereabouts. In fact it was practically a court of appeal, except in respect of cases which were transferred to its file by the order of the Ruler. On the criminal side the Sadar Court heard all appeals, references and revisions. Sentences of imprisonment passed by the Sadar Court exceeding 10 years and

Jurisdiction
Sadar Court

(14 years from 1878 onwards,) and cases of capital sentence had to be submitted to the Ruler along with their record for confirmation and final orders

In all, there were at that time 65 civil judges and 98 magistrates in the Holkar State

Trial by jury.

In 1875-76 trial by jury was introduced as a tentative measure in the *Sadar* and District courts, but the attempt proved abortive.

In 1876 a Public Prosecutor was appointed to conduct criminal cases on behalf of the State in the court of Sessions and the High Court, as also two *Nadari Vakils* to help paupers, one in civil and the other in criminal cases. In 1908, however, the designation '*Nadari Vakils*' was changed into "Government Pleaders". At present there is one Public Prosecutor and Legal Adviser at Indore assisted by another officer styled "Assistant Public Prosecutor and Government Pleader". There are also two Public Prosecutors and two Government Pleaders at Garoth and Mandleshwar respectively.

Court of small causes.

In 1877 a Court of Small Causes was established at Indore, presided over by one of the judges of the *Sadar* Court. It was abolished after two years, but was revived in 1883 under a separate judge of its own.

Law classes and law examinations

On a recommendation made by the *Sadar* Court for increasing the efficiency of the judicial officers of the State, a law class was opened at Indore as long ago as the year 1877, appointment and promotion in the Judicial Department here being made dependent on success in the said examination. Later on, however, much administrative difficulty was experienced in adhering to this decision, and the aforesaid condition had accordingly to be discontinued after 5 years. A higher grade departmental examination was introduced in the year 1925, but was abolished after three years. At present recruitment to the judicial line is restricted generally to law Graduates of Universities.

Pleadership examination.

With the establishment of regular courts of law in the State and with their growing popularity, the want of qualified members of the legal profession was also felt. The first pleadership examination was held in the State as long ago as 1873. Later on another law examination was held in 1879, but that was intended more for recruiting candi-

dates for the State judicial service than for qualifying candidates for the Bar. Pleaders' examinations were again held in 1880, 1886 and 1888. The test in the last of these examinations was more severe than in the previous ones, and a fee for admission thereto was levied. No such examinations appear to have been held between the years 1883 and 1902. In 1901 the examination and enrolment of pleaders in the State was placed under the control of the *Sadar* court, which prescribed a set of rules for these examinations. These rules were revised in July 1918, and fresh rules were framed which were slightly amended in 1929. The establishment of law classes in the Holkar College to enable Graduates to obtain the LL B Degree Examination of the Agra University, has altogether removed the necessity for holding the Local Law Examinations. Consequently they have recently been ordered to be discontinued.

There are now three grades of pleaders in the State, Pleaders and
their enrolment.
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1	High Court Pleaders,	enrolment fee	Rs	500
2.	District	"	"	150
3	Mukhtyars	"	"	75

New rules regarding the enrolment of Pleaders in the Holkar State were prescribed in 1927. All the pleaders practising in the State Courts are now governed by the provisions of the Indore Pleaders' Act (No XIII of 1927).

Besides the original standard works on Hindu or Mohammedan law, there were no written codes of law in the State in the earlier days, and justice was administered on the basis of unwritten law, as handed down from olden times, and the commonplace principles of justice, equity, and good conscience. The first legislative enactment of the State was the Stamp Act of 1866. Then came the Civil Procedure Code (1878) and the Indore *Danduti*, the Code of Criminal Procedure and the Registration Rules. These were (1879) followed by the Insolvency and the Cattle-Pound Rules. In the absence of codified law, all rules having the force of law were promulgated by means of circulars and specific orders. The Ruler, as the sovereign of the State, has always been accepted as the source from which every law, or rule having the force of law, emanates. Formerly all legal notifications and circulars

were issued under the authority of the Ruler's Minister who, assisted by the Judicial Secretary, up to 1902, constituted the head of the Judicial Department of the State. In that year the post of "Legislative Member", was created and he had administrative control of the law courts in the State. In 1912 the post of "Legislative Member" was abolished and the office of Legal Remembrancer was created instead, to take charge of all legislative work. In the year 1925 the institution known as the "Indore Legislative Committee" was constituted, the Legal Remembrancer being the Government representative on it. Since then all bills are discussed in the Legislative Committee prior to their submission to the Ruler or his Government for sanction, to invest the same with the force of law. The Ruler, however, has the sovereign right to enact laws on his own initiative in cases of urgency or to reject or modify the recommendation of the Legislative Committee as he deems proper. A proposal to enlarge the functions of the Legislative Committee so as to convert it into a sort of Legislative Council is under consideration.

Many legal enactments have been passed by the Holkar State within the last quarter of a century and especially during the minority of the present Ruler. But some of the rules relating to law and procedure previously promulgated in Judicial Circulars relating to matters not covered by these Acts still hold good, the spirit of the laws in force in British India being mostly followed all along.

Acts in force.

An up-to-date list of the Acts of the Holkar State in force is given below.—

1. The Indore Penal Code Act No. II of 1904.
2. The Indore Criminal Procedure Code Act No. III of 1904.
3. The Indore Police Act No. IV of 1904.
4. The Indore Evidence Act No. V of 1904.
5. The Indore Boiler Inspection Act No. 1 of 1906.
6. The Indore Game Act No. 1 of 1907.
7. The Indore Stamp Act No. II of 1907.
8. The Indore Registration Act No. IV of 1907.
9. The Indore Press and Registration of Books Act No. I of 1908.

10. The Law relating to Hemp Drugs, Act. No. II of 1908.
11. The Indore Explosive Substances Act No. III of 1908.
12. The Indian Post Offices Act of 1908.
13. The Government Savings Banks Act of 1908.
14. The Indore Prevention of Gambling Act No. I of 1909 (*Vide* Nos. 20 & 45 also).
15. The Indore Small Causes Court Act No. II of 1909.
16. The Indore Municipal Act No. IV of 1909.
17. The Indore Penal Code (Amendment) Act No. I of 1914.
18. The Indore Criminal Procedure Code (Amendment) Act No. II of 1914.
19. The Indore District Municipalities Act No. III of 1914.
20. The Indore Prevention of Gambling (Amendment) Act No. IV of 1914.
21. The Indore Co-operative Societies Act No. V of 1914.
22. The Indore Companies Act No. VI of 1914.
23. The Indore Hindu Widow Re-marriage Act No. I of 1915.
24. The Indore Contract Act No. II of 1915.
25. The Indore Civil Marriage Act No. I of 1916.
26. The Indore Oaths' Act No. I of 1917.
27. The Indore Lunatic Asylum Act No. II of 1917.
28. The Indore Lunatics' Estates Preservation Act No. III of 1917.
29. The Indore Child Marriage Prevention Act No. II of 1918 (*See* 49 also).
30. The Indore Lepers' Act No. III of 1918.
31. The Indore Court Fees' Act No. IV of 1918.
32. The Indore Court of Wards Act No. V of 1918.

33. The Indore Cattle Trespass Act No. VI of 1918
(See No 72 also).
34. The Indore Land Acquisition Act No. I of 1919.
35. The Indore Police Amendment Act No I of 1921
36. The Law relating to Opium and certain Intoxicating Drugs, 1922
37. The Holkar State Motor Vehicles Act No I of 1924
38. The Holkar State Life Insurance Act No. I of 1924. (Finance).
39. The Indore City Improvement Act No II of 1924
40. The Holkar State Compulsory Education Act of 1925. (Education).
41. The Holkar State Societies Registration Act as amended by Act No II of 1926.
42. The Indore Public Amusements and Entertainments Act No. III of 1926.
43. The Indore Negotiable Instruments Act No. IV of 1926.
44. The Indore Majority Act No. V of 1926.
45. The Indore Prevention of Gambling (Amendment) Act No. VI of 1926.
46. The Indore Cotton Ginning and Cotton Pressing Factories Act No I of 1927.
47. The Indore Telegraph Offences Act No II of 1927
48. The Indore Municipal (Amendment) Act No. IV of 1927
49. The Indore Prohibition of Marriages between Old Men and Minor Girls Act No V of 1927
50. The Indore Criminal Law (Amendment) Act No. VI of 1927
51. The Indore Child Marriage Prevention (Amendment) Act No. VII of 1927.
52. The Indore Limitation Act No VIII of 1927.
53. The Indora Code of Civil Procedure Act No. IX of 1927.

54. The Indore Customs Act No. X of 1927.
55. The Indore Electricity Act No. XI of 1927.
56. The Indore Agricultural Cattle Protection Act No. XII of 1927
57. The Indore Pleaders' Act No. XIII of 1927.
58. The Indore Whipping Act No. I of 1928.
59. The Indore Criminal Procedure Code (Amendment) Act No. II of 1928.
60. The Indore Penal Code (Amendment) Act No. III of 1928.
61. The Indore Epidemic Diseases Act No. IV of 1928.
62. The Indore Specific Relief Act No. V of 1928.
63. The Indore Public Servants' Inquiries Act No. VI of 1928.
64. The Indore Prevention of Adulteration Act No. VII of 1928.
65. The Indore Village Panchayat Act No. VIII of 1928.
66. The Indore General Clauses Act No. IX of 1928.
67. The Indore Divorce Act No. X of 1928.
68. The Indore Treasure Trove Act No. XI of 1928.
69. The Indore Criminal Tribes Act No. XII of 1928.
70. The Indore Prevention of Cruelty to Animals Act No. XIII of 1928.
71. The Indore Explosive Act No. XIV of 1928.
72. The Indore Cattle Trespass (Amendment) Act No. XV of 1928.
73. The Indore Forest Act No. XVI of 1928.
74. The Indore Insolvency Act No. I of 1929.
75. The Indore Probate and Administration Act No. II of 1929.
76. The Indore Petroleum Act No. III of 1929.
77. The Indore Public Charities and Endowments Act No. IV of 1929.

78. The Indore Patents and Designs Act No V of 1929.
79. The Indore Copy-Right Act No. VI of 1929.
80. The Indore Control of Brothels and Prostitution Act No. VII of 1929.
81. The Indore Factories Act No VIII of 1929.
82. The Indore Excise Act No IX of 1929 -
83. The Indore Trusts Act No X of 1929
84. The Indore Criminal Tribes (Amendment) Act No. XI of 1929
85. The Indore Children's Act I of 1930
86. The Indore Cotton Transport Act II of 1930.

List of Rules having the force of law and issued from the Legal Remembrancer's Office —

1. Rules regarding Temples and Mosques, 1927.
2. Rules regarding the Court of *Gyara Panchas*, 1927
3. Rules regarding the Gold & Silver Market (Sara-fa), 1928
4. Rules regarding the printing & publication of Newspapers and Periodicals in the Holkar State, 1928.
5. Rules for the recovery of State Demands, 1928.
6. Rules regarding the supply and regulation of labour, provisions and conveyance for State work or public purposes, 1928
7. The Indore Extradition Rules, 1929.

Present judicial system.

The following is the present system of judicial administration.

The Ruler.

His Highness the Maharaja is the fountain head of justice and legislation in the State and is the final court of appeal in all cases, criminal and civil, he is also the confirming authority in criminal cases in which a sentence of death is passed by the High Court His Highness the Maharaja is also the final authority in the State for the exercise of the royal prerogatives in judicial matters.

Judicial Committee,

Appeals and applications for revision against the decisions of the High Court are referred to the Judicial Com-

mittee subject to the fulfilment of certain conditions. The Judicial Committee, originally constituted in 1903, which consists at present of five members of whom the three High Court Judges are ex-officio members, is an advisory body for making recommendations to the Ruler or his Government in respect of cases referred to it

In judicial matters, the High Court is the highest civil and criminal tribunal, both original and appellate, in the State. It also exercises a general administrative control over all the subordinate courts. It is presided over by three judges of whom the seniormost is designated the Chief Justice. A Registrar (graded with *Munsiffs*) assists the Chief Justice in the administrative work of the Court.

The High Court

The High Court exercises original civil jurisdiction in suits the valuation whereof exceeds Rs 15,000. Its powers are as laid down in the Indore Criminal Procedure Code (Act III of 1904) and the Indore Civil Procedure Code (Act IX of 1927).

There are four permanent District and Sessions Judges, two of them being located at Indore and one each at Mandleshwar and Garoth respectively. The original civil jurisdiction of District Judges extends to suits the valuation whereof does not exceed Rs 15,000, their other powers being as laid down in the Indore Civil and Criminal Procedure Codes. The District Judge also exercises original jurisdiction to hear insolvency petitions and to grant probates and heirship certificates.

District & Sessions Judges

The five *Subbas* of the five Revenue Districts (Indore, Mahidpur, Nemawar, Nimar, and Rampura-Bhanpura) are ex-officio District Magistrates.

District Magistrates.

There are 24 officers in the grade of *Munsiffs*, of whom 20 in the *mofussil* courts are *Munsiff-Magistrates* while, in the city, two are Magistrates of the First Class, one *Munsiff* and one Small Cause Court Judge authorised to try civil and small cause suits up to Rs 2,000 and 500 respectively. The *Munsiff-Magistrates* are Magistrates of the First Class with power to try civil suits valued up to Rs. 2,000 and small cause suits up to Rs 100. The *Munsiff* at Kannod has, however, been specially empowered to try civil suits and small cause suits valued up to Rs 5,000 and Rs. 200 respectively.

Munsiffs and Munsiff Magistrates

Some of the Revenue officers in the State are also invested with civil or criminal powers, or both as under —

Amin-Magistrates.

There are 8 Amins and 3 *Naib Amins* in the State who are invested with magisterial powers. The *Amin* at Alampur, (which is an isolated *Pargana*), is invested with powers of a Magistrate of the First Class and also with those of a District Magistrate for purposes of extradition only. Excepting the *Amin* at Nandwai, who is a Magistrate of the Second Class, and the *Amin* at Alampur, all the others (including the 3 *Naib-Amins*) exercise powers of a Magistrate of the Third Class.

The *Amin* of Nandwai has also power to try civil suits the value whereof does not exceed Rs 500 and the *Amin* of Alampur is empowered to try suits the valuation whereof does not exceed Rs 5,000. He has also been invested with powers of "District Magistrate" under Section 52 of the Indore Probate and Administration Act, No II of 1929, for granting probates and letters of administration in non-contentious cases for the Alampur *Pargana*.

Special Magistrate.

With a view to the ensuring of speedy disposal of cases under the Indore Motor Vehicles Act and the Indore Electricity Act, the Legal Remembrancer of the State has been appointed a Special Magistrate with First Class powers, and all cases coming under the aforesaid Acts are tried by him summarily. The Legal Remembrancer has also 1st Class magisterial powers to try cases under Section 279, Indian Penal Code, in which motorists and cyclists are concerned.

Two Police Officers, namely, the Superintendent, Criminal Tribes, at Tarana and the Assistant Superintendent, Criminal Tribes, at Narayangarh, are also invested with the powers of a Magistrate of the Second Class to try offences under the penalty sections of the Indore Criminal Tribes Act committed by the criminal tribes living in the villages within Tarana and Narayangarh Police circles.

Three *Jagirdars* of the State, namely the Raja of Dah, the Bhumia of Rajgarh and the Dewan of Lalgarh also exercise limited civil and criminal powers in their own *Jagir* villages.

Besides the regular courts referred to above, there are courts of dual jurisdiction for cases arising in villages Singhana and Bagri which are held jointly by the Holkar and Dhar States

Court of dual jurisdiction.

Civil	Criminal.	Officer
Suits up to Rs 500	Magistrate of the Third Class	Thanedar of Singhana (along with the Dhar State Thanedar at Singhana).
Suits valued up to Rs 1,500	Magistrate of the First Class	Munsiff Magistrate at Nisarpur (along with the Dhar State Judicial Officer at Kukshi)
Suits valued over Rs 1,500	Sessions Judge	District and Sessions Judge at Mandleshwar (along with Dhar State Judicial Officer at Khalghat)

The appellate powers are governed by the provisions of Home Department Notification No 23 of 14 9 1920 (published in Holkar Sirkar Gazette of 20 9-1920 at page 153) and Legal Remembrancer's office Notification No 13 of 14-6-1929 (published in Holkar Sirkar Gazette of 24-6-1929 at page 221)

To remedy the congestion of criminal work in the courts of stipendiary magistrates in the city and with a view to utilise the services of retired and pensioned officers of the State and other respectable gentlemen of character and intelligence, as also for promoting a healthy spirit of civic usefulness among His Highness' subjects, the institution of Honorary Magistrates was inaugurated here in the year 1914, and so far it has been confined only to the capital of the State. There are at present nine persons appointed on the panel of Honorary Magistrates, the quorum in the case of Benches being two. The Benches exercise the powers of a Third Class Magistrate and try only such petty cases as the District Magistrate may, under the orders of the High Court, transfer to them for disposal.

Bench-magistrates.

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Bench-magistrates.

Village Panchayats.

The institution of *Village Panchayats* originally inaugurated in the year 1920 (under Act I of 1920) and remodelled under Act VIII of 1928, has been treated under the section "Local and Municipal"

List of Law Courts

The list given below contains detailed information about the law courts in the State.

List of Courts in Holkar State with powers.

S No	Designation of Courts	Powers
1.	High Court of Judicature	Civil & Criminal
INDORE DISTRICT including NEMAWAR DISTRICT		
2	District & Sessions Judge, Indore	Civil & Criminal
3	2nd " " "	" "
4	District Magistrate, City Indore	Criminal
5	2nd Magistrate, City Indore	"
6	Legal Remembrancer, Special Charge	"
7	Judge, Small Cause Court, Indore	Civil
8	Bench Magistrates, Indore	Criminal
9	Gyara Panch	(Exercising insolvency jurisdiction)
10	Munsiff, City Indore	Civil
11	Subha & Dist Magistrate, Indore District	Revenue & Criminal
12	Subha & Dist Magistrate, Nemawar District	" "
13	Munsiff-Magistrate Hatod	Civil & Criminal
14	" " Tarana	" "
15	" " Mhow	" "
16	" " Kannod	" "
17	" " Khategaon	" "
18	Amin Alampur	Revenue, Civil & Criminal
19	" Depalpur	Revenue & Criminal
20	" Sawyer	Revenue & Criminal
21	" Mantaphoi	Revenue & Criminal

S. No.	Designation of Courts.	Powers.
22	Superintendent, Criminal Tribes, at Tarana	Criminal.

NIMAR DISTRICT.

23.	Dist. & Sessions	Judge, Nimar.	Civil & Criminal
24.	Subha & Dist.	Magistrate, Revenue & Criminal Nimar.	
25.	Munsiff-Magistrate,	Mandleshwar	Civil & Criminal
26.	"	Khargone	" "
27.	"	Maheshwar	" "
28.	"	Barwaha	" "
29.	"	Sanawad	" "
30.	"	Blucangaon	" "
31.	"	Sendhwa	" "
32.	"	Nisarpur	" "
33.	Jagirdar of Dahi		Civil & Criminal.
34.	Bhumia of Rajgarh		" "
35.	Thanedar of Singham	Revenue,	" "
36.	Amin of Kasiawad		Revenue & Criminal.
37.	" Segaon		" "
38.	Naib-Amin, Warla		" "

RAMPURA-BHANPURA DISTRICT.

39.	District & Sessions Judge, Garoth		Civil & Criminal.
40.	Subha & District Magistrate,		
		Rampur-Bhanpura	Revenue & Criminal
41.	"	" Mahidpur	" "
42.	Munsiff-Magistrate, Garoth		Civil & Criminal.
43.	"	Manasa	" "
44.	"	Mahidpur	" "
45.	"	Rampur	" "
46.	"	Bhanpura	" "
47.	"	Juapur	" "
48.	"	Sunel	" "
49.	Amin, Nandwar	Revenue,	" "
50.	Amin, Petlawad		Revenue & Criminal
51.	Naib-Amin, Narayanagarh		" "
52.	" Kanjarda		" "
53.	Assistant Superintendent of criminal tribes, Narayanagarh		Criminal,

SECTION III—FINANCE

Early History.

With the advent of the Marathas, the Revenue system organised by the Moghal Emperors in Malwa and elsewhere, was more or less upset, and it took the new-comers much time to establish another system of their own in these parts. In fact, it was only during his later days that Malhar Rao I, was able to evolve order out of the *chaos* consequent on this change in government. He utilised in a way the pre-existing administrative machinery and appointed his own officers to control and guide the Zamundars and other local dignitaries. But it was by no means an easy matter to collect revenue regularly, and pressure had to be exercised at times to do so. In fact, it was not possible to make direct revenue collections in those days, and so one or more *parganas* had to be farmed out to the highest bidder, who paid the stipulated amount to the State. During the closing years of Malhar Rao I, matters had considerably improved and with regular collections of State revenue then amounting to 76 lakhs per annum, and with the realisation of certain war levies, the State treasury had a large surplus in hard cash at the time of his death. Ahilya Bai too had little difficulty in collecting land revenue during her reign especially as she generally stayed at the capital and could look after the affairs of the State in a manner that was not possible for her immediate successors, who had to be constantly on the move and could not, therefore, effectively supervise the administration of the State.

With the Treaty of Mandasor, however, a new order of things was introduced and the financial arrangements of the State came to be systematised. Under the careful management of Tantia Jog the land revenues, which in 1817 barely amounted to 5 lakhs, gradually rose up to 27 lakhs in 1826. After his death, however, the financial administration of the State again fell into confusion, and by 1834 the revenue had once more dwindled down to 9 lakhs, while the army alone cost 12 lakhs a year. This state of affairs continued for about a decade, till the administration came to be reorganised during the minority of Maharaja Tukoji Rao II under the supervision of Sir Robert Hamilton, the Agent to the Governor General in Central India. In spite of heavy expenditure on 2 installation ceremonies in the previous years, there was a balance of 5

lakhs in the State Treasury. Since then the State finances steadily improved and the progress was not only maintained but even accelerated later on by Tukoji Rao II, who during the 35 years of his reign considerably increased the State revenues by adopting extensive measures, financial as well as economic, calculated to raise both the productivity of the land and the earnings of the 1901

One of the first steps taken by the Maharaja soon after his accession to power was the creation of a State reserve which enabled him, in due course, not only to capitalise the annual payment made under the Treaty of Mandason to the British Government in respect of the Mahadpur Contingent (thereby effecting a saving to the State of Rs 1,19,076 a year), but also to invest a crore of rupees in the railway project between Khandwa and Indore. This investment alone yields even now a permanent recurring income of Rs 1,50,000 a year by way of interest.

The exchange of certain possessions of the Holkars in the Deccan with certain territories of the British Government situated close to the State also resulted in an increase of revenue. And under the new settlement made during his reign the land revenue of all the *parganas* was more than doubled.

The reorganisation of *jagir* lands and the imposition of the *sardeshmukhi* tax under which every village, whether belonging to the State or to the *jagirdars* or *istamur-dars*, was required to pay to the State in cash 7 per cent of its annual revenue and also to set apart 25 *bighas* of culturable waste land as *sardeshmukhi* reserve, also added to the revenue of the State. The establishment of a State owned mill further contributed to swell the revenue, and the total revenues gradually went up from Rs 23,00,000 in 1845, to Rs 50,00,000 in 1874. It is needless to say that along with this increase in income, expenditure had also correspondingly mounted up. In the time of Maharaja Shivaji Rao also the finances of the State continued to be in a prosperous condition, the reserve in the State Treasury on January 3, 1903, at the time of his abdication, being three crores and seventy lakhs.

During the minority administration between 1903 & 1911, no less than Rs 1,42,41,271 were spent on various schemes of public utility, the permanent income of the

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S. N.	Income	Amount in lakhs (1927-1928)	Expenditure	Amount in lakhs (1927-1928),
1.	Land Revenue.	57.07	Land Revenue Col- lection charges.	10.43
2.	Forest.	7.90	Forest.	2.23
3.	Customs.	20.12	His Highness' Household.	12.29
4.	Industrial tax.	3.03	General Adminis- tration.	6.19
5.	Excise (including opium).	14.94	Law & Justice.	3.72
6.	Stamps.	7.78	Military.	14.25
7.	Law & Justice.	1.18	Police.	6.26
8.	Registration.	0.30	Education.	7.74
9.	Tanka & Tribute.	1.21	Medical.	2.66
10.	Interest on account of Mahidpur contin- gent Deposit.	1.19	Civil Public Works.	15.04
11.	Compensation for salt.	0.62	Other Departments.	29.81
12.	Postage labels.	0.33	Pensions, etc.	2.59
13.	Interest on Rail- way loan.	4.50	Mahidpur contingent charges, etc.	1.24
14.	Miscellaneous (including interest on investments).	11.09	Tankas. Miscellaneous.	0.74 16.67

The earliest reference to Holkar's coins has been in connection with the Panipat campaign of 1761, when the high price of food having exhausted the money in Sadashiv Rao's Treasury, the latter along with Sindhia and Holkar, erected mints in the camp and melting down all the men's and women's gold and silver ornaments, coined a quantity of rupees which they stamped with the words "Bhaushahi" "Jankoshahi" and "Malharshahi", and gave them temporary currency, which did not, however, last more than a fortnight. † Two Malhar Shahi rupees have been mention-

Coinage.

† Kincaid's "History of the Maratha people", Vol. III, page 68.

State was also raised by 23 lakhs a year, and the cash balance in hand on June 30, 1911, was a little over three and a quarter crores.

During the reign of Maharaja Tukoji Rao III and the administration during the minority of Maharaja Yeshwant Rao Holkar II, also, the revenues continued, more or less, steadily to increase. The principal items of revenue *viz*, Land Revenue, Forest, Customs, Excise and Stamps all contributed to the gradual rise till, at present, the total revenues amount to a little over 130 lakhs. At the same time, the expenditure has also continued to increase owing to the growing demands of the several departments due to (1) increase in the prices of necessities of life necessitating an all round increase in the salaries of most of the State officials and (2) to the construction of useful and costly public and other works such as, the City Improvement, the City Water Supply and Drainage, the Electric Power and Lighting, Rural Development, Sanitation, etc. The policy of spending as much money as may be available on useful public works, without, at the same time, altogether abandoning the accumulation of a reserve to meet emergencies such as famine, pestilence and other accidental calamities, is being steadily kept in view.

The budget estimates for the financial year 1930-31 have just been sanctioned. This is the first budget that has been framed after the accession of His Highness Maharajah Yeshwant Rao Holkar to the *gadi*. The total revenue has been estimated at Rs 1,37,28,800 and provision has been made for an estimated expenditure of Rs 1,36,62,600 which includes an allotment of Rs 10,00,000 for financing the water-works and drainage scheme during the financial year. A noteworthy reform that has been introduced by His Highness the Maharajah Yeshwant Rao is the limitation of his civil list to 11 per cent of the revenues of the State.

At present the ordinary income of the State amounts to about 131 lakhs per annum and the ordinary expenditure, to a little less than that amount. The principal items of income and expenditure during 1927-28 were as follows,—

S. N.	Income	Amount in lakhs (1927-1928)	Expenditure	Amount in lakhs (1927-1928),
1.	Land Revenue	57 07	Land Revenue Col- lection charges.	10 43
2	Forest.	7.90	Forest	2 23
3.	Customs	20 12	His Highness'	
			Household	12 29
4	Industrial tax.	3 03	General Adminis- tration	6 19
5.	Excise (including opium).	14.94	Law & Justice	3 72
6.	Stamps.	7 78	Military	14 25
7.	Law & Justice	1 18	Police.	6 26
8	Registration	0 30	Education	7.74
9	Tanka & Tribute	1 21	Medical	2 66
10.	Interest on account of Maludpur contin- gent Deposit	1 19	Civil Public Works	15 04
11.	Compensation for salt	0 62	Other Departments	29 81
12.	Postage labels	0 33	Pensions, etc	2 59
13	Interest on Rail- way loan.	4 50	Maludpur contingent charges, etc	1 24
14.	Miscellaneous (including interest on investments).	11 09	Tankas Miscellaneous	0 74 16 67

The earliest reference to Holkar's coins has been in connection with the Panipat campaign of 1761, when the high price of food having exhausted the money in Sadashiv Rao's Treasury, the latter along with Sindhu and Holkar, erected mints in the camp and melting down all the men's and women's gold and silver ornaments, coined a quantity of rupees which they stamped with the words "Bhaushahi" "Jankoshahi" and "Malharshahi", and gave them temporary currency, which did not, however, last more than a fortnight † Two Malhar Shahi rupees have been mention-

Coinage.

† Kincaid's "History of the Maratha people", Vol III, page 68.

ed by Shekleton, ‡ though he does not give the years of their issue. The available coinage of the State of Indore dates from the time of Ahilya Bai and her successors, the earliest of these, bearing the year A H 1181 M II (1768 A D) and the mint mark of Malhar Nagar (Indore), being in the British Museum. There were then two mints in the Holkar State, one at Indore (Malharnagar), and the other at Maheshwar, the local tradition being that at the latter mint only such coins were struck as were intended by Ahilya Bai to be spent on religious and charitable purposes, the distinctive mark being the tri foliate *bilwa* leaf, which is held sacred to God Siva.

Besides these two permanent mints, the Holkars also established temporary mints whenever necessary, at other places also such as Panipat (referred to above), Poona, Bagalkota (presumably Bagalkot in Bijapur district), Marech (Miraj?) and Mysore,* coins of all these mints being mentioned by Shekleton respectively at pages 22 and 26 of his Assay Tables.

There is no record of the Maheshwar mint coinage after 1832-33 (as mentioned above), but the Malharnagar mint continued to function till the seventies of the last century, the last coin from that mint preserved in the Indian Museum being dated *Samvat* 1934 (1877 A D). After the accession of Maharaja Shivaji Rao in 1886 the name Malharnagar gave place to Indore, its last mintage synchronizing with the closing years of that reign. The Shah Alam legend continued on the State coins even up to 1897, but the rupees minted in 1899 were of a very handsome appearance bearing, instead, a bust of the Maharaja surrounded by his name and the year of issue on one side and the State motto on the other. In 1902, however, the minting of coins in the State came to be suspended for 50 years and under an agreement with the Government of India which *inter alia* postulated the consent of the latter to future coinage of silver by the State, the *Halh Sikka*

‡ "Assay Tables of Indian and other Coins Gold & Silver", compiled from the Records of Government by J F Shekleton, Assay Master, His Majesty's Mint at Calcutta (1868)—page 26

* It may be possible that Shekleton must have made a mistake in attributing a Mysore mint to Holkar and that there must be some confusion easily intelligible, between Mahisore and Maheshwar.

was abolished and in its place British Indian currency became legal tender in the State, along with the copper coins previously issued from the Indore mint.

The old mint at Indore was an exceedingly primitive one, everything being done by hand with the help of dies and hammers and a pair of scales. Latterly when working in full swing, it employed about 125 men and turned out nearly 25,000 rupee coins in a day. As regards their weight and fineness, an assay of Indore coins was made in 1832 at the Calcutta mint, which resulted in Rs 100 (State coins) being found equivalent to Rs 98.511 of British Indian currency. In 1832 a State rupee weighed 172.90 grains with a fineness of 162.81. In 1870 the corresponding figures were 172.70 and 161.69 respectively. The rates of alloy in the State rupees was 15.1 as compared to 11.1 in British coins. Formerly the State mint coined only silver presented by a trader or banker for coinage and charged a seigniorage thereon, but from 1877 the State Treasury began to import bullion on its own account and thenceforward all coinage became a State monopoly. During the latter part of the reign of Tukoji Rao Holkar II an up-to-date plant for minting coins was purchased and an up-to-date mint house was erected outside the Indore City in 1861, but the experiment did not prove to be a success.

Previously the Salim Shahi rupee also obtained currency in the State, but as this was coined by various States in Rajputana and Central India, e.g., Udaipur, Partabgarh, Deolali, Kotah, Tonk, Bhopal, Gwalior, etc., in their respective mints, there was no common standard of fineness in the different coins. This occasioned much public inconvenience, which led to Ahilya Bai's interference in the matter directing such of the States mentioned above as were under her political subservience to fix the standard of their silver coins "at a rate which brought the Salim Shahi (rupee) to a value of about 12 per cent less than the Indore (rupee)." Her orders were, however, but imperfectly carried out during her lifetime and came to be totally ignored after her death. Accordingly, following the Treaty of Mandasori, Malhar Rao Holkar II made a proposal to the Government of India for the "assimilation" of the Indore rupee "to the Farrukabad rupee in every particular, in form, in stamp, and in standard", it being also simultaneously proposed "to substitute the superior currency in question for the inferior Salim Shahi which

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now obtains in then northern districts of Rampura, Bhanpura, etc., in the collection of the revenues and in the public accounts".* This proposal which was based on "a sense of the utility of reducing the various currencies in circulation, if possible, to a uniformity and equality," was favourably received by the Government of India in principle, but as its execution involved the consent of various other States in direct relation with the Government of India, it was considered advisable to suspend action pending reference to the latter, with the result that the scheme remained inoperative. Some half a century later the similar but enlarged proposal made by the State that the British rupee should, on certain conditions, coin the Indore rupee equal in value to that of the British, was likewise accepted by the Secretary of State for India, but for some reason not on record, that also ultimately fell through. Later on the Government of India formulated a scheme of currency for India as a whole including the Indian States, to which Alwar and Bikaner subscribed. The idea was that the various Indian States might close their own mints and get their silver coins minted in the British Indian mints, the Government of India paying an annual sum to those States which agreed to the scheme, as compensation for loss in seigniorage. A proposal to this effect was made informally by Lord Northbrook to Maharaja Tukoji Rao II in 1875 during the ministry of Sir T. Madhav Rao, but though the latter counselled acceptance on his own terms, the Maharaja was not amenable to relinquishing his sovereign right in this way, and the proposal accordingly fell through for the time being. A quarter of a century later, however, the State, in common with various other Indian States, adopted the currency in vogue in British India.

Present system.

Maharaja Tukoji Rao II had been his own Finance Minister, but Maharaja Shivaji Rao, his son and successor, was not similarly interested, and during the latter's regime the State finances remained without a head. After him, however, the Council of Regency appointed a separate Member for Finance, having undivided control over the State accounts, the Treasury and the Customs. This continued to the end of 1906, after which till 1922 the Finance Department was placed in charge of the Prime Minister,

* Letter, dated 20th November 1820, from Wellesley to Swinton

with a break in 1915-16, during which it came under the control of the Home Minister. Since 1922 the Finance Minister is in charge of the Department, with control over the Huzoor Fardas or Accountant General, the Civil and P. W. Accounts, the Huzoor Khajana or Treasury (including the Jawahirkhana), the Old Accounts and the State Life Insurance, and also the Customs Department (since 1927).

The Huzoor Fardas is an important hereditary office controlling State accounts of every kind and of every Department, dating back from the time of Subedar Malhar Rao Holkar I. But this hereditary office is now a sine cure. At present there is a separate Accountant General (who is also called Huzoor Fardas) who is the auditor and comptroller of State accounts. The expenditure of every Department is limited by a yearly budget which runs from 1st October to 30th September next. Every department sends its accounts of receipts and expenditure to the Accountant General's office where they are checked and audited. The Huzoor Treasury as the backbone of the State, has ever played a very important part in State affairs. All monetary transactions of the State in the Indore City are effected in this Treasury.

Jawahirkhana — His Highness Maharaja Tukojirao II placed the State jewellery in charge of his personal attendant, who enjoyed his thorough confidence. His designation was Jamdar and the Maharaja personally supervised his work. To keep regular account the Jamdar had a small establishment. The Jawahirkhana, which is the repository of State jewellery and articles made of gold and silver, had originally a slender stock to which large additions were made during the reign of Maharaja Tukoji Rao II, Shivaji Rao and Tukoji Rao III.

In 1890 Maharaja Shivaji Rao Holkar, finding that the annual accounts of the *parganas* and *Larkhanas* were largely in arrears and that the staff then existing could not be expected to overtake them in the near future, sanctioned the creation of the Old Accounts Office and entrusted to it the preparation and audit of all the accounts in arrears up to the end of that year. Old Accounts.

Besides the arrears of work mentioned above, the accounts of those departments which had since come to be abolished, and of the *mahals* or *parganas* which had been

amalgamated with others, as also of departments, which were subsequently found to be in arrears, were likewise entrusted to this office from time to time, the recovery of State dues of all kinds being the latest addition to its duties

This Department, at its start, had to deal with out standings amounting to eleven crores and thirty nine lakhs, and liabilities amounting to four crores and fifty four lakhs of rupees, both of these being due *firstly*, to the system of recovering land revenue demands through *Ijardars*, *secondly*, to the absence of a proper Land Revenue Settlement, *thirdly*, to large monetary transactions in State owned shops, and *lastly*, to the increased and increasing amount of interest accruing to the State thereon. The business of the Old Accounts Office is now mostly over, and only outstandings to the extent of about Rs 7 lakhs will have to be dealt with before the office is finally wound up

State Life Insurance.

Under this scheme, which has been enforced since August, 1924-25, when the Holkar State Life Insurance Act came into effect, all officials of Government holding permanent and pensionable appointments, with the limitations as laid down in the Holkar State Life Insurance rules, are eligible to be insured on payment of a monthly premium (subject to a maximum of Rs 50), the rate of premium being the same for persons of either sex alike. For persons entering Government service after the 25th August, 1924, assurance has been made compulsory. Ten per cent of the pay of the insured or more, if desired, is recovered by the State every month and credited to Government, in consideration of which an endowment bonus is payable from the State revenues on the insured completing 55 years of age or earlier, at death. The total number of policies issued up to the end of September, 1930 was 972 for an aggregate value of Rs 9,30,791.

Treasury Savings Banks.

With a view to encourage a habit of thrift amongst its subjects, the Holkar Government introduced in March 1924 the institution of Treasury Savings Banks with a very fair start, the number of depositors on 30th September 1924, being 368, and the total deposits amounting to Rs 2,38,566. During 1924-25, the number of accounts even went up to 781, but the scheme did not prosper, because of the co-existence of the Indore Bank at headquar-

ters and the Co-operative Societies in the *mofussil*, and had to be given up in the following year.

For details vide Finance Receipts and Expenditure Tables.

SECTION IV.—LAND REVENUE

1. Under the system of Land Revenue in force in the State, full proprietary rights in land are vested in the Maharaja, as the sovereign authority. The land is leased out to tenants on occupancy tenure for cultivation or otherwise, the occupancy rights being transferable and heritable under certain conditions, subject to payment of the revenue as assessed periodically at the time of Settlement.

Main principles underlying the State Land Revenue System.

The cultivator of *khalsa* land has the right to transfer his occupancy right by sale or mortgage but with the permission of the revenue officer (*Subha* or Revenue Minister) empowered to grant such permission, or by a sublease without such permission, the policy of the State being to discourage such transfers except to *bona fide* agriculturists.

2. In the case of alienated or *inam* lands, which are exempt wholly or partly from payment of revenue, the grantee has no power to transfer by sale, gift, or mortgage, the whole or any part of his grant, or to create a charge thereon or guarantee of any nature whatsoever, without the written sanction of the Government. Any alienation made in contravention of this rule makes the grant liable to resumption by the State.

3. The general features of land revenue administration in the State are three-fold, as under —

General features of land revenue administration.

- (1) Survey and preparation of record of rights,
- (2) Assessment of land revenue, and,
- (3) Collection of the revenue so assessed

The subject of 'Surveys' of the Holkar State, from time to time, is dealt with in section XII of this Chapter

4. As regards the assessment of land revenue, there have been, so far, four regular settlements in the State in 1865, 1881, 1908 and 1928, respectively. The last of these was commenced at the close of 1923 and is now completed.

Revenue administration during the first two settlements.

5 The system of revenue administration, as it existed at the time of the first two settlements, provided for two kinds of management, viz, *khalsa* and *ijara*

Khalsa system.

(a) Under the *khalsa* system, realisations were made by the State direct from the cultivators or tenants through the *patwari*, who was the local realising agent for each village. He was helped by the village *patel* also, while the *Amin* generally supervised the collection of land revenue. The *patwari* prepared the rent-roll only roughly for the first *kist* or revenue instalment, and more carefully for the second *kist*, but not being a skilled surveyor his rent-roll was never quite correct and his map too was never up-to-date, as it remained unaltered throughout from one settlement to the next.

Ijara system.

6 Under the *ijara* system whole *parganas*, or even whole districts, were leased out to *ijardars* or farmers of revenue at amounts fixed mostly on the basis of revenue collected in previous years, they being allowed a commission* of 10 per cent. on the actual amount of revenue paid into the State Treasury plus $2\frac{1}{2}$ per cent. for village expenses, such as festivals, stationery, temporary staff, etc. They were, however, held responsible for the payment of all arrears. An *ijardar* was, moreover, not allowed to enhance the rent fixed at the time of settlement on the cultivated area, though he often had a share in the profits on newly cultivated land, being also allowed to fix the rent on it. Abandoned holdings usually came to the *ijardar*, who could sublet them on an increased rent.

Settlement of 1865.

7 The first settlement of 1865 was instituted by Maharaja Tukoji Rao II, land being then leased out for 15 years. Only cultivated land was measured and mapped out roughly, but not to scale. The *kachcha bigha* employed was equal to $\frac{13}{20}$ ths of a *pakka bigha*, or 13 *biswas*. Extensive irrigation works were also undertaken in connection with this settlement. The total demand assessed for the whole State at that settlement amounted to Rs. 37.9 lakhs, but this figure was more or less tentative as a first step.

* The *ijardar's* commission at 10 plus $2\frac{1}{2}$ was calculated on every $112\frac{1}{2}$ Rs. collected and paid by him into the State Treasury and not on Rs. 100 which represented the net revenue, after the payment of the *ijardar's* commission.

8. The assessment of land in that settlement, having been made on *lad-dhap* survey, was not based on classification of soils, and the levy of land revenue was not, therefore, proportionate to the productive capacity of the soil. None the less, as a rule, superior holdings were assessed at a higher rate than inferior holdings.

9. People, till then unused to regular assessment of this sort, clamoured loudly against the imposition of this burden, so much so, that in *pargana* Narayangarh and elsewhere, hundreds of cultivators left the State and migrated to Rajputana. They, however, soon returned, because of the famine which occurred there shortly afterwards, ready to resume cultivation on the new terms. In Saver the people suspended sowings, pending a promise of relief from the burden of the new assessment. In fact, the protests of cultivators were so widespread and pronounced that the Maharaja himself toured the districts with a view to allaying the general dissatisfaction by discussing matters personally with the villagers.

10. Simultaneously with this settlement, however, the former system of granting *ijaras* of entire *parganas* or even districts, which had, in many a case, resulted in harassment of ryots by *ijadars*, was discontinued, though the farming out of individual villages on the *ijara* system still obtained, until that too was stopped with the settlement of 1908. Only in 111 villages of the Bhukangron *pargana* of the Nema district did the *ijaras* continue thereafter up to the year 1916.

11. The second settlement of 1881 was based partly on a revision of the former *lad-dhap* maps and partly on the *shanhu* system of survey which had been newly borrowed from Bombay. Under it accuracy was possible, though difficult to ensure; but its great drawback was its slowness.

Settlement of
1881.

12. As before, so in this settlement also, assessment was not based on the nature of the soil, the land itself being divided into three classes, viz (1) land yielding *kharrif* crop, (2) land yielding *rabi* crop, and (3) land yielding either crop alternately, i.e. *rabi* crop one year and *kharrif* crop next year. The rate for the third kind of land was a little higher than that for the second kind, and that for

the second higher than that for the first This settlement also was for 15 years

Additional cesses. 13 Besides the land assessment, various cesses were also introduced, of which the most important were the *sarak fund* (Road cess) levied at 3 pies per rupee of the assessed revenue of a holding and the *sardeshmukhi* at 7 per cent of the assessment In some *parganas*, however this latter cess was included in the assessment the proceeds of 25 *bighas* (about 15 acres) in a village, and of one whole village in a *pargana*, being tieried as *sardeshmukhi* A further exaction called *jasti kharch* was imposed at Rs 2 per plough, to cover the expenses on the village staff, e.g. *patwaris*, *chowkidars* etc Other cesses called *pau annu* and *adha annu* per rupee were also levied in certain *parganas*.

14 Besides these special cesses, each village was also required to pay a *sardeshmukhi bhet* according to a scale ranging from Re 1 to Rs 5, this last amount being realised either from the *sardeshmukhi* land or from the *wardar* personally

15 There were other miscellaneous cesses levied at varying rates in different villages, such as *tulsi* or weighing cess, *charyhopadi* or ground rent, *balai lag* or *sutchar sa*, a cess levied from the village *balais* and *chamars* on skins of dead animals cured by them, *teli laut* a cess on oil pressing mills, *tal singhari* on the *singhara* crop growing in tanks, *ban chari* or grazing dues, and the *gadhari-lag* or cess levied on shepherds

Facilities & relief provided by the State to the cultivator

16 The enhanced assessments and cesses fixed during the reign of Maharaja Tukoji Rao II, were made possible of realisation only through the increased facilities provided by him to the ryots as a result of his most liberal irrigation policy, in pursuance of which a large number of new tanks and wells were constructed and old ones were repaired throughout the State, at a total cost of over 16 lacs of rupees After him however, as these irrigation works gradually fell into disrepair, the severity of the wholesale enhancement made at the settlement of 1881 began to be felt by the cultivators And while the arrears of revenue mounted up from year to year, the enforced collections completely exhausted their resources and considerably impaired their capacity to tide over bad seasons, as was

evidenced during the great famine of 1899 1900 To give immediate relief, therefore, the summary settlements of the Mahādpur and Rampura Bhanpura district were undertaken as soon as the rigour of the famine and its after effects had abated Shortly afterwards the Council of Regency ordered a new settlement of the whole State on sound and up-to-date principles which was completed by Mr H J Hoare in 1908

17 The distinguishing features of Mr Hoare's settlement were — Settlement of 1908

(1) The *iyara* system, was finally abolished, as it was found to lead to two pernicious evils In the first place the *iyardar* very often lent money to the tenants of the villages farmed out to him, and quite naturally tried to realise his own outstandings first and allowed the State dues to fall in arrears The other evil effect of this system was that under it the Land Records were not correctly maintained by the *iyardar*, and the State demand could not, therefore, be correctly estimated, and enforced

(2) The *tipdari* system, under which the village money lender took all the produce of a tenant, paid his rent and advanced him food and labour wages till the next harvest, was partially eliminated by distributing and fixing the instalments of land revenue in such a way and at such a time that a tenant could pay his assessment after selling his field produce, all revenue being thenceforward paid in cash.

(3) An accurate system of soil classification was adopted

(4) The various cesses or *babs* which were collected in addition to the fixed assessment were abolished or merged into the assessed revenue, to the great relief of the tenants The assessment on *khalsa* land includes *sardesh mukhi dam* at 7 % and *bhet* The accounts for these are not maintained village by village but are made out in the Huzur Fardus Office

(5) Facilities were afforded for recultivation of old fallow land, and new sources of irrigation were arranged for

(6) A regular Land Records Department was created, so as to ensure proper maintenance of land records

Formerly the village records had been kept by *mandlous*, *kanungos* and *patuaris* assisted by *patels*, who all enjoyed grants of lands in return for their services, but as their work left much to be desired, a State departmental agency had to be created to do that work properly and well

(7) The period of settlement was fixed at 20 years for the whole State

(8) All pre-settlement arrears outstanding against tenants were written off

18 There were three methods of fixing rents in vogue in the State before Mr Hoare's Settlement viz —(1) *Dar bandi* rates, according to which different *bigha* rates applied to the various qualities of soil, (2) Plough rates, (3) *Ukhia Tharao* on the fixation of rent at discretion by the *Amms* from year to year on the basis of a rough calculation of the area cultivated during the year Mr Hoare did away with the last method, the only rates allowed being either soil rates or plough rates The plough rates, being based on the number of pairs of bullocks used for ploughing in any village, were usefully applied to undeveloped villages where there were no maps and no *patuaris*

That the assessments made in that settlement were equitable, would appear by comparing the figures of demand and actual collection during the 20 years of its term as given below —

Fash year	Demand	Collection
1318	42,01,191	41,18,770
1319	44,10,016	43,16,310
1320	45,08,561	44,64,586
1321	45,80,453	41,79,969
1322	48,88,656	46,08,779
1323	47,31,856	46,83,654
1324	38,08,844	47,19,741
1325	48,87,413	48,25,345
1326	50,30,940	49,81,774
1327	50,55,242	42,08,751
1328	50,34,297	43,11,012
1329	50,10,414	45,54,159
1330	50,22,701	41,66,212
1331	50,23,414	45,29,751
1332	50,84,039	47,52,989

1333	52,78,368	47,48,506
1334	53,25,842	48,54,687
1335	53,10,663	48,06,857
1336	53,06,372	43,31,440
1337	56,35,688	49,02,410

19 On the expiry of the period of Mr Hoare's settlement, a new settlement was taken in hand and has now been completed. The main principles, on which the recent settlement has been based, are almost the same as those in the last one, and, in fact, it is only a revision of the last settlement. The old soil classification has been maintained as before. The assessment has been enhanced by an increase of rates only in tracts which admitted of such increase in view of their changed conditions. The plough rate system of assessment has been replaced by the regular system of assessment based on the classification of soils. The new settlement has been enforced in the Nemar and Nemawar districts with effect from the *rabi* instalment of revenue for *fash* year 1336, and from *fash* year 1337 in the remaining three districts. A new departure has also been made by raising the term of this settlement to 30 years for the whole State, except in the Nemawar district, for which the period is still 20 years as before. Moreover, the Government have sanctioned a more liberal policy in respect of new irrigation, land now assessed at dry rates being exempt from payment of any additional rate if it comes to be irrigated during the period of the present settlement. The annual revenue demand for the whole State now amounts to Rs 57,97,196.

Recent settle-
ment.

20 The collection of revenue, is the chief duty of the officers of the Revenue Department. For purposes of administration the State is divided into five divisions, called districts, each district being under a revenue officer called '*Subha*'. The districts are further divided into sub-divisions called *parganas* (answering to the old *mahals*), and are placed under the direct control and supervision of officers called *Amins*. In early days when the *ijara* system was in vogue, the duty of the revenue officers was to collect money from the *ijardars*, who were responsible for the payment of the contract amount in fixed instalments. With the abolition of the *ijara* system, the intervention of an intermediary between the officers of the State and the ryot was removed. In the system of land revenue that

Revenue Collec-
tion.

prevails to-day, the *patel* of a village plays a prominent part, as being the real agency through whom the State revenue of a village is collected, though he is not held responsible for arrears. The *patel* is remunerated for this work by the grant to him of a percentage on the realisations made by him, and by a lease to him of some land known as *khots* land at half the usual local rate under conditions laid down in the *Patel* Rules. In villages, however, in which the *patel* does not hold *khots* lands he is remunerated at a higher percentage on the realisations. The office of *patel* is hereditary, and continues undisturbed as long as one is of good behaviour. The immediate effect of the abolition of the old *ryas* system was, that it not only effected a large saving which would otherwise have been paid to the *ryardar* by way of his commission, but also ensured better collection of State revenue by putting an end to the malpractices of the *ryardar*.

21. Another important factor that has helped the timely collection of revenue is the fixing of suitable dates for its realisation. Formerly the *lists* had been fixed on the assumption that the tenant was not to be trusted with his produce. The *list* as now fixed presupposes confidence in the *bona fides* of the tenant, the dates being determined after careful enquiry into local conditions regarding variations in the area under *rabi* and *kharif* crops, and the time ordinarily required by the tenants to dispose of their produce in order to meet their liabilities without inconvenience.

Default.

22. The cases of default of payment of land revenue are governed by rules, according to which land revenue is the first charge on the produce, the persons in actual possession of the land, whether tenants, sub-tenants or transferees, being held personally liable for the payment of land revenue. The revenue officers of the State, therefore, are given certain powers under the rules to deal with the produce and other moveable and immoveable property of the defaulter. And though, personal duress is resorted to only in extreme cases, yet a defaulter who persists in non-payment, may be ejected by the sale of his occupancy right for recovery of the State demand outstanding against him. As a matter of fact, the State has, on the whole, adopted a very liberal policy in respect of grant of remissions and suspensions of revenue in years of famine or scarcity.

23 At present two kinds of land tenure obtain in this State. The first is *khalsa* tenure in which land is held by a cultivator on lease directly from the State, the rights of the tenant and the conditions under which transfers of such holdings can be allowed being strictly defined. Twenty years ago the occupancy right of a *khalsa* tenant was not expressly recognised in law, though in practice, his prescriptive right to hold a particular plot of land was not only officially recognised but was even scrupulously maintained by its being allowed to descend from father to son, the right of sale of his occupancy right being also permitted in the case of such a tenant under certain conditions. This practice prevails even to this day. Recent experience has, however, brought new facts to light, and new legislation incorporating all the provisions, governing *khalsa* tenure in future, is under consideration.

Land tenure.

24 The other is the special tenure applying to grants made to *jagudars*, *istmurardars* and *inamdars*.

Alienated land.

A A '*jagudar*' means and includes —

- (1) A person holding a grant consisting of one or more entire villages, for which he does not pay rent to the State.

In former days most of the *jagirs* were granted in return for military service. These were known as *saranyami jagirs*. The holder in such cases was bound to maintain a body of men to assist the Ruler in his campaigns. Other kinds of *jagirs* were those given for maintaining the status of the *jagirdar*.

The general conditions that apply to such grants in matters of succession and alienations are regulated now by the Manual for *Jagudars* passed by the Government last year. The chief conditions governing such grants are that they are generally inalienable and impartible, and that succession to them is regulated by the terms of the *sanad*.

- (2) An '*istmurardar*' is a person holding in perpetuity a grant consisting of one or more

entire villages for which he pays rent or *tanka* to the State, which may or may not be permanently fixed

The *istmurari* grants differ little from *jagir* grants, except in that they are liable to pay quit rent according to the terms of their *sanads*, and do not usually carry with them certain rights enjoyed by a *jagirdar*. The holders of this class of tenure are mostly Rajputs

B. An '*namdar*' is a holder of a rent-free grant of a specified area in a village, made as a reward for some religious or secular service, whether past or future, or for maintenance

25. The number of *jagir* villages and their income cannot be stated accurately. The figures available indicate that 224 villages carrying an income of about 5 lacs are held in *jagir*.

26. There are in all 198 villages held in *istmurari* tenure by 78 *istmurardars* in the State, giving their holders an annual yield of Rs 1,37,443, excluding income that has not been reported. The total amount paid as *tanka* by the *istmurardars* to the State amounts to Rs 60,591 annually.

27. There are, moreover, 90 *Ghassias* receiving Rs 39,539 as *tanka* from the State. *Ghassias* are those who, driven from their possessions by Maratha invaders had established and maintained a claim to a share of the revenue, on the ground of their power to disturb or delay its collection. These payments, bestowed on them in those days as a matter of State policy, have since been continued as a matter of grace.

28. The precise area of alienated land in the State cannot be stated, but it is approximately 993 square miles or one-tenth of the whole State.

SECTION V—MISCELLANEOUS REVENUE

Under the head "Miscellaneous Revenue" is included revenue derived from Customs or *Sayar*, (including import, export, miscellaneous duties and industrial tax), Excise or *Abkari*, (including opium, liquors and hemp drugs), Salt, and Stamps

The term '*sayar*' applies practically to all dues not Customs. levied as excise or *abkari* * In the olden days, when conditions were unsettled, *sayar* was considered as a sort of royalty and the right of collecting it was usually farmed out by the Ruler to private individuals. The collection of the tax also was left to the revenue officials who collected the *sayar* dues and accounted for them. Little or no control was exercised on the contractors so long as they paid the stipulated amount to the State. Consequently, contractors abused their powers and position.

In the reign of Maharaja Tukoji Rao II *sayar* was, for the first time, put on a proper footing. For the administration of the tax a separate officer called the *Nazim*, *Sayar Deshdan*, was appointed with *Naibs* at Indore, Nimar, Nemawar and Rampura, and rules were framed to regulate the working of the new system, with the result that the income from *sayar* increased considerably. This reorganisation took place in 1859. Subsequently, in 1880 a new post of *Muntazim Sayar*, was created and the Indore district was placed under his charge. In 1908 he was given charge of other districts also, but in 1912 the *Muntazim* was placed under an officer called the Commissioner, *Abkari* and *Sayar*. In 1920 the post of Customs Commissioner was created and since then the Department of Customs has become an altogether separate one.

Apart from the change in the organisation, there have also been changes in the system of levying the tax. Formerly, that is up to 1902, there existed the *Katti Bharti* system, according to which goods were liable to be taxed if moved from one *pargana* to another after a lapse of

* A technical term literally meaning dues on distilling (strong) waters but now embracing all intoxicants

more than 10 days. Thus each *pargana* was treated as a separate unit with a Tariff schedule of its own. Besides this, a progressive duty called the *lattha* was also levied on all articles when the prices rose above a certain level. In 1901 *Sayar* was abolished altogether by the Council of Regency but owing to the financial loss, threatened thereby it was revived almost immediately afterwards in 48 principal towns in the Holkar State. In 1905, however, the number of such towns was reduced to 13, all imports and exports elsewhere in the State being free. This system, however, had the effect of diverting the trade away from these particular towns to places where *Sayar* did not exist. Consequently, in 1909 the Border System was introduced which continues to the present day. Under the Border System import and export duties on specified goods are levied at specified rates at the borders of the State only thus leaving the internal trade throughout the State free from all such taxes. Duties are now levied on most of the articles of import and some of the articles of export. The income from customs in 1928-29 was 16.91 lakhs.

The income from customs also includes the contribution from the British Government of a share of the *Bayat* or weighment tax collected by the Indore Residency Bazar and the Mhow Cantonment authorities. This contribution (dating from 1898) rests on the admitted principle that the State has a right to levy any duty it likes on the produce of the State imported into the Residency Bazar and Mhow Cantonment, and that it has also a right to profit by the trade carried on there. Up to 1923 this contribution was based on a percentage of the income, the share of the State being two thirds of the total receipts, but from the year 1924 it has been tentatively commuted into a fixed amount, Rs 15,000 a year being paid in respect of Indore Residency from 1924 and Rs 2,000 a year in respect of Mhow Cantonment from 1926. Under the *Bayat* agreement the State does not charge any dues on any produce imported from foreign territory into the Indore Residency and Mhow Cantonment.

Royalty and Cotton Excise Duty

Besides this *Bayat* contribution, the customs receipts also included the royalty realised from Ginning Factories and Cotton Presses within the State and the excise duty levied on local cotton manufactures. The excise duty was levied originally in 1896 at the *ad valorem* rate of $3\frac{1}{2}$ per

cent the total receipts thereunder during 1896-1902 being Rs 77,743 and those during 1903-11 being Rs 243,458. But owing to the growing prosperity of the mill industry in Indore City in subsequent years, the average yearly income under this head for the quinquennium ending 1924 came up to Rs 5,78,885.

The cotton excise duty was abolished in 1926 when an industrial tax, based on the lines of the income tax in British India, was levied. Industrial Tax

Formerly a system of collecting transit duties on goods passing through the State had been in vogue, so much so, that even some *Jagirdars*, *Zamundars* and *Bhil* posts were awarded the right of collecting *lags* or cesses on goods imported into or exported from or passing through their *jagirs* or *inams*. But most of these petty collections were stopped and commuted into money payments by the State as early as the year 1858. Still, as these transit duties were a source of constant trouble and vexation to all, Maharaja Shivaji Rao abolished them all throughout the State. Transit Duties.

Before the Border System was introduced, very heavy duties were levied on the export of food grains from the State, but in 1909 a simple Tariff was introduced which did away with all kinds of restrictive duties. In 1918, however, acute scarcity of food grains in the State and famine conditions in certain parts compelled the State to adopt measures in order to place restrictions on the export of food-stuffs from the State. These restrictions were relaxed subsequently, but the continuance, ever since, of high prices of food grains has interfered with their total abolition so far. Similarly, within the last ten years certain restrictions have also been imposed on the export of milch and other cattle from the State. In 1920 the export tariff and in 1923 the import tariff were again revised. While the main object of this revision was to bring about an increase in revenue then urgently needed to meet the growing demands of the administration, efforts were also made to bring into it an element of protection in order to encourage local trade and industries. In 1928 the tariff was revised again and the duty on several important articles, such as sugar and cloth, was reduced. The tariff is being revised from time to time. Tariff.

Free Zones.

In order that the customs duties may not prejudice the growth of trade in places which hold forth promise of developing themselves as distributing centres, certain areas have been given special custom concessions from time to time, the most important of these being the constitution, in 1891 during the reign of Maharaja Shivaji Rao, of a portion of the Indore City near the Railway Station called Siyaganj, as a free zone area independent of all customs jurisdiction. Other places in the State enjoying similar special concessions are the Maharaja Tukoji Rao Cloth Market in the Indore City, Manoramaganj Mandi near Bamnia Railway Station, Shamgarh Mandi near the Railway Station of that name, the Pipria Bonded Warehouse near the Pipria Railway Station and the new Mandi recently established near the Mahidpur Railway Station (*Vide List of Mandis*).

Administration.

The Customs Department is at present administered independently by a Commissioner of Customs assisted by an Assistant to the Customs Commissioner, a Mandi Officer, 4 Circle Inspectors; 8 District Inspectors, 4 Sub-Inspectors, 34 Head Nakedars, 285 Nakedars and 155 Peons. The Department is now under the control of the Finance Minister.

Excise or Abkari.

Prior to 1900 there was nothing like an Excise Department in the State, excise contracts, like the customs, being auctioned by the Revenue District Officers and both these departments being under the administrative control of one officer designated the Nazim, Sayar Deshdan.

In 1903, however, the nucleus of the excise department was formed, and by 1912 these two departments had come to be separated, the customs being held by an officer styled "Muntazim Sayar" and the excise by another called "Nazim Abkari". But in the latter year a new post of "Commissioner of Sayar & Abkari" was created, the two departments being once more brought under a united administrative control. At present the excise department is controlled by the Commissioner of Abkari and Opium who is also the Member of Government for that Department.

The excise revenue in the State is derived from the manufacture and sale of opium, hemp drugs and intoxicating liquors. The first of these, was, until lately, the most important of the three, and this, for the reason that for more than a century past the poppy had been grown in the State for the manufacture of opium for export to China and other countries, as well as, for home consumption.

The cultivation of poppy and the manufacture of opium have been dealt with in the Sections on Agriculture and Arts and manufactures of Chapter II Opium.

Formerly, however, owing to the vicissitudes of war and the consequent unsettled conditions prevailing all round on that account, there could be no continuity of purpose and no certainty of return, with the result that poppy cultivation languished for several decades after the Treaty of Mandasor. But with the advent of peaceful conditions after 1843, owing to the introduction of a stable administration and the gradual extension of irrigation from the numerous tanks and wells constructed by Maharaja Tukoji Rao II, trade in opium soon attained considerable importance, especially so, as the restricted poppy cultivation in British India at the time meant more of that in the Indian States for the next three or four decades. From 1880, however, owing to increased cultivation of the poppy in China and Persia, as also to the accumulated stock of opium here consequent on over production in the past, and to a succession of unfavourable seasons, the trade in opium slowly declined, the more so, as the cultivation, production and distribution of opium had come to be regulated by the State to meet the altered conditions. In fact, under the Circular of 1900, though the cultivation of poppy remained unrestricted, yet, the cultivator was bound to sell all the poppy juice to an Indore subject or to a *Tipdar*, or *Ijardar* of the State within a prescribed time, reserving only a reasonable quantity for his own use. Further restrictions were also imposed on the movement of opium within the State and on its export, a local *Mahal* duty being levied on the former and a State export duty on the latter. A definite system of transit passes and cash security (called *Hadap*) was likewise introduced and a check was thereby maintained both on smuggling and the irresponsible handling of opium by unauthorised persons.

In 1904 licenses were for the first time issued for the manufacture of opium & a duty of Rs 50/- was charged for every such license, possession of opium over a prescribed quantity & the manufacture of the drug without a license being altogether prohibited. From the same date, monopoly of manufacturing Rabba (inferior opium extracted from opium bags and other receptacles) was also abolished and a license system for its manufacture was introduced, the fee charged being Rs 200/ per year. The right to vend opium throughout the State was sold yearly by auction to a contractor. It fetched about Rs 13,000 per annum. The retail price of opium was 5 *tolas* per rupee. In 1907 the Government of India having entered into an agreement with China gradually to restrict the export of Indian opium, the right of unlimited export to that country came to be curtailed, which seriously affected the Malwa opium market, the number of chests to be exported from the whole of Malwa during 1908 being fixed at 15,100 and at 12,100 during 1910. Meanwhile, the Government of India had appointed a committee to visit Malwa to go into this question in consultation with the opium producing States and the dealers there, with the result that greater latitude was allowed them and a larger, though gradually diminishing, number of chests was fixed for export during the three succeeding years. As a measure of future policy, therefore, the State in 1910 decided to curtail opium production by restricting the cultivation of poppy to the two districts of Rampura Bhanpura and Indore, and, as a partial set off against the heavy loss resulting to the State from the curtailment in foreign export, to revise its opium tariff by raising the export duty on crude opium to Rs 7 per *Dhar* (5 seers), and on manufactured opium to Rs 110 per chest. In 1912, as a further step, poppy cultivation was restricted to but 1,200 acres in the *Manasa Pargana* of the Rampura Bhanpura District, or just sufficient to grow the stuff required for local consumption only. But the Government of India having entered into a new agreement with the State in 1917 annually to purchase 500 chests of crude opium for the next five years, (the price paid to the cultivator being fixed at Rs 9 per seer at 70 consistency), there was again a gradual expansion in poppy cultivation throughout Rampura Bhanpura district (except the *pargana* of Nandwai) and later on in the Mahdipur district as well.

About 1920, however, there was an *ad interim* revision of the said agreement, that forthwith raised the price paid to the cultivator from Rs 9 to Rs 15 per seer at 70 consistency, and also augmented the quantity of opium to be provided by the State by more than 50 p.c. To improve matters generally and to standardise the quality of opium reserved for home consumption, a State factory on up-to-date lines was established in 1920 at Indore for opium manufacture under the supervision of the Commissioner of Opium and *Abkari*. Moreover, to suit the spirit of the times, an opium law was also enacted in 1922 with a view to remove the existing anomalies, to control the production, manufacture, export, import and transport of opium, and to regulate its movement throughout the State.

The aforesaid agreement for the supply of crude opium to the Government of India by this State was renewed in April 1923 for a further period of six years, ending 30th September, 1928 on certain conditions (subject to termination in any intervening year by notice to be given by either party not later than the 31st of March of that year) the principal terms thereof being that —

- (1) the State would arrange to place under poppy cultivation an area sufficient to produce yearly as nearly as possible 140,000 lbs (approximately 1750 maunds) of crude opium of consistency 70 (or an equivalent amount of opium of higher or lower consistency), and deliver to the Government the produce of the same at the then existing rate of Rs 15 per seer provided that, should the price paid to the cultivator in the United Provinces at any time be increased or reduced, the price paid to the State will also be correspondingly affected,
- (2) the cultivation in question will be entirely confined to the main block of the Ramipura-Bhanpura District, including Sunel, Zirapur and Machalpur parganas. It was further

provided that the Agent to the Governor General in Central India was to be kept duly informed, from time to time, of the acreage allotted to and actually placed under poppy cultivation, and the anticipated outturn every year, as also of any serious damage to the crop from hail, frost, blight or any other cause.

Subject to these conditions the Government of India undertook to purchase the whole produce of the areas mentioned above, whether it be more or less than the quantity actually stipulated for. But in the event of considerable variations in quantity, the State, as far as might be possible, was to adjust the cultivation for the following year in such manner as may be necessary in order to secure the required reduction or increase.

This agreement continued unaltered for a year, but in consideration of the falling prices, the Government of India in the following year decided to reduce the price paid to the State in Central India and Rajputana, which produced opium for Government, from Rs 15 to Rs 13 a seer for opium of consistency 70, and from Rs 16 to Rs 14 per seer for entirely oil free opium, with effect from the season of 1924-25. Further, in view of the growing depression in the opium trade, the Government of India also decided to terminate the said agreement as soon as the produce of 1924-25 crop would be delivered and paid for, and to propose fresh terms for further restricting poppy cultivation to still narrower limits, eventually leading to its total extinction. Accordingly the amount of Government purchase of crude opium from this State has come to be reduced from 1750 maunds to 850 maunds annually with effect from 1925-26.

The figures for the past five decades given in the inset would show the extent of shrinkage in poppy cultivation during that period, from 37,000 acres in 1880 to 3500 acres in 1928, a diminution of over 90 per cent. Thus the actual recurring loss to the State due to reduced production and export of opium was, in 1894, computed to be 21 lakhs a year, not to mention the stoppage of full benefit from the

Years	Acreage	sum of Rs 33 lakhs sunk in the
1880-1890	37000	State irrigation works, and the
1891-1900	31900	corresponding loss to the Jagir-
1901-1910	17920	dars of the State to the
1911-1920	4702	extent of 1,65,300 rupees
1927-1928	3500	Over and above this, the local

agriculturists had to suffer, at the time, an economic recurring loss of Rs 18,56,190 a year, and also to put up with a reduced benefit accruing from the sum of 3 lakhs of rupees sunk by them in wells in those days. And the traders too suffered a recurring loss then estimated at Rs 8,50,000 a year

These ups and downs in the opium trade and the consequent rise and fall in the bazar price of opium promoted a spirit of speculation in the Indian opium market, which, in its turn, brought into vogue a new form of business in this line, called *Satta* or time bargains, which soon became the favourite hobby of traders in Indore City and elsewhere. These *Sattas* were contracts for the sale and purchase, on certain future dates, of specified quantities of the drug, and they were finally adjusted either by actual delivery of the product or by payment of the difference between the contract rate and the bazar rate prevailing at the time of settlement. These time bargains were made for the full moon or *Punam* of *Baisakh* (May) and of *Kartik* (November) on the price per chest, and for the full moon of *Margashirsha* (December) on the rate per *Dhar* (5 Seers) of opium. The quantities thus prospectively sold were expressed in *Bojhas* of 24 *Dhars* (240 lbs) each, the bargains being often made for a whole twelve mouths ahead. The largest number of transactions was entered into for the full moon of *Kartik* (November), traders in Rajputana, Gujrat and elsewhere taking part therein through their Indore agents. The rates at which the settlements had to be effected were determined by a *Panchayat* or board of traders, and every thing turned on the state of the market when the settling day arrived. These contracts which had become, more or less, the order of the day, were at that time controlled by the State. A special office called the *Ticket Karkhana* attended to the registration of these transactions by levying a small fee of 3 pies per *bojha* or *peti* (chest) for the purpose, and issuing a ticket to both buyer and seller by way of documentary evidence of the bargain in case of disputes, which were then cognis-

able by the civil courts in the State. Besides the aforesaid registration fee, numerous other dues called *dharuwa** were also levied and a tax of 7 per cent on the value of transactions was taken as *sardeshmukhi* and also 3 pies per rupee as a road cess. The income derived by the State from this source at one time came to about Rs. 60,000 a year, while that from ordinary taxes amounted to a lakh and a quarter.

As increased speculations in opium brought about ruin and misery of many a votary, both rich or poor, it was accordingly stopped in the State since 1907, and all suits relating to such transactions have since been declared to be beyond the cognisance of the civil courts.

At present opium is produced only in 3 *Parganas* of the State, (Manasa, Garoth and Rampura) and the acreage restricted to local needs and requirements of the Government of India.

The retail vend licenses for opium are sold by public auction every year and given to the highest bidder. The licensees take their supplies of opium from the State Opium Factory where the stuff is cleaned, brought to a standard consistency, made into cakes of uniform size and weight, sealed and threaded, and then supplied to the vendors at the rate of Rs. 35 per seer, the vendors themselves being allowed, in their turn, to sell the same at between Rs. 10

* Opium *bojha*, a duty of Rs. 5 per *bojha* of 24 *dharis*, opium *peti*, a tax of 5 annas per chest (140 lbs.), *nigrawal*, a duty of 5 annas per *bojha* or *peti* levied on the cash deposit made by every buyer as earnest money, *gali bojha* which was of two classes, daily *gali* and *gali* for a fixed period, the former being a payment of 8 annas a day per *bojha* made by the buyer, and the latter a fixed payment of Rs. 3 per *bojha* or *peti*, on this last a duty of 2 annas 6 pies per *bojha* and 5 annas per *peti* was taken. On all actual transactions of delivery a duty of 6 pies per *dharu* of crude opium and Rs. 4 per *bojha* of ball opium was taken.

A penalty called *rasum* was taken in cases in which the bargains were not adjusted by *Vaishakh Sudi Punam* (or full moon) in the case of opium, and *Phalgun Sudi Punam* in the case of cotton. These consisted of an extra charge of Rs. 3 per chest of opium, and 8 annas per *bojha* of cotton.

and 45 per seer. Dealings in opium are regulated by the State Opium Law and Regulations of 1922, and dealings in prepared opium and allied intoxicants are altogether prohibited. Dealings in medicinal opium are also controlled by the same law. During the last 10 years the consumption of opium in the State has been 182 mds on an average and the incidence of consumption per 1,000 of population 15.16 *chhatals*. The use of opium, except for medical purposes, is daily going down. Its smoking is absolutely prohibited, its import is restricted by the imposition of an import duty of Rs 2 per seer. On its export a duty of Rs 15 per chest of 68 seers is levied. The exports and imports of opium during the last 10 years are given in the margin. Very special measures are adopted to combat external smuggling such as the minute and careful inspection of opium shops and their accounts and the appointment of a special staff for watch and ward purposes.

Exports	
Mds	S C
2090	11 5
Imports	
Mds	S C
1	35 6

Formerly the cultivation of the hemp plant in the State for the purpose of producing *Bhang*, *Ganja* and *Charas* was so very limited that there was no scope for putting it under special administrative control. In fact, the maximum area under the narcotic hemp plant cultivation in the State during the twenty years preceding 1893 was 354 *bighas* and the minimum 66, the average for the said two decades being 181 *bighas* per annum. Its cultivation was confined to but a few *parganas* in the Nimai district bordering on the Narbada and to a few villages in the Sanwer *Pargana*, and no special rate of assessment was charged on land under hemp cultivation, the rate (determined solely by the quality of the soil) being usually Rs 7 or 8 a *bigha*. With a restricted cultivation the manufacture of *bhang* and *ganja* also was limited. Accordingly in those days, the imports and exports of hemp drugs were not shown under a separate head but were included, under the general head of groceries or '*Kuana*', there being also no sort of restriction whatsoever (so long as the duty fixed thereon was paid), either on their import or export or on their possession and transport throughout the State. As regards their sale, no license was required for wholesale dealers who could demand any price and sell any quantity they liked over 60 seers at a time, a smaller sale rendering them liable to confiscation of their commodity and to a fine of Rs 50 or less, if inflicted by the customs officer, or to any larger fine if inflicted by the

Hemp drugs.

Government The right of retail vend was, however, farmed out by public auction, and the *yardar* (lessee) was at liberty to open any number of shops at any place he thought proper For instance the retail farmer had only one regular shop of his own in the City of Indore and he usually commissioned many other shop keepers, like tobacco sellers, &c., to sell the thing for him Similarly in the districts the lessee had usually one regular shop at the headquarters of every *pargana*, thus making up a total of about forty shops in the whole State

The law prescribed no limit to the quantity thus sold to or possessed by a consumer, but it had fixed the retail price of each of these drugs, *viz*,

Ganja at half a seer per rupee in Indore City, and one seer per rupee in the districts,

and *Bhang* at 4 seers per rupee and *charas* at 5 *Tolas* and per rupee throughout the State

Consumption.

The approximate yearly consumption of these drugs in the State in those days was about 200 maunds of *ganja* and an equal quantity of *bharg*, leaving *charas* out of account as being quite negligible The average amount realised from the retail contract for the 11 years preceding 1893 was Rs. 5,140 a year.

Duties.

Besides this income from contract, the two duties, known as "*Katti*" or inward, and "*Bharti*" or outward, were also levied on these drugs, both dues being levied at the same rate at any one place, though the rate itself varied in different districts, ranging between annas 12 and Rs 3-12-0 per *ras* of three maunds or 120 seers, for *ganja*, between annas 15 and annas 8 per *ras*, for *bharg*, and between Rs 5 8 0 and Rs 7-11 0 per *ras* for *charas*

Later developments.

Such was the state of affairs in this State when the Hemp Drugs Commission was appointed by the Govern-

ment of India in 1893, and it continued to be so with occasional slight modifications up to 1907, when the Council of Regency, for the first time in the history of the State, sanctioned the restriction of *ganja* cultivation and the adoption of the bonded warehouse system. In that year the monopoly of vend of the hemp drugs was put up to auction for each district separately and the total income under this head was about Rs 10,000. The average receipts under the hemp drugs during the quinquennium ending 1907-08 was Rs. 12,480 per year. This was, however, soon followed by a further and complete revision of the State policy in regard to the hemp drugs, and in 1908 the Indore State Hemp Drugs Act was passed, under which the cultivation of *ganja* was confined to Sanawad *pargana* only, and of *bhang* to Sanawad and Sawer *parganas* of the State. All the stuff produced is kept in State bonded warehouses from where it is issued on payment of its price and the prescribed duty. There is an export duty of Rs 0-8-0 per seer on *ganja*, Rs 0-2-0 on *bhang*, the excise duty on *ganja* is Rs 6 per seer and on *bhang* Re. 1 per seer, *ganja* and *bhang* are exported to most of the Central India and Rajputana States. The use of *charas* is totally prohibited. The exports of *bhang* and *ganja* during the last 10 years have been 808 Mds 29 Srs 8½ Ch. and 6520 Mds 30 Srs 15 Ch., the average per year being 31 Mds. and 652 Mds respectively. The right to vend in retail in the State is sold by public auction.

The Indore Hemp Drugs Act was amended in July 1910 to bring cocaine, novocaine and other allied intoxicants within the purview of the law, and since 1915 the cultivation of *bhang* has further been restricted to Sawer *pargana* alone.

The import and consumption of *charas* has been absolutely prohibited in the State since 1917. The retail prices of hemp drugs in the State at present are —

Ganja 3 annas per tola in Rampura-Bhanpura district,
and elsewhere 4 annas

Bhang ½ anna per tola in Rampura Bhanpura
district and elsewhere 1 anna,

Intoxicating Liquors

The only liquor of importance is that distilled locally from the flowers of *Mahua* (*Bassia latifolia*), the consumption of other liquors being comparatively rather small. A little *toddy* too is collected, and in towns a certain amount of European spirits is also used, for which, an *ad valorem* duty of Rs 3 2 0 per cent is charged and license for the wholesale vend whereof was farmed out to an approved person for Rs 200 in 1926 27 and both wholesale and retail for Rs 300 in 1927 28

Before the year 1900 the *Abkari* contracts were auctioned by district revenue officers, the contractors setting up stills of their own at convenient centres, from which they supplied the neighbourhood. It was only with regard to the Indore City circle comprising Indore City, the Residency Bazar and 114 villages, and the Mhow circle comprising the Mhow Cantonment and 107 Indore villages around it, that joint *Abkari* contracts were given with the approval of the State and Residency authorities, the revenue of the Indore farm being shared between them in the ratio of 75 5 and 24 5 per cent for Indore circle, and 80 7 and 19 3 per cent for Mhow circle

The old method of manufacturing country liquor was by distilling the *mahua* flowers in copper or earthen stills. It was made usually of four strengths which were sold at prices mentioned below —

Name	Strength	Price at Indore & Mhow per 24 Oz bottle			Elsewhere.		
1	2	3			4		
		Rs	As	Ps	Rs	As	Ps
Mitha	15 U P	1	4	0	1	0	0
Dubara	30-35 U P	0	8	0	0	6	0
Phul	60 U P	0	4	0	0	4	0
Rashu	75 U P	0	2	0	0	2	0

The *mahua* flowers are duty free all over the State except in Petlawad *pargana* and Mhindpur district where an import duty of $2\frac{1}{2}$ annas per maund is levied on them.

Revised rules for the conduct of the retail sale of country spirits were introduced in 1905 and with a view to removing the trans border competition, an agreement was reached in due course with the Central Provinces and Bombay Government and with the States of Barwan, Bhopal, Dhar, Dewas and Gwalior, to keep a 2 mile shop less zone on either side of the border.

Soon after the system of joint contracts with Indore Residency and the Mhow Cantonment, above referred to, was revised and from the 1st of October 1907 the British and the State excise areas in the Indore and Mhow circles became two separate administrative units quite independent of each other, either of these, however, co operating with the other to ensure good management. It was further arranged that —

- (1) the contract supply system be introduced also in Mhow and Indore, and that
- (2) to start with, the supply and storage arrangements be undertaken at Mhow by the Central India Administration and at Indore by the State, the area to be supplied in either case being that included in the joint contract *plus* the out still areas of the Indore State lying within the contract zone.

This led to the initial introduction of the modern distillery and warehouse system in the limited area mentioned above arrangements being also made by the State to farm out the retail vend monopoly of the two circles separately.

This new system, commonly called the Madras system, proved to be a success, and in 1908 it was extended to Deolpur, Khurel, Sawer and Betma Parganas, leaving a fringe of border villages under the old system to guard against the competition of out stills across the border. During the next two years the whole of Nimar (except the outlying tracts of Chikhaldia and Lawani) and Nemawar

Districts were brought within its scope, the liquor for these two districts being manufactured at Barwaha where a central distillery has since been erected by the State. Liquor is issued from the Barwaha Distillery to all the State Warehouses. It is also issued to the Mhow British Warehouse and to Kanapur Beria and Barur tracts of the C P

Liquor is also taken from the foreign warehouses for supply to the outlying tracts of our State, viz —

For Jirapuri Machalpur *pargana* from Jhalawar State, for Petlawad *pargana*, from Jhabua Warehouse at Hanu mangarh, for Chikhaldia and Lawani *parganas* from Dhar and for Alampur *pargana* from the British Warehouse at Moth. This distillery by agreement also caters to the requirements of the Kanapuri Beria and Barud tracts of British Nimar, a country which has its counterpart in this State taking all the liquor required for the Warla tract along the Khandesh border from the British distillery at Jalgaon. The new system was further extended to Mahidpur district in 1911, and soon after the remaining district of Rampura Bhanpura (excepting Nandwai and Narayan garh) was also brought under its operation. Meanwhile to protect the excise interests of the State the Council of Regency had passed the Indore State Excise Act in 1909.

The introduction of the Madras system in the State however, implied that the out stills in Jagir villages should also be closed and with a view to find a proper solution of this question the Council of Regency appointed a committee to suggest, in consultation with the representatives of the hereditary Jagirdars and Jamindars possessed of *Abkari* rights the best way practicable for granting the necessary compensation to the parties concerned, it being presumed that the State would not recognize *Abkari* rights based solely on prescription but would take into consideration only such cases as had the *Abkari* rights expressly mentioned in their Sanads. And after much deliberation as to the method of compensating the loss so caused it was decided that those entitled to such relief should receive yearly a share of the actual *Abkari* revenue of the circle in which their villages occur, in the proportion that the population of their village bears to the population of the circle as a whole according to the last preceeding census.

All the spirit manufactured in the Barwaha distillery is over Proof strength and is double distilled. Samples thereof are sent periodically to the Chemical Examiner to the Government of India, Calcutta, for examination as to being free from copper or other allied impurities, the supply contractor being held liable to suffer any loss due to the production of bad liquor. The monopoly of supplying the liquor is granted by the State to the candidate who offers to supply at the lowest price, the best spirit manufactured by him at the State Distillery under the supervision of a trained officer of the Department. The spirit so manufactured is stored in a bonded warehouse, being issued from there to retail vendors on payment of the price settled with the supply contractor and the State duty, which varies in different *parganas*, ranging between Rs. 8 0 0 per gallon, London Proof in the Indore district to Rs. 3 0 0 per gallon in Rampura Bhimpura.

The retail vend licenses for country spirit are sold annually by public auction to the highest bidder. Country liquor is issued for retail vend in two strengths and is sold at prices noted below —

Name	Strength	Indore and Mhow, per bottle	Elsewhere per bottle
1	2	3	4
Dubara	25 U. P.	1-13 0 & 1- 8 0	1- 6 0 & 0 12 0
Rashu	60 U. P.	0 14 6 & 0 12 0	0 11 0 & 0 6 0

There are nine bonded warehouses in the State, viz —

- 1 in Indore City,
- 1 in Nerrawan,
- 2 in Mahadpur,
- 2 in Rampura Bhimpura, and
- 3 in Nimar Districts

The limit of private possession of opium and *ganja* is five *tolas*, and of *bhang* and country liquor, one seer each. The

number of shons of exposable commodities in the State is being curtailed every year. At present there are 278 shops for hemp drugs, a similar number for opium, and 549 for country spirits in the whole State

Salt.

In 1880 the British Government, having acquired a virtual salt monopoly, by purchasing the sources of salt in Rajputana, addressed those States of Central India where salt was not produced, proposing to them the abolition of the duties levied by the latter on salt passing through their territories and offering at the same time, to compensate them for any loss which their revenues might suffer in consequence. The Maharaja Holkar consented to these proposals in 1881, on the condition of his being supplied by the British Government annually for consumption in his State, with 45,000 maunds of salt to be delivered at Indore on payment of Rs 2 12-0 per maund, the selling price at Indore being then Rs 5 per maund. This concession rate represented four times the amount of annual revenue that the Maharaja Holkar had till then derived from the transit duty on salt. The State also undertook to admit, duty free, all salt that had paid duty in British India. Soon after, however, by reason of increased consumption, the British Government were in a position to reduce their own tax on salt, and the price of salt consequently fell. The Maharaja Holkar accordingly complained that the value of the compensation previously agreed upon by him in kind had been seriously affected, and asked that in future it might be paid to him in cash, which was agreed to by a supplementary agreement concluded on the 12th December 1883, under which the State now receives Rs. 61,875 a year in lieu of the original payment in kind.

Stamp.

The stamp revenue is derived from judicial or court-fee stamps and non-judicial or revenue stamps, the judicial ones being the more important of the two as a source of revenue. The revenue from judicial stamps is by no means a tax in the strict sense of the term, but rather a sort of direct payment made by the people for services rendered by the State Judiciary establishment. As regards the revenue stamps the law requires these to be affixed to various commercial and other documents, as a contribution to the State by its subjects in respect of particular contracts.

Before the enforcement of the State Stamps Act in 1866, all fees on civil suits and legal documents were known by the name of *Rasum* and were levied in cash. At first a special seal was affixed to the documents, the value of the stamp and the date being inserted therein in manuscript, but since 1901 regular stamps of different values, printed in England and bearing the Ruler's effigy, have been introduced. The judicial stamps are of two kinds, adhesive labels and printed folios, the former ranging in value from one anna to eight annas, and the latter from two annas to Rs 100 each. Revenue stamps are mainly adhesive, though a special kind of stamped paper is used for writing *hundis*.

Up to December 1903, all these stamps were sold in each *pargana* through a contractor selected by the *pargana* officer, but from 1904, they have been sold there through specially licensed vendors. The Huzoor Treasury at Indore supplies the District Treasuries, which, in their turn, supply the licensed vendors who are allowed a sale commission of 2 per cent on stamped folios of smaller values than Rs 50 in places where there is a State Treasury and of 3 per cent elsewhere. No commission is allowed in the case of stamped folios over Rs 50 in value.

In the case of adhesive labels, a commission of 3 per cent is granted to all the licensed vendors on purchases made by them of the value of Rs 50 and over.

CHAPTER III

SECTION VI—LOCAL AND MUNICIPAL

Local self government in its strict sense, has only been recently introduced in the State. Municipalities only in name, came to be introduced at different times into most towns of any size including the Indore City. But they were, in fact, no more than local committees dealing with lighting and sanitation. In the Indore City they had a larger sphere of activity including water supply, drainage, etc. The members were partly official and partly non-official, but they were all nominated by the Government and not elected. All orders were issued and carried out by the President who was always an official and acted on

Introductory.

instruction from the Government. In fact, the municipality was managed as a department of the State. The committee was first introduced in the Indore City in 1895 and thereafter gradually extended into most of the towns.

Of late there has been much progress in the State in regard to local self government matters. The Indore City Municipal Act of 1909, as amended by the Act of 1928, the District Municipalities' Act of 1914 and the Village Panchayat Act of 1928, form the law relating to local self-government. Under these Acts there are, at present, (a) 1 City Municipality, (b) 24 District Municipalities, and (c) 88 Village Panchayats, all having defined constitution and powers. In the case of the Indore City, the City Improvement Trust is an additional self governing institution having special powers in regard to city improvements. These self-governing institutions are described in the above order, with special reference to their origin and development up to their present condition.

Indore City Municipality.

The first municipality in the State was set up at Indore, the capital of the State, in the year 1868, with a grant of Rs 12,000 from the State and a tax on the rented houses in the City which was estimated to yield Rs 36,000 every year. The municipal committee consisted of members selected by the Government from amongst the house owners (two for each Mohalla), with Bakshih Khumansingh as president and the City Faujdar as its Secretary. This committee practically ceased to function within a year, but the President and the Vice-President continued to take interest in and carried on the work of the municipalities. Previously all street scavenging here was done by sweepers in private employ. With the creation of a municipality, however, this came to an end, and the duty of cleaning, watering and lighting the main thoroughfares of the City was entrusted to the municipality, a regular staff of sweepers and others being engaged for the purpose. Even in the early years of its existence the municipality worked so well that in the Central India Agency Administration Report for 1874-75 the following remarks were recorded in respect of the City Municipality —

“Great improvements have been made in the City of Indore within the last two years. Well constructed drains have been made throughout the greater part of the City,

the streets and roads levelled and properly metalled, an efficient staff of sweepers and carts are maintained for the removal of all refuse. The streets are well lighted by kerosine lamps and in the dry season kept watered, altogether its condition will compare not unfavourably with most cities under Native Rule."

The following few years were devoted mostly to improving the City drains, and on the recommendation of Dr Beaumont of the Agency staff, who also supervised the sanitary arrangements in the city of Indore, the experiment of utilising the local sewage for the purposes of sewage farms was successfully tried. A regular programme of constructing masonry drains in the City was accordingly continued from year to year and to meet this extra expenditure, an additional trade tax and a special drainage tax were introduced. By 1878 eleven miles of masonry drains had been constructed and 6 sewage farms had come to be established with a large number of vegetable gardens along the banks of the two rivers in the city. A fire engine was also maintained.

A number of roads in the city including Junni Road, were widened, metalled and repaired, from time to time. Special pains were taken by the municipality to plant new trees in and around Indore, the total number of such trees coming to 2756 at the end of 1883. The total number of street lamps at that time was 200.

A cholera epidemic broke out in the City in 1897 brought about by infection from the *Sinhastar* fair at Ujjain. Its progress was successfully arrested within a few weeks, the total deaths in the City on that account being limited to 261. This was a direct proof of the remarkable efficiency of the municipal sanitation work. Soon after the accession of Maharaja Shivaji Rao, with a view to commemorate the Jubilee of her Majesty Queen Victoria, an Act was passed for the better management of the Indore Municipality, which partly introduced local self government as well. This Act, moreover, tapped some new sources of taxation which increased the annual income of the municipality, enabling it to render greater service to the people of the Indore City. In March 1891 the City Municipality was placed under the control of a Board, the members of which were partly elected and partly nominated, with an official president who managed its affairs.

The most important question was that of water supply for the city. Water works on western lines started in 1860, had to be enlarged from time to time at considerable State expense. As a further step in this connection, the Shurpur tank was repaired and pitched to a height of 15 feet from the water's edge, pipes being laid from the tank to the city. A filter tank half way between Shurpur and the city was also constructed, the total cost of Shurpur water works thus coming to a lakh and ten thousand rupees. The supply to Junn Indore was also extended at an additional cost of Rs 15 000. In 1893-94 the water works at Piplya and Shurpur were handed over to the city municipality which was entrusted with the responsibility of working and maintaining them in a fit state of repair. Formerly water from these works had been conveyed to the city through open masonry conduits, which could not, however, protect it from contamination *en route*. To improve matters, therefore the Maharaja in that year had the said conduits replaced by iron pipes and had other improvements introduced at a total cost of Rs 30 000. In 1899-1900 owing to failure of rain there was not enough of water in the Piplya and Shurpur tanks, while other sources of local supply were also drying up. A sum of Rs 50 000 was accordingly allotted by the State to tide over the difficulty, more than thirty thousand from this amount being spent on deepening the Piplya river and constructing the bund across the Shurpur tank, and on providing a *pucca* bund at Krishnapura to hold water in the Khan river. The last mentioned bund was raised by 4 feet later on (1902-03) to give a larger supply to the City.

The municipality had also in hand large projects of City sanitation and improvement, e.g., the widening, metalling and repairing of roads, the widening of the Krishnapura bridge, the cleaning of the Khan river near Macchi Bazar, the repairing, diverting, covering up and flushing of drains, and the introduction of new sanitary measures, besides better lighting and watering of the public streets and more efficient protection against fire. All these were attended to, as far as municipal resources permitted. To help in the expansion of the City large areas of unoccupied land in certain quarters and suburbs were leased out on rent for the construction of new houses. A small garden in front of the Indore *madrassa* was laid out and three new markets were constructed in various parts of the City.

A new bridge over the Khan was also built connecting "Old" with "New" Indore, and soon after during 1901-02 the limits of the City Municipality came to be enlarged. With the appearance of bubonic plague in other parts of India, the City Municipality had a new problem to face and the medical examination of railway passengers was undertaken as a precautionary measure, while a new post of Health Officer was created for protecting the City populace from its ravages as far as practicable.

During the period of the Council of Regency (1903-11) the Indore Municipality too had its share of attention. To begin with, an officer was specially deputed to Allahabad to be trained in municipal administration. In the following year the whole subordinate staff of the municipality, including the office and outdoor establishment, was overhauled and reorganised, and inspectors appointed to look after each of the five city divisions, that had been demarcated.

The work relating to construction, repairs and maintenance of roads within the municipal limits was transferred to the State Public Works Department. The annual *sayar* and opium godown contributions formerly allotted for the maintenance of the municipality, were replaced during 1906 by a lump sum of Rs 40,000 per annum to be paid from the State Treasury. The independent annual income of the municipality from all taxes also came to nearly Rs 40,000 a year. Special grants continued to be made by the State to carry out urgent or costly measures. No less than six causeways were constructed, three of these joining the city with old Indore and the other three at Kharkharia, Harsiddhi and Lalbagh connecting parts of the city proper. The municipality already possessed a theatre of its own in Nandlalpura. A new theatre on the site of the old *sarai* in Juna Tookhana, a number of municipal shops and a model house in the new market were built at a cost of Rs 84,814. The new *sarai* (known as Maharani Waranasi Bai *sarai*), together with a coffee house and four blocks of shops were also built by the State near the railway station and handed over to the municipality.

The congested localities in the city were opened up by the acquisition of as many as 440 houses both by exchange of State buildings valued at about Rs 45,000 and

on cash compensation amounting to Rs 111285. A further sum of Rs 25000 was spent in demolishing the houses so acquired and improving the sites in question. The outskirts of the city were cleared of all prickly pears at a cost of about Rs 19000. The main road had been lit with gas since 1903. Electric light was introduced in 1906 with a steam driven generating plant at a cost of Rs 271064 and the main streets of the city, the palaces and most of the public buildings and many private buildings also came to be lighted by electricity the municipality contributing Rs 3000 annually to the State Electric Light Supply for street lighting.

The available source of drinking water supply for the city consisted, at the time of the storage reservoirs known as the Piplya and Shirpur tanks and a certain number of wells whose utility was however much too limited. The Council of Regency in April 1910 sanctioned a supplementary Water Works Project for Indore city estimated to cost nearly ten lakhs of rupees in order to guard against the scarcity of water supply in the city. The scheme was prepared under the advice of Mr. Nicholson, Superintending Engineer, United Provinces and the work on the reservoirs was commenced forthwith.

Previously protection against fire in Indore city was given by a number of fire engines which also served the purpose of flushing the city drains. In 1909 however a regular fire brigade was organised and placed under the control of the State Inspector General of Police.

In 1901 five members of the Municipal Committee were constituted into a magisterial bench with third class powers for trying petty municipal offences. A new Municipal Act (IV of 1909) was passed conferring additional powers on the Municipal Superintendent but immediate effect was not given to it at the time. At the same time the limits of the municipality were enlarged under which the city of Indore was extended towards the west as far as and including the military lines and towards the east as far as Palasia bridge on the Bombay Agra Road. The latter extension has been named Tukoganj after Maharaja Tukoji Rao III. Big site blocks (400 x 250)

for buildings were demarcated, no less than 84 being sold out in a short time, and work thereon commenced. Some 25 small blocks of lesser dimensions were also laid out and sold to persons of moderate means. To improve appearances and to ensure uniformity of design only buildings on an approved plan were allowed to be constructed in these blocks, care being taken to preserve their symmetry by regulating their relative position both within their respective blocks and in regard to buildings in contiguous blocks near by, and, as there was a plentiful source of sweet and salubrious water in the locality, each of these blocks was to have a separate well of its own. Moreover, in each block ample open space was to be left for gardening purposes. Tukoganj enjoys an excellent situation, and has since grown into the most fashionable quarter of the city.

So much for general improvements. As regards improving the sanitation of the city, the municipality was equally mindful of its duties and responsibilities. No less than Rs 40,000 were spent in drawing up a scheme of drainage for the city involving an estimated expenditure of twelve lakhs of rupees, the project itself being, however, dependent for its execution on drainage improvement in the Residency higher up the river. And as the latter did not materialise, the former too had to be abandoned. Urgent steps were, however, taken to provide various hygienic facilities for the disposal of garbage and night soil.

As already mentioned above, bubonic plague had come to stay in India, and despite all that could be done in the shape of evacuation, segregation, disinfection, inoculation, etc., to stem its rising tide, this State too, like every other part of the country, did not escape its ravages. Between 1903 and 1911 plague visited the city of Indore twice in 1903 and twice in 1906, and but once in 1904, 1908, 1909, 1910 and 1911, and during these nine visitations it carried away nearly 22,500 souls.

The following statement will show the total number of deaths in the city from all causes as also those from plague, small pox and cholera during those eight years.—

Year.	Deaths from plague.	Small- pox.	Cholera.	Deaths from all causes.
1903	3,915	3	2	12,565
1904	5,036	51	8	6,938
1905	8	177		1,676
1906	5,017	93	201	7,430
1907	—	9	33	2,298
1908	44	203	3	2,480
1909	2,471	183	88	4,780
1910-1911 (to end of March).	1,015	21	49	2,292
	22,506	743	381	40,459

The city suffered very little from other epidemics in those years.

A sanitary committee of five, with the Residency Surgeon as its president and the Municipal Superintendent as Secretary, had been appointed in November 1905 to consider questions of health and sanitation relating to the city. Another committee, known as the Durbar Committee, under the presidentship of the Minister himself considered questions of municipal improvements. Both these committees did very useful work in their respective spheres, a regular survey of the city of Indore being one of the works undertaken and completed by them.

During the reign of Maharaja Tukoji Rao III a fresh impetus was given to municipal activities in the State. As a first step Mr. H. V. Lanchester, one of the town planning experts of New Delhi, was called in to study and report on the improvement of the city with regard to sanitation, communications and general appearance, and he submitted his report and plans in due course in connection with the improvement of the city. As the second step the State obtained the services of Mr. H. G. Haug of the Indian Civil Service on loan for two years to take charge of municipal administration in the State in general and in Indore city in particular. The Municipal Act (IV of 1909) came into

force in October 1912. In the following December Mr. Haig joined the State as Municipal Commissioner. Before the introduction of this Act, the Municipality at Indore had been administered mainly as a department of the State. The Act, however, gave it a *quasi*-independent status and, to suit the altered conditions, the appointment of a Municipal Advisory Committee composed of official and non-official members was sanctioned by the Maharaja. Mr. Haig directed his special attention, first of all, to the improvement of the city conservancy, and, to improve matters, had a new Health Officer appointed and had an officer deputed to Bombay for training as a Sanitary Inspector. Excepting the State *saya* duty, taxation in the city was very light in those days, the only taxes obtaining at the time being a toll on carts entering the municipal limits and a levy known as the *Adhau* (or half anna in the rupee) on the letting value of houses and shops actually let out. This immunity of unletted houses from taxation was not, however, considered justifiable and a scheme of taxation was accordingly drawn up by Mr. Haig recommending a general house tax equivalent to the *Adhau* for all houses whether let out or not, and certain other legitimate taxes so as to improve the finances of the municipality. The scheme was in due course sanctioned by the Maharaja.

Professor Patrick Geddes, a town planning expert, was engaged by the Government in 1916-1917 to study and report on the development of the city. He worked for nearly two years and a half and submitted his report in two printed volumes in 1918. It contains numerous plans and deals with the improvements of the city in each of its principal parts and probable extensions.

The city has been thoroughly remodelled, of late, at several places like Rambagh, Kamatheepura, Junn Indore, etc. The extensions outside the municipal limits and remodelings on extensive areas within municipal limits have been put in charge of the City Improvement Trust. Several new roads have been constructed, the most important of these being the Heavy Traffic Road connecting the Railway Goods Shed with the trading centre in the heart of the city by a direct route, separate from the main road over which slow vehicles are not allowed to travel. Other roads deserving of mention are the Yashwant Road, the Hamilton

Road, the road between the Sikh Moholla and the Law Courts and the roads connecting the Malwa Mills with the Race Course Road on the one side and Sukhia on the other. Footpaths have been constructed on both sides of the main road.

The sanitary branch has been thoroughly reorganised. It has taken steps for the eradication of the fly nuisance and the maintenance of campaigns against mosquitoes and rats. Motor lorries have been purchased for the removal of rubbish from the city and incinerators have been constructed to burn it. The municipal gardens have been thoroughly overhauled. Up-to-date rules have been framed for the registration of births and deaths. New burial grounds have been opened. The Bosanquet market is being remodelled and the construction of a new meat market has been sanctioned. A new line of quarters of the modern type has been constructed to accommodate forty families of sweepers. Lanes are paved and additional public latrines and urinals are set up. Several thousand feet of surface drains have been added, and a new drainage scheme of water-supply has been sanctioned.

City Water Supply.

As during years of insufficient rainfall the existing sources of the city water-supply have more than once proved to be inadequate, the Government of His Highness the Maharaja Holkar decided to appoint a special officer to look into this matter, and the services of an expert engineer were obtained on loan from the Government of Bombay. This officer has, in consultation with some experts, worked out a combined scheme of water-supply and drainage for the city and Residency areas, and the plans and estimates for the same have recently been sanctioned. Under this scheme it is proposed to construct a huge reservoir for impounding water by throwing a masonry dam across the Gambhir River at Badarkha (some 13 miles away from Indore City), and to pump up water from a pumping station there. Arrangements will also be made for filtering the water and for preventing its pollution *en route* to the city. In accordance with the revised estimates the scheme is estimated to cost a little over seventy lacs of rupees.

Ample provision will be made, irrespective of the unfavourable character of the monsoon in any particular year,

not only to meet the daily requirements of a potential city population of 1,50,000 persons, and the watering of its streets all the year round, but also to improve the local drainage and sanitation by diverting the city sullage from the Khan, a measure that is bound to have a beneficent effect on the general health of the city for all time to come

Work has already been commenced and is expected to be completed in 5 or 6 years

The latest improvement that inaugurates a new epoch in the history of the development of the city and its amenities is the opening of the Glancy Power House in the early part of 1929. It is an up to date Power House, the only one of its kind in this part of the country. It supplants the old Indore Electric Supply which was first started in 1906 and which was found to be insufficient for the growing needs of the city. In designing the new, the Government had to consider possible future requirements, and in view of the likelihood of a growing demand for power for industrial purposes, it was decided to use oil engines at the New Power House.

The new Power House starts with a plant of a total capacity of 1220 kilowatts, or 1826 Brake Horse Power and is thus expected to be able to meet a demand more than four times the present supply. It would moreover be possible, if found necessary in the future, for the industrial needs and water supply of the city to add nearly an equal capacity without extending the engine room.

The system of supply will be three phase current generated at 6600 volts which will be reduced at sub stations by means of static transformers to 400 volts across phases for power, and 230 volts between phases and neutral for lighting.

There are four sub-stations, three in the city and one in the Residency besides the one at Lal Bagh. They are so located as to form centres from which energy can be distributed without undue loss of pressure.

The Power House buildings consist of steel framework carried on massive ferro-concrete foundations which rest on a hard bed of yellow clay. The walls consist of

nine inch brickwork, reinforced in suitable places with steel.

Since the passing of the District Municipalities Act, the city municipality had also undergone much change in its constitution. In April 1914 a consultative committee of 20 Members was constituted to assist in its management. Three of these 20 were appointed as Members in virtue of their official position, while 13 others were specially selected by Government. The remaining four were elected by four public constituencies, viz —The Gyaia Punch, the Bai Association, the Muhammadan *Quazis* of Indore city, and the local *Inamdars* and *Jagirdars* paying municipal taxes or owning landed property within municipal limits. In 1915, Mr Haig's deputation having come to an end, he reverted to British service and the post of Commissioner of Municipalities lapsed with him, the city municipality being again placed under a Superintendent. The city too was outgrowing its limits by reason of the rapid development of the local textile industry, with the result that by 1920 the municipal boundaries had to be extended once more. In October of that year the elective principle was partly conceded to the Indore municipality on lines obtaining in British India, and a municipal committee comprising 15 elected and 15 nominated members, with an official President paid from the State budget, was constituted in place of the old Consultative Committee referred to above. The powers till then vested in the Municipal Superintendent were transferred to this Committee, and were delegated by the latter in part to the various sub-committees elected and controlled by itself. The executive work of the municipality was done by an officer who was Secretary and Executive Officer combined in one, and who, as such, also acted as the Secretary of the sub-committees, being assisted in each by a Joint-Secretary to carry on the routine duties. And as this experiment proved successful, a new constitution on the lines of the Bombay Municipality with necessary modifications to suit local conditions has lately been sanctioned for the city municipality with a Municipal Commissioner at the head of its affairs.

At present the Indore City Municipality is governed by the Indore City Municipal Act of 1909 as amended by the Act of 1928. The constitution of the City Municipality consists of —(1) a Municipal Council with a President,

* (2) a Standing Committee, and (3) a Municipal Commissioner assisted by Branch Officers who are appointed by Government. The Municipal Council consists of 30 councillors one-half of whom are elected in accordance with rules framed by Government, and the other half are nominated by Government, 6 of the latter being officials and the rest so chosen as to represent various interests and minorities which do not secure a fair and adequate representation at the elections. The term of the Council is generally 3 years.

The President is a Government servant appointed by Government. The Vice-President is appointed by the Municipal Council every year from amongst its own members and holds office for one year. The Vice-President acts as President during the absence of the latter. The Council has power to appoint, out of its own body, as many committees and sub-committees as may be needed, for specific purposes.

The Standing Committee consists of 9 councillors, 6 of whom are appointed by the Municipal Council and 3 by Government. It elects its own chairman every year. The quorum for any meeting is 5 members.

The Municipal Commissioner is appointed by Government from time to time and is liable to be removed at the pleasure of Government. The entire executive authority rests in him. The functions of the several municipal authorities are prescribed in the Act and rules framed thereunder. The Government have the power of making rules and regulations for the working of the Act. Important measures require the sanction of Government.

The income of the municipality is nearly 4 lakhs made up of —

- (a) Municipal income amounting to nearly 2½ lakhs, and
- (b) Government grant amounting to 1½ lakhs

The principal items of income are —

- (1) a tax on houses, buildings or lands situated within the limits of the municipality;

- (2) a wheel-tax levied on all wheeled conveyances or animals used for riding, driving, draught or burden, etc., etc., within the city limits
- (3) a tax on vehicles or animals, etc., entering the municipal limits.
- (4) a water-tax
- (5) market-fees;
- (6) income from municipal properties;
- (7) Sundry other minor taxes and fees; and
- (8) grant from Government.

The principal items of expenditure are.—

- (i) Establishment charges;
- (ii) construction, repair, and maintenance of municipal buildings, streets, roads, bridges, etc.;
- (iii) construction, repair and maintenance of drains, latrines, etc.;
- (iv) lighting and watering the streets;
- (v) maintenance of water-works; and
- (vi) conservancy and sanitation including vaccination and registration of births, marriages and deaths, etc.

The City Improvement Trust.

The growing need of a regular and well coordinated scheme of town improvement and expansion for the capital of the State was responsible for the passing of an "Act for the Improvement of the City of Indore" in 1924. Under this Act a Board of Trustees was at first formed consisting of a Chairman with seven members.

At present there are 9 members on the Board

These are—

- (a) 1 Chairman (P. W. Member) and 4 Members appointed by Government;
- (b) The President of the Municipality and the Municipal Commissioner. } *Ex-Officio*;
- and (c) 2 Municipal Councillors nominated by the Municipal Council.

A number of new improvement schemes recommended by the Trust and sanctioned by the Government have since been taken in hand and remarkable progress has been made

all round, the most noticeable of these being the Snehalataganj Extension near the City Jail, so named after Princess Snehalata Raje, a step-sister of the present Ruler, whose lamentable and untimely death took place at the end of 1925. Other important extensions are Manoramaganj, those near the Rajgarh Kothi, the Yashwant Road, and Harsiddhi. Two other important schemes under consideration relate to the development of the Neutral Block between the city and the Residency area and of the Sukhia Extension in the local mill area, where it is intended, in the long run, to build a model industrial village having extensive accommodation for operatives working in the mills close by.

There were no regular municipalities before 1914, yet there existed in certain towns in the *mofussil* some local funds collected and administered by the local revenue officers either with or without the assistance of local committees. These funds were not directly authorised by the Government of the State but were (1) either taken over (as in certain places in Nimai) and built up from the time the administration there passed from the British to Maharaja Holkar or (2) was gradually built up in other places on the initiative of certain zealous local officers. Gradually, however, with the example of the Indore Municipality before them, the people in the *mofussil* also became desirous of having municipal administration, petitions from several districts were submitted to the Chief Minister asking for the introduction of local municipalities, the people even volunteering to start municipalities and begin the work of sanitation by taxing themselves in anticipation of the establishment of legalised municipalities there in due course. It was at this stage that the Indore District Municipalities Act (III of 1914) was passed on the 15th June 1914, to put municipal administration throughout the State on a proper and regular footing by associating the people with local administration through a committee nominated for a fixed period by Government on the recommendation of the *Subha* from among the local public and State Officers with the local *Amia* as its President and his *Sarishtadar* as the Secretary. Orders of the Government have been passed recently to introduce the elective element in the District Municipalities and bye-laws for this purpose have also been passed. These will soon come

District Municipalities.

into force, but at present the *Amra* President, in consultation with the Committee, assesses local taxes and prepares the annual budget of income and expenditure in his municipality for submission to the *Subha* of his district, who is the controlling officer, for sanction with such modifications as seem proper. Monthly accounts are also submitted to the *Subha* for approval. The income, derived chiefly from local taxes such as house tax, wheel tax, and tax on profession and the like, is mostly utilised in paying the municipal staff, providing public roads and drains, lighting the towns, and arranging for protection from fires, etc. *Ancars* of taxes are recovered through the law courts. Permission for building new and repairing old houses within the municipal area is granted by the local Committee, which also controls the weekly *hats* held in the municipal towns. No new measure, however, may be introduced by the municipality without the sanction of Government. Appeals from the orders of the committee lie with the *Subha* and finally with the Minister in charge of the Municipal Department and the Government. For the removal of encroachments and unauthorised construction, police aid may likewise be taken, and in matters affecting sanitation the committee may similarly approach the law courts for redress. The local medical officers, who are generally nominated on the committee, also serve as Health officers of their respective municipalities.

Within the first year of the passing of the Act no less than 9 municipalities were established, while 7 more were established in 1915, 2 each in 1916 and 1919, one each in 1920 and 1924, and 2 in 1929, the last four being Sanawad, Petlawad, Bhikangaon and Nisarpur respectively. Sanawad is the only district municipality in the State that has waterworks. A scheme of water works has also been sanctioned recently for Mahidpur. At present there are 24 municipalities established under the Act in the Holkar State as under, the more flourishing ones being marked with an asterisk —

1 Depalpur	(1914)	2 Gautampura	(1914)
3 Petlawad	(1924)	& 4 Mahidpur	(1914)
& 5 Tarana	(1915)	& 6 Kannod	(1915)
& 7 Khatangaon	(1915)	& 8 Burwaha	(1914)
9 Bhikangaon	(1929)	& 10 Kasrawad	(1914)
& 11 Khaigone	(1916)	& 12 Maheshwar	(1914)

A	13	Mandleshwar	(1919)	11	Nisarpur	(1929)
	& 15	Sanawad	(1920)	16	Sendhwa	(1914)
	17	Bhanpura	(1914)	18	Garoth	(1915)
	19	Michalpur	(1915)	20	Manasa	(1919)
	21	Narayan	& 22	Rampura	(1915)	
		garh		(1915)		
	23	Sunel	(1914)	24	Znapur	(1916)

Besides these there are local committees at Alanpur and Kataphod also, which, though not established under the Act, function more or less according to the spirit of the State municipal law. Ordinarily these district municipalities are self supporting, but special grants for specific purposes, such as sanitation etc., are given to them by the State to help them from time to time.

RURAL LOCAL SELF GOVERNMENT

As early as 1909 *Gaothi Panchayats* composed of the village *patel*, the village *patwari* and three tenants paying the largest revenue to the State were introduced in all the villages of the State, except those managed by the Forest Department. These *Gaothi Panchayats* were empowered to look after certain aspects of local sanitation and to the village waste lands. In October 1928 a new set of rules were passed with a view to regulating the sanitation of rural areas and their working has also been entrusted to these *Gaothi Panchayats* and to the *Mahal* Boards and District Boards constituted thereunder, subject to the general control of the Minister in charge of rural sanitation.

Another similar measure more far reaching in its scope and requiring a higher sense of responsibility in its members was the establishment of Village Panchayats in villages or group of villages with a population of 500 persons or more under the provisions of an Act called 'the Holkar State Panchayat Act, 1920,' which has since then been amended and replaced by the new Village Panchayat Act of 1928. According to this new Act Village Panchayats are formed in such villages or groups of villages as are approved by the Minister in charge without any regard to the limit of population. Every such Panchayat consists of not less than 6 and not more than 15 *panchas* including

Village Panchayats.

the *Sar Panch* One *Panch* is allowed for every 75 inhabitants or part thereof, provided, however, that for a village or a group of villages containing a population of more than 1200, the number of *Panchas* shall not be more than 15 and that in a group of villages one *Panch* shall, as far as possible, be taken from every village of the group. The *Panchas* are to be partly elected and partly nominated by the *Amra* and *Subha* in accordance with the rules under the Act. The elected *Panchas* exceed the nominated ones by 2 or 3. Every adult male resident of a village is entitled to vote at elections. The qualifications of a person eligible for election or nomination as a *Panch* are —

- (1) Residence for not less than 6 months immediately preceding the election or nomination in the village or group of villages,
- and (2) a
 - a holding land of the annual revenue assessment of not less than Rs 25, or
 - b an annual income of not less than Rs 150; or,
 - c ownership of immoveable property worth not less than Rs 200

The Head Master of the local State school, if any, or the *Patwari* where there is no such school, is an *ex officio* *Panch*. The *quorum* at every meeting is one third of the number of *Panchas* subject to a minimum of 3 including the *Sar Panch*. The *Sar Panch* should be one of the *Panchas* subject to the condition that he is able to read and write. The term of duration of the *Panchayat* is 3 years.

The *Panchayats* have been invested with certain administrative duties some of which are obligatory on all *Panchayats* and some are optional. The *Panchayats* may also be invested by Government with special powers. The obligatory powers of the *Panchayats* relate to the construction, maintenance and improvement of public ways, drains, wells, etc., village sanitation and prevention of contagious diseases and such other minor matters. The optional powers extend to the lighting of streets, planting of trees, relief of poor and sick, improvement of agriculture and industries, establishment of libraries, management of cattle-pounds, sinking of wells for cattle, construction of buildings or structures for the convenience of the local people and travellers, etc. The special powers which the village

in this respect. At present there are 88 such *panchayats* working in the State under the Village Panchayat Act, and a comprehensive programme of organising more *panchayat*, as experience commends and the circumstances of the case require, is being worked out.

CHAPTER III

SECTION VII—PUBLIC WORKS

Early History.

The only relics of the public works of the early period that have continued to the present day are the remains of temples and other archaeological buildings and some old tanks and dams.

The public works built by the Holkars during the first century of their rule were the temples of their Gods, residences for themselves and the cenotaphs of their ancestors. As to other buildings, they did not require any unusual qualifications in their builders, while metalled roads and bridges were not then constructed. The principal buildings monumental of that epoch within the State are those at Maheshwar, Alampur, Bhanpura and the old palace at Indore. These still stand out as models of their type. A number of buildings such as *dharamshalas*, *ghats* and *temples* which were constructed outside the State, are scattered over some thirty three places of pilgrimage in India. Out of a total of 173, mention may here be made of the following —

S No	Place	Description	By whom built
1	Jejuri	Malhar Tank	Malhar Rao I.
2	,	Fort	,
3.	Hariswar	Bharmarala	Ahilyabai
4	Bensara	Vishweswar Temple	,
5,	,	Dadasaamedha Ghat	,
6		Manikern ka Ghat	,
7	Gayi	Vishnupada Temple and house (near by)	
8	Indharpur	House	,
9	Jejuri	Malhar Gautameshwar Chhatra	Fulaji Rao I
10	Sa. Bhal (U P)	Temple of Lakshmi Narayan	Krishna Ma Sahab

By the middle of the nineteenth century, however, the old order of things had passed away and a settled form of Government had come into existence and attention came to be directed towards providing suitable places of residence for the rulers of the State, and suitable accommodation of a permanent nature for administrative and other institutions of public utility all over the State. Apart from this, the increasing traffic and trade in the State necessitated due provision of roads and bridges. Accordingly Maharaja Tukoji Rao Holkar II, soon after his accession to the *gaddi*, took up this matter in right earnest and created a regular establishment for this work. The more important buildings constructed in Indore City during the earlier part of his reign were —

- (1) The Krishnapura Bridge constructed by Chimanaji Rao Bohra at a cost of some sixty thousand rupees.
- (2) The *Musafirkhana* in Junar Tophkhana for the convenience of travellers, (1852-54)
- (3) The *Chhatra* or Cenotaph erected in honour of Masaheb (Krishnabai).

Shortly after his return from his tour in the Deccan in 1853, the Maharaja, as a result of his broadened outlook, appointed one Mr. Harvey to improve the Lalbagh gardens, and his skill in ornamental gardening and in transplanting bodily large mangoe trees, soon converted the Lal Bagh grounds into a sight worth seeing, especially the *Gulab Chalkar* (lit the Circle of Roses) and its immediate surroundings, which were objects of universal admiration and attracted daily crowds of appreciative sight-seers. Being pleased with Mr. Harvey's work, the Maharaja, in 1854 made him Superintendent of State buildings at his capital.

With a view to improving the water-supply of the city of Indore, which always had been a matter of much concern during the hot months, the Maharaja, soon after his accession, requested Sir Robert Hamilton to find out for him an engineer capable of constructing water works for the city, and in 1855 the latter recommended Mr. Macmahon,

a European engineer, whose services were temporarily engaged. Mr. Macmahon examined all the available sites in the vicinity of the city and eventually decided to utilize the waters of the stream which flowed past the city from the south, by constructing a tank at the neighbouring village of Pimpha and erecting the necessary embankments to hold a head of water sufficient to last throughout the year. These were supplemented by a masonry drain and water weir, the water being conveyed from there by means of an open masonry channel to a place close to the Kagdipura street near Lal Bagh. Further progress of the work was, however, cut short for the time, as Mr. Macmahon was killed along with a few other Englishmen by the mutineers on the 1st of July 1857. But so earnest was the Maharaja about it that shortly after the restoration of peace and order, the project was again taken up and entrusted to a local engineer who had worked under Mr. Macmahon, iron pipes being laid from Kagdipura for the distribution of water all over the town, a measure that took nearly three years to complete.

The water works thus started in 1860 conferred a real boon on the population of Indore, which continued to multiply, and some 20 years after, the city water supply had to be supplemented by connecting it with the tank at Shurpur, a village situated 4 miles to the west of the city.

The next work of public importance was the State Cotton Mills which were begun in 1864, and finished in about two years.

Mr. Carey was appointed in 1873 State Engineer. An extensive scheme of public works costing about 2 lakhs per annum was sanctioned by the Maharaja, the first item in the programme being the construction of good metalled roads in Indore city at a cost of Rs. 50,000. The roads themselves when completed were made over to the municipality for maintenance. The second item on the list was the construction of a Central Jail at a capital cost of Rs. 70,000.

A number of other works were constructed in the mofussil under the supervision of the local revenue officers or by officers appointed by the Maharaja for that purpose. These were chiefly irrigation works such as tanks, wells

and *odhis*. After the termination of Mr. Carey's engagement in 1880, the Dhar road, which was then in progress, was completed, and the work on the new palace at Sheirpur, was continued. It has, however, since remained unfinished.

Other important works were also taken in hand, viz, the Dasahra Hall in the Old Palace, certain extensions in the Lalbagh Palace, and the big *ghats* near the Krishnaapuri bridge. Besides these three major works, many minor works involving the construction of an additional school house and considerable repairs to old temples were also attended to. A very large amount was spent on improvement of irrigation works, such as tanks, wells, *odhis*, etc., throughout the State. A big *ghat* at Hardwar costing over a lakh and a half was also built. With the passing away of Maharaja Tukoji Rao II in 1886 the first epoch in the history of the State Public Works Department came to a close. It is not possible to say exactly how much money in all was spent on this department during his reign but from the figures available it looks as if more than twenty-one lakhs were spent on the department between 1880 and 1886.

The reign of Maharaja Shivaji Rao Holkar ushered in the second epoch in the history of the Public Works Department of the State. In 1888-89 the Department was reorganised at the instance of the new Minister (R. Raghunath Rao) and placed under an administrative head with assistants in Nimar, Rampura and Indore. This arrangement continued till 1901-02, when the Department was further reorganised and expanded and the departmental accounts were separated from other accounts. In all 36 lakhs were spent on this department during this reign including nearly 13 lakhs on palaces and their appurtenances such as the palaces in the city, Hawa Bungalow, Lalbagh, etc., and over 16 lakhs on other public works. Of the latter the new roads from Pipha Railway Station to Bhanpura (67 miles) and from Sanavad Railway Station to Khargou (37 miles) and the Nemawar road deserves to be mentioned. The Holkar College buildings, the Secretariat Office, the cenotaph of Maharaja Tukoji Rao II and the Maheshwar *ghats* were some of the important works of his reign.

Shivaji Rao Holkar, 1886-1902.

(1903-1911)

During the Council of Regency which administered the State for the next nine years, the Public Works Department was overhauled. The services of Mr Cowley, a European engineer, were obtained on loan from British India and he took charge of the department in November 1903. The first thing done by him was the introduction of the P W Accounts Code, which was drawn up on the lines of the P W Accounts Code in Baroda. Next, the State was divided for administrative purposes into 5 divisions, each division being in charge of a Divisional Engineer assisted by Sub Divisional and Sectional Officers. The two independent sub divisions of Mahidpur and Nemawar were under Upper Subordinates. The strength of the establishment consisted of a State Engineer, 5 Divisional Engineers, 15 Upper Subordinates and 30 Sub Overseers. The sanctioned cost of the entire establishment came up to Rs 1,28,616 a year.

The total expenditure on Public Works during the eight years and ten months amounted to Rs 1,45,42,035. Out of this Rs 53,13,503 were spent on buildings such as Mahal Kacheris, Munsiff's Courts, Dispensaries, Jails, Police Stations, Inspection Bungalows, etc, and Rs 45,24,853 were spent on communications, 354 miles of new metalled roads were completed and added on to the road system already existing and 59 miles of roads were under construction. The other items of work, costing in all Rs 47,03,679, were irrigation works (Rs 4,23,037) repairs to civil buildings (Rs 8,77,991), maintenance of communications (Rs 13,70,436), miscellaneous public improvements (Rs 5,15,955) and cost of establishment, administrative and executive (Rs 15,16,260).

During this period many useful and beautiful buildings were erected in the State the more prominent ones being —

- 1 Summer Palace, Manikbag
- 2 Chhatra of Maharaja Tukoji Rao II and his consort Bhagirathbai Masaheba
- 3 Maharani Waranashu Bai Sarai
- 4 King Edward Hall

- 5 The Law Courts
6. Yashwant Niwas Palace (originally built for the Prime Minister)
- 7 The State Hospital
- 8 Two Guests Houses
- 9 Two Bungalows (Officers') in Tukoganj
- 10 New Market
- 11 Public Works Offices
- 12 New Theatre, etc

At the same time, several congested localities in the city of Indore were opened up at considerable cost, and a new project for the city water works estimated to cost nearly ten lakhs of rupees was sanctioned

During the reign of Maharaja Tukoji Rao III nearly seventy four lakhs were spent on Public Works, including some 33 lakhs on palaces, the extension and decorations of the Lal Bagh Palace being a prominent item. Under Works of public utility over twenty six lakhs were spent on 120 miles of new roads and 8 new bridges or culverts, and a large number of schools and dispensary buildings. The city water supply also received due attention, while nearly two lakhs were spent on repairs to irrigation works.

Tukoji Rao III
(1911-1925).

During the Minority Administration from 1926 to 1930, special attention has been paid to public works of all kinds. Of important works of this period, the following require special mention (1926-1930)

(a) The extensive programme of roads, the construction of which was begun some years back, was continued. A large number of metalled roads were either completed or newly constructed. The chief among these are —

- (1) The Rupakhedi Ghosla Road,
- (2) The Un Jalwania Road,
- (3) The Gautampura Depalpur Road,

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- (3) The Gautampura-Depalpur Road,

- (4) The Indore-Sawer Road,
- (5) The Indore-Nemawar Road (portion),
- (6) The Satwas-Kataphor Road,
- and (7) The Bijawar-Kataphor Road.

(b) The Indore city has been enlarged by the addition of a number of extensions laid out on modern lines of town-planning, due regard being given to the health and sanitation. The buildings in the extensions are constructed on plans and models approved by the City Improvement Trust Board. New public buildings of importance are the Indore Hotel, the Customs Commissioner's Office, Physics Laboratory of the Holkar College, the new State Stables near Moti Tabela, the Subha's Office, 2 new Markets and the Electric Power House.

(c) Of the other works undertaken during this period, the most important are the revised electric supply concern and the new water-supply and drainage projects. As regards the former, the power house has been completed and opened and the transmission and service lines are being renewed. In regard to the latter, work is being carried on briskly and the whole project is expected to be completed in the course of 4 or 5 years.

From 1910 to 1922 the Public Works Department consisted of three divisions viz —Indore, Nimar and Ramapura. From 1st December 1922, however, the second and third divisions were merged together and styled as the Outstation Division, with its headquarters at Mandleshwar. At present there are 2 divisions, viz — the City and the Outstation, the headquarters of which are at Indore City and Mandleshwar respectively. There is, besides, a separate temporary division for the Water Supply and Drainage of the Indore City. Similarly, there is a separate arrangement for the City Improvement Works which are carried out by the City Improvement Trust Board.

The department is under a European Chief Engineer viz, Colonel J. S. Barker, who has entire executive control of the department and represents it as Member in the Cabinet. A Deputy Accountant General deals with the departmental budget and accounts.

The departmental staff, other than the Chief Engineer, consists of 2 Divisional Engineers, 2 Assistant Engineers, 20 Overseers and lower subordinates

All ordinary public works are planned and executed by the department, and all work given out on contract is controlled by it. No separate sections exist for roads and buildings, irrigation and miscellaneous work being carried out through the same agency

CHAPTER III

SECTION VIII — ARMY

Nothing definite is known about the composition of the forces commanded by Mallu Rao I. It appears, however, that they consisted, mostly, if not entirely, of Maratha horse and artillery. By 1750 he was, certainly, in command of a formidable force composed mainly of quotas of horse contributed by the *saranjam sardars*, who in return for the assistance so given, received a grant of land called *saranjam*—for the upkeep of their troops. Early days.

The first definite statement of the strength of Holkar's army relates to that under Tulaji Rao I, who, in 1769, joined Visaji Krishna with 15,000 horses* in the latter's expedition to Northern India.

After the battle of Panipat and with the growing power of the East India Company the Western system of warfare came into prominence and the presence of European military adventurers in India, ready to place their talents at the disposal of their employers, introduced a new element into the military life of the country. Sindhu, who had come early to the field with his battalions under de

* Grant Duff II 671 (O G)

Boigne, had proved the mettle of European led soldiery, first in the battle of Lalsot (1787) and again in the actions of Patan and Merta (1790). The advantage thus gained by Sindhia was not lost on Tukoji Rao Holkar I, who, in 1791, enlisted the services of the gallant but unlucky Frenchman, Dudrenec, known to Indians as *Huzur Beg*, on Rs 3,000 a month. The latter raised for his master an infantry brigade of four battalions of *Tilangas*, as these disciplined troops were called, modelled on those of de Boigne. These regular battalions carried muskets and bayonets and were dressed like sepoy in the Company's service. The irregular infantry termed *Najibs*, being mostly Rohillas and Pathans, were, on the other hand, armed with match locks, swords and shields, and wore Persian uniforms.

Holkar's growing military power, however, received a temporary set back in the battle of Lakheri (September 20, 1793), but Tukoji had noted the valour with which his new battalions had fought. So, he again commissioned Dudrenec to reorganize the brigade, and to this end granted the latter the district of Rampura in *jadedad*. From the revenues of this assignment Dudrenec paid for the upkeep of his battalions and also reimbursed himself. At the battle of Kurdla (1795) where 40,000 troops led by European officers assembled, Tukoji's forces amounted to 10,000 men, of whom 2,000 were regular infantry under Dudrenec.

In 1797 those four battalions were increased to six, while in 1798 two more brigades were raised under William Gardner and a Frenchman called Plumet. Two military documents of those days preserved in the old State records possess a unique interest at this distance of time. One of these is an agreement entered into by Ahilya Bai with an American (Boyd) and the other, a letter from Boyd to Ahilya Bai over his own signature in English.

The contract, in question, was entered into in the year 1793 for the raising of a battalion of infantry, the details of which were as follows —

English Officers (Angrez)	No	Rate per month	Total monthly expense,
		Rs	Rs.
Chief Officer (<i>Khasa Sardar</i> , in this case Royd)	1	2,000	2,000
Captain (<i>Kapten</i>)	1	300	300
Lieutenants (<i>Leftnant</i>) ..	5	150	750
Sergeant Major (<i>Sarjen Mejar</i>)	1	65	65
Sergeants (<i>Sarjen</i>) ...	9	65	585
Native officers, and non-com- missioned (<i>Kale</i>) Commandant (<i>Kumedan</i> a title held till lately by Officers of the State army)	1	60	60
<i>Subahdars</i>	10	40	400
<i>Jamadars</i>	10	20	200
<i>Havildars</i>	40	12	480
<i>Naiks</i>	40	8	320
Drummers (<i>Tambarchi</i>) .	10	8	80
Tifers (<i>Bansuri wale</i>) ...	10	8	80
Sepoys .. .	841	6	5,046
Clerks (<i>Karkuns</i>) ..	2	30	60
Messengers (<i>Harkara</i>)	5	5	25
<i>Bhistis</i>	10	4	40
<i>Mashalchi</i> (Torch-bearers) .	5	5	25
Total .	1,001	2,786	10,516

Other requirements were as follows, according to the scale fixed in Sindhia's army:—

	Rs.	As.	P.		Rs.	As.	P.	
941 Muskets with bayonets at	12	0	0	each	11,292	0	0	
941 Tunics (<i>Kurtis</i>)	"	4	0	0	"	3,764	0	0
941 Turbans (<i>Pagris</i>)	"	1	4	0	"	1,176	4	0
941 Belts (<i>Kamurbands</i>)	"	0	8	0	"	470	8	0
941 Ponches with shoulder straps	"	1	0	0	"	941	0	0
941 Trousers (<i>Pajamas</i>)	"	0	8	0	"	470	8	0
					<hr/>			
					Total	18,114	4	0

"The State will supply, at its own expense, all ammunition required. Of this sum of Rs. 18,114-4-0, Rs. 11,489 have been paid at Poona, and the remainder of Rs. 6,625-4-0 will be paid at Maheshwar. The uniform and accoutrements to be replaced, when necessary, after an enquiry has been held as to its having become worn out and useless. The pay of the *Khasa Sardar* has been fixed at Rs. 2,000. One *Khasa sardar* can command a *paltan* (battalion) as well as the *Lampu* (a brigade), there being no need for two commanders.

"The *darahdars* are to be paid in the same way as they are paid by the Sindhia.

"The force is to leave this place (probably Poona) and reach Maheshwar within a month, where it must muster as a complete battalion at the inspection according to this agreement.

"The artillery to be supplied by the State as detailed below.—

Guns.	..	..	..	..	..	10
Bullocks.	..	..	..	..	..	156
10 guns at 6 bullocks for each gun.					..	60
10 waggons for ammunition 6 bullocks for each waggon.		..	..	..	..	60
3 <i>chhakadas</i> at 12 bullocks for each <i>chhakada</i>.				..	..	36

"The details of men attached to the above are as follows:—

	Rs.
60 Gunners at Rs 8 each.	480
20 European gunneis (called <i>sanjaki</i> , i.e. those who apply priming powder to a gun) at Rs 40 each	800
120 Drivers and ammunition carriers, probably <i>khalasis</i> at Rs. 6 each	720
20 <i>Gariwans</i> (ammunition wagon drivers) at Rs. 4 each.	80
1 <i>Jamadar</i> at Rs 12.	12
1 Tindal (Park Sergeant) at Rs. 8.	8
	<hr/>
	2,100
	<hr/>

"Agreed that 222 men may be enlisted; their pay to
"be issued after they have all been enlisted. They must
"serve all the year round

"The troops are to muster every *chand rat* (full moon
"day) and to be inspected, if any are absent, their pay will
"be deducted from the monthly payment agreed upon.

"They must act according to the orders of the Saikar
"and carry out their orders

"Appaji Chimnaji, clerk, should work in the Darbar
"respecting this *Paltan*.

"The force to conduct itself according to the articles
"of the agreement detailed above When it reaches the
"Huzur (Ahilya Bai), orders under seal and sign manual
"of the Ruler will be given "

The contract was apparently entered into, originally
by Tukoji Rao Holkar I and ratified by Ahilya Bai on the
arrival of the force at Maheshwar, as will be seen from the
following letter addressed to Ahilya Bai at Maheshwar by
Boyd, dated the 25th May, 1793.

"After compliments. Kindly let me know your royal
"welfare Under your royal orders I left Maheshwar on
"the 7th *Sawal*, and reached Indore on the 12th *Sawal*.
"Four days were spent on the road, which fact may vex you,
"but the road was almost impassable The bullocks could

"scarcely move even without the guns The guns had to
 "be dragged up Jam-ghat by the sepoys, which took two
 "days In this way we reached Indore Your royal orders
 "were to obtain a levy of men (*saranjam*) from the *Mam-*
"ladar of Indore, which levy was secured by Jiwaji Girmaji
 "and Appaji Chumnaji in two days, after much trouble
 "Your Highness ordered at Maheshwar that Sadubhai,
 "Darogah of artillery, should accompany us Since we
 "came here I have only seen him once Since then he has
 "disappeared, and does not come near us or send us com-
 "petent men He has sent one *Jasud* only with us I
 "have taken three guns from the park, two are of iron and
 "the third of an alloy of five metals (*panch ras*) They
 "are of middle size The *saranjam* levy is not of much
 "use to me, but I have pushed on with it as far as our camp
 "I have acknowledged receipt of this levy, given by your
 "Highness The details will be given by Jiwaji Pant I
 "am serving your Highness with honesty and loyalty "

On the death of Tukoji Rao I and during the confusion which ensued, the army became disorganised and Dudrenec with his six battalions adhered at first to the side of Kashi Rao He soon after, however, left the service of that chief and came over to Yeshwant Rao Holkar with his brigade, accompanied by a Muhammadan, Najib Khan, with 800 horse This formed the nucleus of Yeshwant Rao's army.

The gradual growth of his army up to this time is well described by Malcolm *. Yeshwant Rao classed his cavalry and paid them according to the size of their horses In the first class with the best horses Muhammadans received Rs 500 a year and Hindus Rs 400, in the second class similarly Rs 300 and 200, and in the third class Rs 250 and 150, respectively. Twenty days' pay was given monthly and the remainder settled at the end of the year

Yeshwant Rao continued to increase the strength of his forces and enlisted the services of several Europeans. As no further details are available regarding the growth of his army, it is only possible to estimate the strength of his increasing power from the forces put into the field by him on various occasions

* *Central India*, 1, pp. 164-68 (O.G.).

At the battle of Ujjain, Holkar is said by a contemporary Bombay newspaper to have had a force of—

14 battalions under Plumet,
5,000 Rohilla horse,
5,000 Maratha horse,
27 Heavy and 42 light field pieces

This estimate may, however, be an exaggerated one Malcolm puts the force at 60,000 to 70,000 men

At the battle of Indore in October of the same year he had—

10 battalions of infantry,
5,000 Rohilla s,
12,000 Maratha horse,
15,000 Pathan horse under Amu Khan,
300 guns

On this occasion, however, there were no European officers with the corps as Dudrenec held aloof, having, no doubt, already decided to enter Sindhia's service. Dudrenec's men, on the other hand, wereaverse to leave Holkar's service, and so he fled to Kotah where he was apparently kept in restraint for some time by Zalim Singh, * but was subsequently allowed to depart and eventually entered Sindhia's service

In the battle of Poona (Jejuri) on October 25, 1802, Holkar mustered— *

4 battalions under Haiding,
5 or 6 battalions under Vickers,
4 battalions under Armstrong,
3 battalions under Indian officers,
5 000 Rohilla infantry,
25,000 cavalry,
100 guns

* Asiatic Annual Register, Vol III (1801) pp 40 (O G)

* G D II, 363 Compton, 279 (O G).

The Asiatic Annual Register (Vol. V. pp. 59), however, gives the following.—

4 battalions under Harding of 5,000 men.

5 battalions under Vickers of 4,000 men.

4 battalions under Armstrong (late Sindhia's service)
26,000 men

3 battalions under Indian officers of 2,000 men.

Shermath Khan's horse of 1,500 men.

Rohilla horse of 600 men.

Cavalry 125,000.

Total 144,000.

In the battle of Poona, however, Holkar's forces suffered considerable casualties and their numbers greatly declined. Still by 1804 these losses had been partially made good and his army attained comparatively large dimensions, † numbering 24 battalions or 19,000 men, 66,000 horse, 7,000 artillery and 192 guns, or over 90,000 men in all. This army came to be nearly annihilated at Dig and Farrukhabad. In fact his losses in battle and by desertion left him during the latter part of this campaign with only 30,000 horse augmented from time to time by Pindaris, whose numbers varied from 6,000 to 10,000, and 13,800 infantry * and artillery comprising—

8 battalions of infantry of 3,000 men,

60 guns and artillery, 600 men,

Rohilla horse 10,000 men

The cavalry, a contemporary observer noted, were superior to Sindhia's but the infantry, being a later organisation under European training, had, in the absence of their foreign officers, lost much of their discipline and morale for lack of knowledge in the proper use of their arms. The

† G D. II, 435, *Central India*, 1, 191 (O G.).

* Malcolm says 7,000 which, however, seems too small a figure (O G.)

Rohillas of these days were a faithless rabble who only stood true as long as it was to their interest to do so and would never oppose a superior force. After his final retreat from the Punjab, Holkar's force was reduced to barely 2,000 infantry and 30 guns.

On his return to Indore, Yashwant Rao commenced re-organizing his force, but his illness stood in the way of his plans, so much so, that by 1811, as his malady became more pronounced, all military discipline had vanished and his troops were in a state of continuous mutiny, acting under their several leaders rather as independent corps than as units of one State army, while several of his regular battalions went over to Amu Khan †

In 1817, during the reign of Malhar Rao II, the total forces of Holkar numbered about 28,000 men composed as below — ‡

(1) Under Parasram Dada—	Men	Guns
Park of artillery	—	85
Golandaz 350, gun lascars and		
Pioneers 200	550	—
2 battalions of 507 men	Including	
1 battalion of 407 men	Golandaz,	
1 battalion of 357 men	Lascars &	
	Pioneers	1,271
4 guns per battalion		16
(2) Under Bala Rao Ingha—		
2 battalions, 3 Golandaz, etc	814	8
(3) Under Jaganath Rao—		
1 battalion (Golandaz)	507	4
2 battalions (ditto) 607 & 4 guns each	1,214	8
(4) Under Ghafur Khan and Rohan Beg—		
1 battalion (Golandaz) 707 & 4 guns	707	4
1 battalion	351	4
(Ghafur Khan took no active part, however, during the fight at Mahidpur.)		

§ Asiatic Annual Register, Vol v, pp 41 (O G)

* Central India, I, 221 n & 230 260 (O G)

† G D II, 526 (O G)

‡ Blacker, 15 Also see Central India, II, 190 (O G).

(5) <i>Attached to Holkar's headquarters—</i>			
1 battalion (Golandaz)		500	4
1 battalion (Golandaz, etc.)		156	8
Horse artillery		156	8
Personal guard	Bundelas 300	700	—
	Mewatis 400		
<i>Abstract of above—</i>			
Golandaz	890		
14 battalions	5,450	7,940	—
Personal guards	700		
Gun lascars & pioneers	900		
<i>Cavalry—</i>			
Contingent of Jagirdars	3,000		
Silendar horse	12,000	20,000	—
Paiga horse	5,000		
		<hr/> 27,940	<hr/> 107

Besides there were numerous Pindaris:—

Holkar Shahi Pindaris—	Horse	Foot	Guns.
Kadir Baksh	1,200	200	3
Terkao	1,000	—	—
Shah Khan & Bahadur Khan	800	—	—
	<hr/> 3,000	<hr/> 200	<hr/> 3

Army at the treaty of Mandor. By the Treaty of Mandasor, the State army was very much reduced and consisted of 3,465 horse, 200 regular and 1,000 irregular infantry and artillery. *

Various changes have since then taken place in the constitution of the State forces.

In Hari Rao's days the army was reduced still further, the 52 *Paigas* then existing being cut down to 26, the remaining 26 being made into ordinary *risalas* for general district work.

The 6 *Paigas* were under the command of a *Sarnobat*. In Maharaja Tukoji Rao II's time the *Paigas* were increased

* Central India ii 316 (O.G.)

to 9, of these one, called the *Yashwant Taoela*, was a *troops de elite* with special uniforms and silver butts to their lances

At the outbreak of the Mutiny in 1857 the Holkar State had a military establishment consisting of about 2,000 regular and 1,000 irregular infantry, 2,000 regular and 1,200 irregular cavalry, 500 artillery men and 24 guns. The irregular portion of this force got out of control and besieged the Residency, for which action, however, Holkar was not held responsible. Colonel Durand, the resident, retired to Sehore. With the troops under his control Holkar did his best in bringing about the restoration of normal conditions.

In 1873-74 (1282 Fashl), during the Ministership of Raja Sir T. Madhav Rao, the State Army consisted of infantry of all sorts, 3,100, cavalry of all sorts, 3,100, artillery (including paid camp followers), 530 men, effective guns 18. The total expenditure on "Army" in that year was Rs 12,28,000.

The only subsequent noteworthy event in the history of the State Army was the offer of Maharaja Shivaji Rao Holkar made in February 1892 to raise and maintain at the cost of his State a cavalry regiment with its own transport in connection with the proposed Imperial Service Corps for frontier defence and to place it at the disposal of the Government of India. The latter having accepted the offer, a regiment of Imperial Service Cavalry was raised. Its strength in 1902 was 503 men, 453 horses, 5 camels, 225 ponies & 30 mules for transport, and its cost in that year was Rs 2,22,839. The total cost of maintaining the State Army, during that year including Imperial Service Cavalry, amounted to Rs 10,88,536.

Rs 2,53,228 The Council further sanctioned experimentally the establishment of a mule breeding farm in connection with the Transport Train. But this did not prove a success.

In 1904 it was decided to reduce the State Army in order to reduce the expenditure on the army.

The reductions effected are given in the comparative table below —

	BEFORE REORGANIZATION		Units	AFTER REORGANIZATION		
	Nominal Strength	Actual Strength		Strength of each Unit		Cost
				Combatants	Followers	
1	2	3	4	5	6	7
Cavalry	1,425	1,425	2	$\left\{ \begin{array}{l} 1 \text{ of } 500 \\ 1 \text{ of } 400 \end{array} \right\}$	900 98	2,98,000
Artillery	458	410	1		210 103	35,000
Infantry	2,820	1,802	2	$(374 \times 2) = 748$	68	1,05,000
Total	4,703	3,637	5		1,858 269	4,38,000

These reductions brought about a saving of about two lacs a year.

The aforesaid reductions were, however, contemplated as a temporary measure, the Council of Regency having reserved room for subsequent increase in the strength of the Army, in case the Maharaja, when he exercised ruling powers, wished to do so.

In 1907 a State Band of 26 performers, was formed as a part of the State army, under a Band Master from Hyderabad (Deccan). With a view to improving the efficiency of the State Army, its officers and men were deputed from time to time, to British India for training in the various branches of work relating to professional and other matters of military interests, and this process is still continued with beneficial results.

In February 1909, 50 Transport carts were sent to the Mhow manoeuvres and they earned the commendation of the Assistant Adjutant General of the Mhow Division. Gradually ponies were replaced in the Imperial Service Transport Train. Detachments of this train were sent out from time to time, to take part in military manoeuvres in British India. One detachment consisting of 175 was sent to Delhi to work there in connection with the Coronation Darbar (1911-12), and it earned the approbation of General Diummond, the Inspecting Officer of the Imperial Service Troops, and of Sir John Hewett, the President of the Darbar Committee. His Excellency, Lord Hardinge, during his visit to Indore in November 1912, also paid a high compliment to the State Imperial Service Corps and awarded 62 Coronation Darbar Medals to officers and men in recognition of their good work at Delhi. The badge of the Order of British India (2nd class) was bestowed on the Officer Commanding the train.

In the same year (1912), certain constitutional changes were also introduced in the State army. To wit, (1) the Manual of Indian Military Law (1911 edition) was, as a tentative measure, made applicable to all arms of the State army so far as its provisions did not conflict with the existing laws and rules of the State; (2) the provisions of the Indian Army Act (VIII of 1911), were embodied in the military law of the Indore State, so far as the effective control and discipline of the State Imperial Service Troops, when serving beyond the frontiers of the State were concerned; and (3) with a view to giving training in military law to military men and to give legal advice to the members of a Court Martial, the creation of a post of Judge Advocate in the State was sanctioned.

The most important event in the recent history of the State army was the participation of the Holkar Imperial Service Transport in the Great War from October 1914 to February 1920, during which period it successively operated in France, the Mediterranean, the Dardanelles, the Balkans, Mesopotamia and the North Western Frontier Province of India. On May 1st 1915, orders were issued to mobilise the Escort Squadron also dismounted for field service at a Remount Depot at Basrah. The squadron started from Indore on May 17th (1915) and returned on March 2nd, 1919, after three years and ten months of active service.

This was in addition to the assistance otherwise rendered by this State to the Government of India in men, money and materials. For their distinguished and meritorious service during the Great War the officers and men of the State Imperial Service Troops were granted titles, decorations and medals by the British Government. Out of the 511 members of the Transport Train and 213 members of the Escort in all sent out from Indore, 31 and 6 respectively had become casualties, chief among these being Major Lutf Ali Khan, *Sardar Bahadur*, who fell from an aeroplane and was killed at Salonika on 9th April 1917.

In 1915 orders were issued to enlist recruits up to the maximum limit laid down and in April 1916 the number of men in the State army was increased by 300. This increase in strength brought some relief to the men and afforded them better chances of training, and it also raised the status of the State army units. The State infantry regiments were put on the same basis as the Indian regiments in the British army, the military ranks in the former being changed so as to correspond to those in the latter. As lawlessness had increased during this period, an infantry regiment 595 strong, was raised in 1918 as a temporary measure, to safeguard life and property throughout the State, the number of State troops then existing having been found to be hopelessly small and inadequate to meet the requirements of the case. This infantry regiment was designated the "District Battalion", as a company thereof was to be posted in every district of the State. This battalion was disbanded in 1922.

During 1922 the whole of the State army was overhauled. The personnell of the army was improved by the recruitment of efficient hands. The first Battery of Artillery was expanded into a full battery, thereby bringing into existence two batteries of Horse Artillery. The best men from the disbanded District Battalion were distributed among the regular infantry battalions. Their strength was raised to 830 instead of 500. In the following year twelve guns, which had become unserviceable, were replaced from the Government of India arsenals by twelve 9 pounder 8 cwt. guns and carriages together with 12 pounder limbers adopted for the R M I, nine pounder equipment, and stores necessary for clearing and firing.

The army budget was raised to 16 lakhs for that year. New barracks were constructed and the system of accounts

followed in the Indian army was introduced into the State army.

In 1926, the new post of Secretary to the Army Department, was created, and those of Staff Captain, Military Surgeon and Military Accounts Officer were simultaneously abolished. There was some further change in the constitution of the State army, Holkar's Mounted Escort and Transport being brought under the State Forces scheme and two companies of infantry from Battalion No. 1 being also brought thereunder as the "First Battalion, Maharaja Holkar's Infantry, Companies A. and B." from October 1, 1927.

During the Minority Regime there was a general revision of Maharaja Holkar's Army.

The following statement shows the actual strength of the State army (men and animals) and expenditure sanctioned from the year 1921 to 1928:—

Year.	Strength				Expenditure.
	Combatants.	Non combatants, including followers.	Total.	Animals	
1921	1871	845	2716	1903	1326350
1922	3289	611	3900	1583	1515930
1923	3165	706	3871	2038	1463336
1924	3238	733	4021	1623	1569200
1925	3307	696	4003	1643	1552221
1926	2567	666	3233	1337	1898225
1927	2613	647	3260	1290	1453192
1928	2651	657	3311	1373	1425245

To take a bird's eye view of military matters during the last quarter of a century, it would appear that the strength of the State army before and after the reorganisation in 1904 was 5321 and 2010 respectively. At the close of the first Regency administration (1903-1911) its strength stood at 2148, to which, however, 300 cavalry were added in 1916. Later on, owing to the creation of the "District Battalion", the strength of the State army rose to 2557 in 1919. In 1922 the State army had grown to 3289 combatants, and round this figure the strength of the State

Summary.

army ranged up to 1927, when it came to be temporarily reduced to 2613 by the Minority Administration.

The army headquarters staff at present comprises the Commander-in-Chief, Adjutant General, Military Secretary, 2 Aides-de-camp, the Judge Advocate and the necessary office establishment.

The present composition of the State army is varied. Platoons or Troops are organised on the "Class Platoon" or Class Troops" system, which is very convenient, as food and other necessities can be arranged for easily on long marches. It also helps to create an *esprit de corps* and fosters cohesion among the members of a Troop or Platoon.

In the cavalry, Dhangars, Marathas, Sikhs and Mohamedans are mostly enlisted as being hereditary horsemen.

The training of the individual soldier in the technique of Western arms and weapons is entrusted to persons deputed by the State, from time to time, to qualify in different courses at the various Government Army Schools of Instruction in British India, the following classes being conducted in the State army to train officers and men here —

1. Musketry Training
2. Target Practice.
3. Signalling, Surveying and Sketching
4. Rifle and Light Gun course
5. Physical Training.

A curriculum has been laid down for each class, examinations being held at fixed regular intervals. Success in the examination is a *sine qua-non* for advancement in rank and pay. To keep them all fit and well, a Gymkhana is also attached to the State army.

The following statement shows the scale of salaries of different Units at four successive periods during the last quarter of a century —

Unit.	1903.	1911.	1920.	1921.
	Rs.	Rs.	Rs.	Rs.
1. Sowar in Cavalry	18/12	27	29	31
2. Gunner in Artillery.	8/8	9	11	13
3. Sepoy in Infantry	6/8	8	9/8	11
4. Sowar in Escort	32	32	32	35
5. Driver in Transport.		7	*7	11
Corps was formed in 1921.				

* This was raised to Rs. 8 in 1922

Arms of the old type having now become obsolete, the State Military Department has, of late, been gradually replacing them with up-to-date weapons. The cavalry are armed with lance, muzzle-loading carbine and sword and wear *khaki* uniform with red *kamar-bunds*, using saddlery of the European pattern. Their head-dress is *lungi*. The distinction between the uniform of the Escort and the rest of the cavalry is that the former have *khaki kamar-bunds* while the *Kamarbunds* of the latter are red as stated above. The Escort carry modern 303 Sht Le III Rifles which the remaining cavalry do not.

The artillery are provided with *topis* for their head-dress and carry *taliwars* by their side. Like the infantry they too have *khaki* short coats.

The infantry are marshalled out in *khaki* uniform and carry muzzle-loading rifles about them. Their head-dress also is *lungi*, the only difference between the head-dress of the cavalry and infantry being that the *safa* of the former is left flowing behind on the back while that of the latter is turned up.

A dispensary is attached to every unit of the force. All these dispensaries are supervised by the Inspector-General of Hospitals. There are also veterinary assistants to look after the health of the animals.

Arrangements for the instruction of the children of soldiers exist and primary schools are attached to almost every regiment, which has also its own library.

After the reorganization in 1904 the annual expenditure on the army till 1911, fluctuated between 8 and 10 lakhs. At present it ranges between 14 and 15 lakhs a year.

CHAPTER III

SECTION IX—POLICE & JAILS

POLICE

Up to the early seventies of the last century, the police force was a part of the State army, which was charged with the duty of maintaining law and order. Sir T. Madhava Rao had the personnel of the Police separated from the Military and had it placed under the control of the Judicial Department.

In 1874-75 Inspectors of Police were appointed, one for each of the three districts of Indore, Nimar and Rampura and one for Indore city, the Nemawar District under a Sub Inspector being joined to Nimar. The total strength of the police, at the time, was about 2,400, and its total annual cost amounted to about Rs. 5,08,000. In 1880-81 the figures were 5,200 and Rs. 6,21,200 respectively, but the police expenditure still continued to be charged to the army. In 1886-87 the budget of the Indore City police was separated from that of the district police which still continued to be included in the army budget.

In January 1901, both the city and the district police were placed under an Inspector General of Police who brought about a reorganisation of the whole department by introducing a new procedure of work and a distinctive uniform for the city police. Two years later (1903) a further reform was introduced whereby the salaries of such policemen as were doing orderly or guard duty at the houses of Sardars and relatives of His Highness were permanently transferred from the Police Department to the *Shagirdpesha*. This resulted in a decrease in the total strength of the force and effected a saving of over half a lakh in the annual cost in spite of a substantial increase in the pay of the mounted police from Rs. 13 5 6 to Rs. 20 per mensem.

General
Administration.

It was during the minority administration of 1903-11 that the police force was reorganised under a British police officer lent by the Central Provinces Government. From

1904 to 1920, British officers from the Central Provinces were on deputation as Inspector-General, and the general administration of the department was based, as far as local circumstances allowed, on the lines of the police administration in the Central Provinces. The State was divided into 8 districts with a District Superintendent of Police in the headquarters of every district. All crime reports and *roznamchas* went through him to the senior officer (Inspector-General or Deputy Inspector-General) who was in charge of that portion of the State. These officers were able to maintain an intimate knowledge of crime in their respective charges and the progress of steps taken by the police in dealing with it. They also checked the work of the Sub-Inspectors themselves. As regards interior economy, the districts were in charge of the District Superintendents of Police entirely for purposes of pay, etc.

From 1920 to 1926 the department was managed by local officers and there were some changes in the personnel and the procedure of work. This brought about centralisation so much so, that the senior officers lost touch with the progress of crime and had absolutely no check on their subordinates. The Superintendents were unequal to cope with the additional work and responsibilities devolving on them and consequently were unable to perform their duties as supervising and senior investigating officers.

In 1926 a British officer lent by the Central Provinces Government was appointed as Inspector-General of Police and a complete reorganisation of the department was brought about. The pay of the whole force was raised; and put on a time scale basis with the exception of head constables. In addition, horse or cycle allowance was given to officers in charge of station houses, who drew no travelling allowance within their own jurisdictions. There was, accordingly, general contentment.

By this reorganisation the administration of the department was put more on the lines of a district of the Central Provinces on the procedure of which the State Police Department has always attempted to work. For administrative purposes the State was divided into 3 ranges as under.—

Ranges.

Northern Range—Rampura-Bhanpura and Mahidpur Districts with Machalpur District Inspector's charge, with H Qs at Garoth.

Central Range—Indore city and Indore District with headquarters at Indore.

Southern Range—Kannod, Khaigon and Mandleshwar, Districts together with District Inspectors' charges of Sendhwa and Nisarpur. Headquarters at Mandleshwar.

Every range was placed under the direct control of a Deputy Inspector General who was posted at the headquarters of his range. His office was modelled, as far as possible, on that of a District Superintendent of Police in the Central Provinces and he was given an establishment of about 12 clerks. He was thus enabled to control his range efficiently and attend to his legitimate duties of close supervision and inspection of his subordinates, frequent inspection of station houses and investigation of serious cases. The Inspector-General was thus relieved of a lot of unnecessary work and was enabled to devote his attention to the more important duties of control and inspection. Owing to the reductions effected in the Inspector-General's Office, District Superintendent's Office and also in the uniformed branch of the constables rank, the whole of this reorganisation was brought about with the small additional cost of Rs 90,800.

In 1904 the total strength of the police force numbered 2,134 men, of whom 101 were mounted. The directing staff comprised, besides the Inspector General, 1 Deputy Inspector General, 2 City Superintendents, 6 District Inspectors, 52 Sub Inspectors, 224 Head Constables, 1703 Constables, 1 Risaldar and 4 Daffadars, 44 being employed in the office.

This force gave a ratio of 1 police officer to every $4\frac{1}{2}$ square miles and 398 persons.

At present the total strength is as follows —

Inspector General of Police.	.	..	..	1
Deputy Inspectors General of Police.	..	..	..	3
District Superintendents of Police.	..	..	..	3
District Inspectors.	..	..	..	5
Circle Sub-Inspectors; 61	}	..	..	62
Resaldar, Mounted Police 1				
Head Constables, 183	}	..	..	186
Dafedars, Mounted Police 3,				
Constables, 1520				
Sawars, Mounted Police, 37	..	..	..	1557
				1823

Of these, 1 Sub-Inspector, 3 Dafedars and 37 Sawars form the mounted force, and 1 Sub-Inspector and 19 Head Constables and 303 men form the Special Reserve.

Excluding the mounted police and the special reserve, the force now gives a ratio of 1 to every 646 square miles and 689.21 persons.

The standard of recruitment at present is 5' ft. 5" in height with a chest of 31-33" for district and city police, and 5' 8" in height with a chest of 33-35" for special reserve. This is in conformity with all the police force of India. Age of recruits at the time of enlistment is between 18 and 25 years.

Recruitment.

Previous to 1924 all recruits underwent thorough training in headquarter lines on being enlisted and were then drafted to districts. For some time thereafter, all recruits were drafted direct to districts, and placed on duty, their training being left chiefly to chance. In 1926 the old procedure was reverted to, and at present, recruits are not posted to duty till they complete their training which generally takes 6 months.

Constables are enlisted from among all except low castes.

Promotion to higher posts depends on success in the departmental examination, combined with seniority and merit. For some time, direct appointments were made to the rank of head constable on the candidates' passing the departmental examination. A special training class for

selected constables to be trained as head constables, is now maintained. The ranks of Sub-Inspectors are normally filled by promotion of selected head constables of tried character and ability, and by direct appointment of outsiders who, on selection, are sent to the Police Training School at Saugor. In some cases direct appointment without any special training is also made.

Arming.

The special reserve were, till recently, armed with Martini-Henry smooth bore carbine, an ineffectual weapon. In 1927 the process of arming them with single banded Lee-Enfield rifles was started.

The mounted police are armed with the Martini Henry smooth bore carbines and the district police are similarly armed with these as well as muzzle-loading muskets. These latter are being gradually replaced by the carbines not required by the special reserve.

Special Reserve.

This force has grown owing to the growth of the city and also owing to the exigencies of modern times. Besides being used for quelling disturbances, and dealing with dacoits and patrolling in areas open to crimes of violence, its regular duties are guarding of certain State buildings, escort of prisoners and escort of treasure. A further duty, which has been rendered necessary by the growth of civilisation, is that of control of the traffic which has considerably grown during the last few years. For this duty a small force of smart and intelligent men of the special reserve is maintained to whom special instruction is given.

C. I. D. & F. I. Office

Many years ago a band of Sansi informers were kept. These were eventually disbanded, and in their place arose the C.I.D. They attended to both political work and detection of crime. Their functions were miscellaneous. In 1927, in order to make better use of them and to more clearly define their duties, the department was reorganised to a certain extent dividing them clearly into criminal and political branches. During 1928 it became apparent that, as had been considered for some time, there was no need for a purely criminal branch as maintained in the provinces and that such work could and should be done by the ordinary police. The criminal branch was therefore done away with and the investigating staff was increased. The political branch also was altered to suit the requirements.

The Department possess an efficient finger impression office run by officers who have been trained by the Finger Impression Bureau in British India. Large numbers of prints of habitual criminals have been registered including those of a large number of Moghias, Sondhias and Chandiavedis, besides those of prisoners. The impressions are filed with a photograph of the criminal and his history.

In past years the Fire Brigade of the old steam engine variety was under the supervision of this department. In 1922 it was handed over to the Municipality. This proving a failure, it was, again in the year 1924, placed under the control of the police department. It was then reorganised and equipped with two Merryweather Hatfield Motor engines. The Superintendent, the Assistant Superintendent and the Senior Driver have all been trained in Bombay and it is in every way an efficient brigade. The brigade consists of 2 officers, 1 *dafedars* and 51 men. Fire Brigade.

The rural *chaulidars* are retained to assist the regular police in reporting and detecting crime. They are expected to inform the police of the nearest *thana* or out-post, of all crimes which come to their cognizance.

The Moghias, Sondhias and Chandiavedis are the local criminal tribes of importance. The Moghias are, under Government orders, kept in regular settlements where they are afforded every facility for becoming cultivators, plough, oven and land being given to them by the State. A register of names is kept and they are not allowed to wander. The Chandiavedis of the Mampur *pargana* are being similarly treated. By making the headmen of villages stand security for the good behaviour of the restless members of their communities much has been effected in the way of reducing such persons to order.

There were apparently no regular jails in the State even as late as the early centuries of the last century. There were lock-ups in the *parganas* and a jail in Indore city for long term prisoners, but their condition was far from satisfactory. Sir T. Madhav Rao, soon after he took over charge as Minister, had the jail buildings improved both as regards ventilation and sanitation and introduced better medical treatment of their inmates. Jails.

The present system of jail management thus dates from the establishment of a central jail at Indore in 1875. In that year, there were, besides the *pangana* lock ups, two central jails in the State, one at Indore and the other at Mandleshwar, with 330 and 150 prisoners respectively, 40 of these being females. The latter were segregated in a separate building. Regular rules were drawn up for the management and control of jails as in the Central Provinces. The average strength of prisoners during 1875 was 411, average daily sick 2.27 per cent and deaths 5.81 per cent. The cost was Rs. 23,000.

The new jail at Indore having been completed in 1876-77 at a cost of over a lakh of rupees, the prisoners were transferred there. They enjoyed better health in their new surroundings. The old practice of making cash payments as a part of the daily rations and each prisoner cooking his meals separately, was abolished and the messing system was introduced. Jail industries were also started and a jail uniform was introduced.

Later on, during the time of the new Minister R. Raghunath Rao, the jail rules were revised and the Ram-pura jail was built. The central jail at Indore was placed under the direct supervision of the Judicial Minister, and those at Mandleshwar and Rampura, under the District Judges of Nimar and Ramoura respectively. The Judicial Minister was also placed in charge of the jail department.

There was no change during the following two decades, except that a district jail had been established at Kannod, that the central jail at Indore had also come to be placed under the supervision of the local district judge, and that the general control over jails had passed on from the Judicial Minister to the Sadar Court. For the decade ending 1890 the average daily strength of prisoners was 303.4 and the average annual cost of the department was Rs. 29,358. For the decade ending 1900, the average annual cost, however, worked out at Rs. 34,658.

In 1902, besides the central jail at Indore, there were district jails at Mandleshwar, Kannod, Ramoura and Indore and 95 subsidiary lock ups or a total of 100 in all. In 1904 many reforms were introduced in the central jail at Indore, viz—(1) graded service of warders (previously the same

having been supplied by the army and the police), (2) new kitchen arrangements, (3) appointment of convict warders and prisoners and night watchmen, (4) history tickets of convicts and under-trial prisoners, (5) appointment of female warders, (6) permission system, and (7) improvement in jail diet. At the same time, the control of the jails was placed once more, under the Judicial Member as *ex-officio* Inspector General, and the jail at Indore was transferred to his direct charge. A few local officials were trained specially for jail work, one having been deputed to Nagpur for the purpose, and a number of new jail buildings were constructed all over the State.

In 1906 there were four district jails at Mahidpur, Mandleshwar (Nimar), Kannod (Nemawar) and Rampura (Rampura-Bhanpura) besides the central jail at Indore, and there were 86 lock-ups, making the total number 41, with 2,328 prisoners. Their average daily strength was 510 and the whole cost amounted to Rs. 60,216.

In 1911 there were, besides the central jail at Indore and the two district jails at Mandleshwar and Garoth, 9 *pargana* jails, 21 lock-ups, and their total was 33. Two important reforms, *viz*, the segregation of juvenile offenders at the central jail (Indore) and that of females in Mahidpur and Mandleshwar jails, were carried out. Jail rules were revised so that prisoners with a sentence of one month or less were kept in *pargana* jails and those with terms exceeding a year in the Indore jail.

During the plague epidemic of 1911 timely precautions were taken to inoculate all prisoners and warders with the anti-plague vaccine and the result was so satisfactory that not a single death due to plague occurred among the prisoners. The average income from jail industries from 1903 to 1911 was about Rs. 3,000 a year, the average yearly departmental expenditure Rs. 52,000 and the average daily strength of prisoners 455.

In 1912, under the new scheme of administration, the jail department was placed under the State Surgeon as *ex-officio* Inspector General of Jails with first class powers and he was deputed to visit Baroda and Sabarmati jails to gain administrative insight in jail matters. Several

sanitary and other improvements were introduced in the jail at Indore

In 1913 a new arrangement was made under which all prisoners with terms exceeding six months, were transferred to the central jail at Indore

In the subsequent year handlooms were introduced at the central jail, Indore, and a weaving master was appointed to give instruction in weaving. A press industry was added in the following year and new machinery was purchased for the printing press at the central jail, Indore. Between 1917 and 1919 improvements were effected in weaving and blanket making

From 1920 to 1925, various improvements were introduced in the central jail, the most important of them being (1) the reorganisation of the reformatory school maintained by the jail into a regular class for giving instruction to juvenile prisoners, (2) the addition of a ward in the central jail for civil prisoners, and (3) the getting of gain dyed by the prisoners themselves. The post of the Superintendent, central jail was graded with that of a Superintendent of Police and its pay raised. In 1926-27 the number of jail warders was increased both in the central jail at Indore and in the district jails

During these years the average annual cost per prisoner in the central jail at Indore was Rs 128 which works out to a daily ration of nearly 6 annas per prisoner. Twenty years ago, the cost of these daily rations ranged between one and two annas

The rations are daily examined by a medical officer before being cooked, and there is a common mess system. All jails except that at Indore which is managed by a special Superintendent, are controlled by the District and Sessions Judges of their respective districts. The Inspector General of State Hospitals is the *ex officio* Inspector General of Jails. Recently, prison accommodation in jails has been increased, and the cadre of jail warders has been strengthened

The jail industries, especially of the central jail at Indore, are making satisfactory progress. *Galichas, daries,*

Khadi, nuni, cloth for prisoners' clothing. *Kambals, tatpattis*, mats and *chuls*, both plain and coloured, are now manufactured in the central jail by skilled prisoners. The jail also undertakes job-printing, cane and bamboo wicker work of ordinary type. Clothing for all the prisoners in the whole State is now made in the Indore central jail. District jails also produce coarse country cloth.

CHAPTER III

SECTION X—EDUCATION

The first step in State Education in Indore, was taken on 6th June 1811, when, at the suggestion of Sir Claude Wade, the Resident, a small school was opened in the Residency with three teachers to impart instruction in English, Hindi and Persian. The number of students to start with, was 15 on the English side (7 from the Residency and 8 from the City), 10 on the Hindi side and 20 on the Persian side. By the end of the year the Persian class had expanded and necessitated the appointment of an assistant master. The school continued to be in the Residency area for a year and a half, but, in view of the drawbacks of such an arrangement, Maharaja Hari Rao Holkar, on the advice of the Resident, had it removed, on 7th April 1813, to a *dharmshala* in the city on the western bank of the river, and named it the "*Indore Madrasa*". Funds for its upkeep were set out of the proceeds of a small cess levied on all opium chests passing through the city, and though the institution was thenceforward maintained wholly by the State, it still continued to be under the supervision of the Resident.

In its new surroundings the school grew in popularity. To further improve its efficiency, Munshi Umed Singh, a distinguished scholar of the Delhi College, was, on 1-8 1814, appointed as Head Master of the English School and was also put in charge of the *Madrasa* as a whole. At his suggestion, the activities of the school were enlarged and two new departments (of Marathi and Sanskrit) were added and the Hindi department was strengthened. Within a year of his appointment, Munshi Umed Singh was appointed tutor to the minor Maharaja Tukoji Rao II, and his place in the *Madrasa* was filled by Pardit Sarwanarayan, also of the Delhi College. The *Madrasa* continued

rapidly improved and early in 1849 his brother, Pandit Dharam Narayan, was appointed as his assistant and a new and better qualified man was put in as Head Master of Persian branch. Pandit Sarup Narayan having been subsequently appointed Mu Munshi to the Residency, Pandit Dharam Narayan succeeded him as Head Master of the English School and as Superintendent of the *Madrassa*.

Soon after, on the demise of Kesabai Masahiba, the widow of Maharaja Yeshwant Rao Holkar I and the adoptive mother of Maharaja Tukoji Rao II, the site of the *Dharmashala* on which the *Madrassa* had been located, was taken up for the erection of her *Chatni* and the *Madrassa* was shifted temporarily to the *Paga* of Anand Rao Holkar near Pandharmath temple. At the instruction of Sir Robert Hamilton, a new building was constructed for the *Madrassa* in Juna Topkhana and was occupied on the 15th August 1850.

Progress during
the time of
Tukoji Rao II

In March 1852, when Maharaja Tukoji Rao II was invested with full ruling powers, his first beneficent act, announced in the Investiture Darbar, was to permanently endow the school with a grant of 500 rupees per mensem, payable from the revenues of the Indore State. At the end of 1853 the number of pupils in the *Madrassa* was 453. There were 10 teachers, two for each department, and the cost of the whole establishment, including ten scholarships, was Rs 503 p m.

With such liberal support from the State the school continued to make steady progress. In the month of February 1854 Dr John Mun, the celebrated orientalist, who was deputed by the Lt Governor of the North Western Provinces, inspected the school and, after a minute examination, made the following observation —

"The School is a large one, and great credit was due to the Superintendent, Pandit Dharam Narayan, not only for the way in which he has brought on the head English class but also for the efficiency, which, by his supervision, he has introduced in all the departments as far as my observation enabled me to discover."

Till then, the Indore *Madrassa* was the only school maintained by the State. But there were, in important

trade and other centres, many private schools which were either conducted by enterprising individuals on their own account or had been established by well-to-do persons from motives of charity. The teaching in these schools was limited to the 3 R's and some book-keeping or religious instruction answering to local needs.

In 1854 the Government of India took up the question of education in the Indian States, and their Political Officers formally invited the attention of the various rulers to their responsibility in the matter. But the Mutiny of 1857, however, prevented the State from taking any steps for some time to come. In 1861 Maharaja Tukoji Rao II created a Board of Education to supervise education in the State and the *Madrassa* in particular. This Board, which consisted of a President and three members, turned to the Deccan for new teachers who brought with them new ideals of education and created a new intellectual environment in the State. In the Central India Agency Report for 1865-1866 Sir Richard Meade, while bearing testimony to the interest taken by Maharaja Tukoji Rao II of Kolkar II in the education of his people, spoke in high terms of the Indore *Madrassa* and the teaching imparted there.

ing been replaced, in 1867 by a Superintendent of State Education. Mr. V. J. Kirtane was appointed to work as Superintendent in addition to his own duties as Head Master of the *Madrassa*. Thereafter, education in the State went on gradually expanding. New vernacular schools were opened at various places in the districts from year to year. Upper primary Anglo-Marathi classes were started at Indore, Khargon, Maheshwar, Rampura and Kannod and Hindi schools were established at Rampura and Mandleshwar.

These schools were placed under the charge of two Divisional Inspectors, Northern and Southern By the end of 1873 there were, in all, 70 public schools in the State, 7 being in the City and 63 in the *mofussil*, the aggregate number of students was 2954, and the total expenditure on education amounted to Rs. 28,342

Some time after, the *Madrassa* was also affiliated to the Calcutta University up to the Matriculation standard. With a view to enabling it to do full justice to this dual affiliation, greater attention was given to improving the utility of the institution. Its tutorial staff was strengthened and the scholarships formerly awarded to students in the *Madrassa* were revived. An annual grant for purchasing books for the *Madrassa* library was made, the school garden and the gymnasium were improved and the *Madrassa* buildings were extended. Further, in order to encourage the people to make better use of the school, the Princes of the ruling house were also sent to the school to receive instruction along with the sons of their subjects.

From the beginning of 1878 the general direction of the Department of State Education was entrusted to Mr. Mackey, the Principal of the Residency College, who forthwith introduced annual competitive examinations of all Central India Schools by examiners nominated by himself. In the first of these examinations held in April 1878, the Indore *Madrassa* took the second place and won two first class scholarships, one of Rs 7 awarded for proficiency in Sanskrit and the other of Rs 5 for excellence in history, both tenable for one year. The same year one of the *Madrassa* students also passed the Matriculation Examination of the Calcutta University. All this aroused greater public interest in the matter of education and with-

in a year the number on the rolls in the *Madrassa* mounted up to 254 as compared to 113 before

Side by side with this, other steps were also taken by the State to foster education, a handsome reward being given to Mr Vasudeo Ballal Mulye, Education Inspector, Northern Division, for preparing a manual of Hindi Geography and a Hindi History of India, and a book on arithmetic for the use of Hindi schools in the State

In 1882 a permanent Board of Examiners consisting of eminent scholars of Indore, was appointed in connection with the English, Hindi and Marathi departments of the *Madrassa*, and, as a mark of his personal interest in the *Madrassa*, Maharaja Tukoji Rao II himself began to examine the boys there twice a year, once about the *Dassera* and once about *Ravi Navami*. With a view to encouraging private enterprise His Highness also sanctioned annual grants in aid to some of the indigenous schools

Soon after his accession, Maharaja Shivaji Rao sanctioned a building grant of 29,000 for providing additional accommodation in the *Madrassa*, and also a separate grant for purchasing the necessary apparatus for the natural science classes newly opened there. Indore was made a centre for the Entrance and the Intermediate Examinations of the Allahabad University, the examinations being held first in the Daly College and afterwards in the Canadian Mission College under the supervision of the Principal. After a personal inspection, Maharaja Shivaji Rao had the staff of the State High School overhauled and new teachers with better qualifications brought in. This increased efficiency in tuition led to a greater popularity of the *Madrassa* and in 1894, the number on its rolls mounted up to 357

Progress in the
time of Shivaji-
Rao Holkar.

A further advance was made by the establishment of the Holkar College at Indore in 1891. The supervision of the Principal of the Residency College over education in the State was replaced by that of the Principal, Holkar College, who was thereafter also made Director of State Education

The number of schools maintained by the State in 1894, was 87 with 5,880 pupils of whom 1,209 were from the City and the rest from districts. These included 3

girls' schools attended by 95 girls. In 1898-99 school fees were, for the first time introduced, but this did not result in any falling off in the number of students. During 1899-1900 schools which taught both Marathi and Hindi, were abolished, and "unitary" schools, teaching only one vernacular, were introduced. The Hindi, Persian and Urdu Schools came to be placed under a Hindi Inspector, and the Marathi, Anglo-Marathi and Sanskrit Schools under a Marathi Inspector.

Progress of Education during 1903-1910.

One of the first acts of the Council of Regency was to grant more land and to allot nearly Rs. 22,000 for making additions and alterations to the High School building. A separate play-ground was also provided by acquiring the site known as the Chumanbagh, while a new gymnasium shed was also erected near the school hostel.

The High School continued to progress, and in spite of the ravages of plague, which necessitated the frequent closing of the school on several occasions for weeks and months at a time, it showed marked improvement all round and the number on its rolls went up from 472 in 1903 to 761 in 1910.

Scholarships on a liberal scale were provided for the children of State Zamindars, Darakhadars, and others. The teaching of drill and *deshi lasiat* was introduced in almost all the State schools in 1907.

In 1910 the number of schools went up to 133 including 13 girls' schools against 3 in 1903. The teaching of girls, however, was not confined to these 13 schools alone, and co-education was also being carried on in certain primary schools meant originally for boys. The total expenditure on education in 1903 was Rs. 74,484 while it amounted to Rs. 1,71,400 in 1910.

Progress of Education from 1911 to 1925

Soon after Maharaja Tukoji Rao III assumed powers, an educational committee was appointed in 1912 to examine the educational policy of the State and to suggest reforms in the educational system. As a result of the committee's recommendations, reforms were introduced from time to time between 1912 and 1925. The principal reforms introduced were.—

(a) The establishment of the Ahilyashram and Chandrawati Mahila Vidyalaya (1912) for the education of women.

(b) The appointment of a trained graduate as Head Master of the Normal School, and the deputation of two graduate teachers of the High School to the Government Training College at Allahaad for training as teachers (1922).

(c) The formation of a Text-Book Committee (1930).

(d) Introduction of garden work in such schools where facilities for it existed (1913).

(e) Revival of a scheme of grant-in-aid to private schools (1914);

(f) The raising of the minimum qualification for appointment as teachers in vernacular schools, from the Upper Primary to the Vernacular Final Standard (1915)

(g) The preparation of a scheme to make primary education compulsory throughout the State, (1916), the execution of which was delayed until 1925 owing to financial stringency brought about by the Great War. The scheme was first introduced in the Indore City in 1925 when no less than 24 new schools (12 for boys and 12 for girls) were opened in the city.

(h) The creation of a separate post of Director of State Education, quite independent of all control of the Principal of the Holkar College, the College as such being kept independent of the Director's control (1916)

(i) The separation in the same year of the girls' school branch from the boys' school branch under a separate lady officer. Except for slight modifications for a short period in the interval, this arrangement continues upto the present day.

(j) The constitution of a Board of Visitors for the Maharaja Shivaji Rao High School (1917)

(k) The reorganisation in the same year of the Normal School course for men, raising it from one year to two years and increasing the number of pupils admissible there from 30 to 50 at a time.

(l) The introduction of special arrangements for the training of vernacular teachers and the grading of their

pay at 15-1-20 per mensem, the pay of women teachers being fixed at Rs 18-1-23.

(m) The provision of Rs 25,000 per annum in the State budget for encouragement of education among backward classes by the award of scholarships

(n) The opening of the Malharashram with a Boarding School for Dhangar and Maratha boys (1922)

(c) The opening of the Lady Reading school for the training of women teachers (1922)

(p) The opening of a school for the deaf and dumb at Indore

Within the last few years general education has steadily progressed. The inspectorate has been overhauled and reorganised and the tutorial staff has been strengthened and their pay and prospects have been improved. The middle school section has been separated from the High School section and placed under the Assistant Director of School Education. Physical training has been made compulsory in almost all the State schools and arrangements for the medical inspection of scholars have also been introduced. To encourage private enterprise a large sum has been allotted for giving grants in aid to villages volunteering to construct school houses and this allotment has been fully utilised. 59 new primary schools and 2 High Schools at Khargone and Ramnara have also been opened. Primary education has all along been free throughout the State, and in the greater part of the City of Indore it is also compulsory, no less than 4849 boys and 2124 girls out of an estimated total population (as calculated in 1926) of 5865 boys and 3935 girls of school going age, are at present attending the 47 public primary schools (28 for boys and 19 for girls) in the capital city.

Games & sports

Latterly considerable progress has also been made in the matter of providing increased facilities for games and sports in State schools. In the city the Holkar College, the Maharaja Shivaji Rao High School and the Malhar ashram are provided with large play grounds and funds for physical exercise and games. 19 other schools for boys have play-grounds where games like football, hockey, etc., can be played. In 102 schools there are smaller compounds where drill and Indian games like *Khokho* and *'Atyapatya* can be played.

The total expenditure on education in 1929 amounted to Rs. 9,83,959-7-6 and the total number of educational institutions maintained or aided by the State at the end of that year was 246. These were:—

		No. of in-stitutions.	No. of scholars.
1. Colleges:—	(1) English.	1	568
	(2) Sanskrit.	1	272
2. High Schools:—	(1) For boys	2	1,088
	(excluding Rampura High School).		
	(2) For Girls (Chandrawati Mahila Vidyalaya).	1	411
3. Middle Schools:—	(1) For boys	25	6,600
	(2) „ girls	—	—
4. Upper-primary Schools.	(1) For boys	84	9,646
	(2) „ girls	11	1,465
5. Lower do	(1) For boys	155	7,573
	(2) „ girls	25	1,632
6. Normal Schools:—	(1) For boys	1	50
	(2) „ girls	1	69
7. Schools maintained by the Military department.		6	179
8. Deaf & Dumb School.		1	10
9. School of Art.		1	150
10. Sanskrit Schools.		9	157
11. Aided Schools.		22	1,592
Total		346	31,462

Besides the schools maintained or aided by the State, Private Schools, there are no less than 253 educational institutions, including 198 rote schools and 18 religious schools maintained by private agency throughout the State. Of these the most important is the Tilokchand Jain High School of Indore which had an attendance of 323 scholars in 1929.

Of the departmental institutions besides the Holkar College, 164 have school libraries attached to them, and all

the others are supplied with the necessary text books and books of reference for the use of teachers

Education of women.

A girls' school, already existing at Mandleshwar since long before 1867, came down to the State as a legacy from the British in the territorial change of that year. In respect of that, the first step in female education in the State was taken in 1867, when two girls' schools, one for the Marathi and one for the Hindi side, were attached to the Indore *Madrassa*. By 1873 these had been removed to the Old Palace in the city and in their new location attracted a comparatively larger attendance and grew in popularity. The number of girls' schools in 1885-86 had risen to 3 with an attendance of 71

Shortly after his accession, Maharaja Shrivaji Rao sanctioned the construction of a separate building for the girls' schools at Indore. From that year onwards the number of girl students gradually increased to 168 in 1900-01, and to 193 in 1902-03 when an additional school was opened bringing the number to 4 girls' schools in the State

Within the last twenty five years, the education of girls has been greatly encouraged by the grant of special scholarships from time to time, as also by a recurring allotment of Rs. 600 per annum for general scholarships for girls since 1916, with the result that the number of these schools has now reached 36, with a total of 3894 on the rolls in 1929 including 19 schools with an attendance of 2124 pupils in Indore city. There are thus now in the whole State 27 girls' schools for Hindi 5 for Marathi, 4 for Urdu, with 2006, 707 and 375 students on their rolls respectively in 1928. A purely Sanskrit class for girls is also attached to the Sanskrit Mahavidyalaya

There are two special institutions in the Indore city for the education of girls. These are (1) the Ahilyashram and Chandrawati Mahila Vidyalaya, and (2) the Lady Reading Training School

(1) In 1912, the Ruler endowed an annual grant of Rs. 25,000 for a Widows' Home and a Girls' High School on modern lines. The former was named the Ahilyashram after the illustrious Maharani Ahilyabai, and the latter, the Chandrawati Mahila Vidyalaya after Maharani Chan-

The Ahilyashram
& Chandrawati
Mahila Vidyalaya

diawati Bai Holkar. These two combined institutions were opened in 1913 and were originally located together in a portion of the local *Garibkhana* (Hospital) building, with 15 widows in the Ahilyashram and 56 girls in the school. The widows were all illiterate and the girls were reading in the vernacular classes. At the end of 1916 the whole of the *Garibkhana* building was made over to the school. Since then the school went on developing its activities in all directions until in 1919, it included a full High School affiliated to the Allahabad University, a Women's Normal School for training teachers for girls' primary schools and a Model primary school attached to the latter. The first girl matriculate from this school passed in 1919, the highest percentage of passes occurring in 1924 and 1925, when 8 out of 9 and 9 out of 10 respectively were successful in that examination.

In the first few years the Ahilyashram admitted as a rule, only the local widows all of whom were at first maintained at the expense of the State. But from 1917 paying boarders also began to be admitted and these now form the majority. At the end of 1923 out of a total of 90 residents in the Home no less than 60 were paying boarders. Some of the widows are allowed to take up the High School course. The others after passing the upper primary standard take up the training course. A few unmarried girls are also admitted free with the sanction of the Government. The school also sends up candidates for the Bombay School of Art Drawing Examinations, of which it is a centre.

Besides the usual subjects of the school curriculum, provision is also made for teaching Singing, Drawing, Needlework, Domestic Economy, Nature study and Drill. A school garden is maintained there for practical experiment in connection with nature study. There are arrangements for playing badminton and basket ball, but Indian games are specially encouraged. The school also has a Marathi debating society, an English literary society, and publishes a magazine, of its own. The 'Girl-guide' movement was introduced in the school in 1925, the present number of guides being 37.

2. The Lady Reading Training School was opened in November 1922 by Her Excellency Lady Reading, with

Lady Reading
Training School.

9 students on its roll. The teaching staff consists of a qualified Lady Principal with a London University degree and 15 teachers including a trained lady graduate recently added. The school trains lady teachers for Hindi girls schools. Two batches of 5 trained teachers each were sent out by the institution, one in 1925 and the other in 1927. In 1926 a scheme for its expansion was sanctioned. Besides the training department, it has a primary practising school, and a vernacular and an Anglo vernacular Middle School for girls, and a hostel. At present six stipends of Rs 18 p m for lady teachers studying there on deputation and 20 scholarships of Rs 12 p m, are awarded to those wishing to be trained here as prospective lady teachers. Three rooms were added to the building in 1927 and 3 more in 1928. Classes for Vernacular Final Examination of the United Provinces for girls were opened during the last year.

The number of students on its roll on 31st December 1927 was 25 in the higher classes and 159 in the primary school, the average daily attendance being 23 and 115 respectively. During 1928 the corresponding figures on 31st October were 30, 180, 28 and 142. The number of boarders in October 1927 was 4 while in 1928 it was 12. The course of instruction comprises three parts, viz, Preparatory, Middle and Normal. Arrangements are also made for the teaching of sewing, knitting, drawing, painting, music, etc.

Vocational Education.

Various schools of the vocational type were started in the State from time to time, the earliest being the establishment of a survey class in 1854 in connection with the Indore Madrasa. About 1880 this was expanded into an engineering class at an annual cost of Rs 3,000 to train Patels, Patwaris and others for making land surveys and preparing public works estimates. A new form was given to this, later on, in the Technical Institute attached to the Holkar College from its very foundation in 1891 and intended to impart theoretical and practical instruction on the basis of a three years' course in technical arts and industries, e.g. drawing, surveying, carpentry, metal-carving and printing. This institute continued in existence up to the year 1902.

Similarly a law class was opened in the Madrassa in 1873 to teach the elementary principles of English and Indian Common Law and the Law of Crimes, through the medium of both English and Marathi. Some years later (about 1880), provision was also made here to teach the main principles of Muhammadan Law, and students from this class even sat for the Judicial Service Examination of the State. The law class, however, had a comparatively short life being not heard of again. Since 1928 regular law classes are being held in the Holkar College for the preparation of students for the LL.B., Degree Examination of the Agra University.

In the early seventies of the last century, a medical class also was started at Indore under the supervision of the Residency Surgeon for the instruction of *Hakims* and *Vaidyas* who might be disposed to learn the European system of medicine as also of others similarly inclined. This class continued doing good work till 1886, when it was raised to the status of a medical school supported by contributions made by several other States in Central India, the Indore State contributing Rs 249 per mensem. An *ayurvedic* department for the teaching of the Indian system of medicine has all along been attached to the Sanskrit Mahavidyalaya at Indore.

The first step in this line was taken in 1922 when a strictly communal model school of the residential type named the Dhangar Maratha Education Institute was founded for giving civil and military training to the boys of these two communities. It was formally opened in November 1923 and was re-named the Malharashram. Its special compulsory features are, (1) gymnastics and (2) a five years' course of military training (including signalling and equestrian), qualifying for entry, if wanted, into the rank of Non Commissioned Officers in the Holkar State Army. On the optional side there are the arts and crafts; e.g., music and decorative art, and carpentry, tailoring, canework, hosiery, soap making etc., as also gardening and scouting. Besides all this the boys are also required to learn in a practical way the fundamental principles of civics, public administration and household management so far as these relate to their life at the Ashram. It has been sending up its students for the Bombay School of

Education of
Backward class.

Art Drawing Examination both in the Elementary and the Intermediate Grade with good results

For some years past the institution had been sending up its students for the Matriculation Examination of the Punjab University, the results in 1927 and 1928 having been cent per cent. At present it is a middle school. For higher studies its students attend the Maharaja Shivaji Rao High School.

This school is keen on public sports and won two cups (one for three and the other for two successive years), besides a very large number (34) of medals. In the matter of hand-crafts too it has continued to make good progress all round.

In addition to this *Ashram* intended for the Dhangar and Maratha communities, the State budget since 1924 has a large annual allotment for the encouragement of education among the backward classes, special scholarships being granted to their children out of the said allotment.

Normal Schools.

The first school to train teachers for State schools was opened at Indore on 6th June 1882, with Mr. Vasudeo Ballal Mulje as its Principal, but it was not till 1904 that a regular Normal School with a hostel was started in the State. In 1917 the course for men was raised from one to two years, and at the same time the maximum number of pupils admissible there was raised from 30 to 50 at one time. The number of pupil teachers receiving training there in 1929 was 50, their average daily attendance being 45.7. Corresponding figures for 1928 were 50 and 46 respectively. Singing, drawing, gardening, handicrafts and nature study are included in the school curriculum. Ability to teach games is also much emphasised, and daily physical exercise is made compulsory. The Practising School attached is divided into three sections, viz., the Marathi Upper Primary, the Hindi Upper Primary and the Hindi Final.

In addition to this school, which is meant for men, two normal schools for women are attached to the Chandrawati Mahila Vidyalaya and the Lady Reading Training School for Women as explained above.

This school was opened in Indore on the 13th July 1925 with 7 students (4 boys and 3 girls) The number now on the roll at the end of December 1929 was 10, of whom 4 were boys and 6 were girls These students are taught reading, writing and elementary arithmetic and also needle-work, knitting and handicrafts like paper-folding and cardboard work Some of their work was exhibited at the Indore Agri-Horticultural Exhibition of 1929 and was given a certificate of merit.

Special Schools.
Deaf & Dumb
School.

There is also a School of Arts maintained by the State in the city. It was opened in the year 1927 The total number on its roll on 31-12-1927 was 150 Besides imparting instruction to children of the general public, it also gives special training in drawing to teachers in State schools deputed there for the purpose The number of such teachers in 1928 was 22 (of whom 1 was a lady)

School of arts

The school prepares and sends up candidates both in drawing and painting for the Elementary and Intermediate Drawing Examinations of the Bombay School of Art, and also for the Higher Examination in Painting

The first systematic teaching of Sanskrit as a part of public instruction was started in 1844-45 with a Sanskrit department in the Indore *Madrassa* The number on its roll was 41 in 1853 Subsequent progress, however, having been unsatisfactory, the number of scholars dwindled down to 27 in 1873 This continued for some years with varying success Later on, the Sanskrit studies in the *Madrassa*, developed into two branches one elementary, following the lines of the English School curriculum, and the other advanced, teaching higher grammar (*Vyakarana*), *Kavya* and *Nyaya* A few students also studied the *Uttakshara* there

Sanskrit Studies.

In 1875-76 a separate Sanskrit institution under the name of *Vedasala* was established at Indore with classes for teaching the *Vedas*, *Nyaya*, *Vyakarana*, *Sahitya*, *Ayurveda* and *Jyotisha* The number on its rolls at the end of the first year went up to 161 This institution was at first placed under the supervision of the local family priest of the ruling house From its very commencement, the poor

students of the *Vedashala* were maintained from grants in kind obtained from the various *karkhanas* of the State

In 1892 the *Vedashala* was removed to its present building and, from that year, in lieu of the support in kind referred to above, an annual grant of Rs. 2,000 was added to it from the Charitable Department, in addition to the annual budget provision.

Besides the *Vedashala*, Sanskrit *Pathasalas* imparting instruction in the Vedas and *Kavya* alike, were established by the State at important centres in the *mofussil*. Up to 1901 these schools were supervised by the Education Department of the State; but, from that year onwards, they along with the *Vedashala* and the advanced class attached to the *Madrasa*, were placed in charge of a separate officer designated the *Vedashala* Officer. The total number of Sanskrit scholars in all the State *Pathasalas* in 1902 was 299 (including 150 in the *Vedashala*) and the whole budgetted cost to the State, including scholarships, was Rs 7,080 a year.

The *Vedashala* continued to make steady progress and the number of students on its rolls went up to 279 in 1916. In that year, its status was elevated to that of a college under the name of *Sanskrit Maha Vidyalaya* and an additional class was opened there for advanced *Vedic* study. Its management was placed under the Principal, *Sanskrit Maha Vidyalaya*. The tutorial staff was also strengthened and the total annual budget allotment was increased to Rs 16,900. In 1922 a Board of Sanskrit Education was appointed and at its instance classes were opened in the *Sanskrit Mahavidyalaya* for (1) *Veda Bhashya*, (2) *Sankhya*, *Yoga* and *Sadharana Darshaan*, (3) *Mimansa-Vedanta* and (4) *Jaina Nyaya* (philosophy).

Meanwhile, the *Mahavidyalaya* having been affiliated to the Board of Sanskrit Education, Calcutta, the old practice of conducting its own examinations were discontinued, and students from this college began to regularly sit for the *Prathama*, *Madhyama* and *Tirtha* examinations held by that Board. In 1923 with a view to encourage Sanskrit education throughout Central India and Rajputana, the Holkar Government got Indore recognised as a centre for all these three examinations, excluding the *Darsana* and

Smṛiti subjects. The immediate result of this was that the Indore centre attained the second place among all the centres from the standpoint of the number of candidates appearing from here, and the first place by reason of the highest percentage of passes. In recognition of this distinctive position of Indore, and its intellectual environment, the Board have made it a full centre by waiving the exception in respect of *Darsana* and *Smṛiti*, referred to above. A new departure has recently been made by the State in introducing a degree examination in *Vedic* text and ritual in which students from all over India take part and obtain proficiency certificates.

Indore has also been recognised as a centre for the "All India *Ayurvedic* Examinations" conducted by the *Nikhila Bharatiya Ayurveda Mahamandal*. A Sanskrit girls' class, opened in connection with the *Mahavidyalaya* in 1925, still continues, the number of students therein at present being 15.

The Principal of the *Maha Vidyalaya*, as the Superintendent of Sanskrit Education in the State, also exercises control over the District Sanskrit Schools and is in charge of the local arrangements connected with the various Sanskrit examinations held at Indore.

At present there are 9 district Sanskrit schools in the State in addition to the Sanskrit *Maha Vidyalaya*, and the total number of scholars in all these institutions during 1929 was 429 (including 272 in the Sanskrit *Maha Vidyalaya*). The combined grant for Sanskrit Education in the State, including that for the *Maha Vidyalaya*, stood in at Rs 22,782 in 1929. In addition to this the college gets an annual grant of Rs. 2,000 per annum from the Charitable Department, which is utilised for helping poor students and for training future employees of the priestly class.

The *Maha Vidyalaya*, has a Sanskrit library of its own, and is accommodated in a spacious building surrounded by a garden and open grounds, with sufficient hostel accommodation. The curriculum of studies now followed there comprises, (1) *Vedic* recitation and exposition as *Vedic* ritual, (2) the *Smṛitis*, (3) Six schools of Indian

philosophy, namely, *Nyaya*, *Vaishnava*, *Sankhya*, *Yoga*, *Purāṇa* and *Uttara Mimamsa Vedānta*, in addition to the *Jaina Nyaya* (philosophy), (4) the *Purāṇas*, (5) Sanskrit literature (*Sahitya*), (6) Grammar (*Vyākaraṇa*), (7) the Indian systems of medicine and practice (*Ayurveda*); and (8) Astronomy and Astrology (*Jyotiṣha*)

Holkar College

Previous to 1891 no facilities existed in the Holkar State for the prosecution of higher studies beyond the Matriculation standard, except that, in a few cases, State scholarships were granted to enable the holders to study in colleges outside the State. Maharaja Shrivaji Rao Holkar, accordingly established an Arts College at Indore, which was opened on 10th of June 1891 with eight students on the register. In the beginning, the college classes were held in the spare rooms of the City High School. The College then had two sides, viz., (1) the Arts side, under a Principal and four professors, who among them taught English literature, History and Political Economy, Natural Science, Mathematics, Logic and Moral Philosophy, Sanskrit and Persian, and (2) the Technical side, under the supervision of the College Professor of Science assisted by five tutors, imparting instruction in drawing, surveying, carpentry, metal carving and printing. Its technical management was in the hands of the Superintendent of the State Mills. The budget provision for these two sides in the first year was Rs. 1,996 and Rs. 300 per month respectively.

In November 1891, Mr. E. C. Cholmondeley, the first permanent Principal, arrived from England. The present building (on the Mhow Road) was completed in 1891, with two attached hostels capable of accommodating over thirty students and two Professors to look after them.

The College was originally affiliated to the Calcutta University, but owing to the subsequent territorial adjustments among the Universities in 1905, it came to be affiliated to the University of Allahabad, under which it remained until 1927, when, with the transfer of the affiliating side of the Allahabad University to the newly created Agra University, the College came under the jurisdiction of the latter University. In this interval, following the recommendations of the Sadler Commission, the Intermediate classes ceased to be a part of the University. The students of the Intermediate Classes are now examined by

the Board of High School and Intermediate Education, for Rajputana, C I, and Gwalior with headquarters at Ajmer

The College was subsequently recognised for the B Sc degree in 1906. Later on, a third hostel and the new science block with gas and water fittings were also added. In 1908, in accordance with the provisions of the Indian Universities Act, the College was inspected by the University Inspectors, and the latter not only declared themselves thoroughly satisfied with its buildings, equipment and arrangements, but even reported to the Syndicate that it was in many respects a model institution of its kind.

For the first four years no tuition fees were charged in the College. In 1895-96 tuition fees were first imposed, but as the numerical strength of the College classes fell, the levy of fees was suspended for the next two years. In the year 1898-99 fees were reimposed in the College, a number of free-studentships being, at the same time, granted to those really unable to pay. This practice has since continued. In 1902-03 a scheme for providing some post-graduate scholarships to deserving students of this College who wished to prosecute further studies at special Colleges elsewhere, was sanctioned creating thereby a great stimulus to advanced studies among the people of the State.

The subjects taught are those comprised in the curriculum of the University of Agra and the Rajputana, Central India and Gwalior Board of Intermediate Examination, viz, for the M A, English and Economics, Law, up to the LLB standard, for the B A, English, Economics, Philosophy, History, Sanskrit, Persian and Hindi for the B Sc., English, Physics, Chemistry, and Mathematics, and for the Intermediate—English, Mathematics, Sanskrit, Persian, Economics, History, Logic, Hindi, Marathi, Physics, and Chemistry.

The College is situated in the midst of open fields a mile or so from the city and its buildings and equipments are up-to-date. It meets the demand for higher education principally in the Holkar State and in Central India generally. Its growing utility is evidenced by the increasing number on its rolls which amounted to 8 in 1891, 72 in 1901, 92 in 1911, 156 in 1921, 370 in 1927, 437 in 1928, and 568 in 1929, not to mention the large number of applicants that had to be refused admission for want of accom-

modation This, together with the large number of scholarships (46 in all, of the average value of about Rs 20 each, 31 of these being held by members of the backward classes) and free studentships (88 in all) granted by the State, as also the salubrious climate of Indore, all go to show why the Holkar College has become popular

Besides the academic studies mentioned above, the College also provides full social and athletic facilities to its members and presents large opportunities of training in developing individual and group responsibility through the activities of the Students' Gymkhana which regulates most of the non-academic side of College life as detailed below —

(1) The College Magazine, (2) Reading Room (with 16 English and 11 Vernacular papers), (3) Desai Vernacular Library (with 1480 books), (4) English Library (with 6469 books), (5) various Associations, e.g., Literary, Historical, Economic and others etc

Holkar State Scouts.

The Scout movement, was started in Indore in 1918, when Rai Ratan V G Barpute, B.A., who had been trained in Madras, brought into being the first Scout Troop in Lodhipura In October 1918 another Troop was formed in the Maharaja Shivaji Rao High School, the movement being actively supported by Mr C Dobson, the Headmaster During the influenza epidemic of that year the Scout Troops did excellent work both in the City and in the district

After the appointment in 1922 of Mr Arundale as Educational Commissioner in the State, the Scout movement, enjoying the encouragement of Maharaja Tukoji Rao III, developed into a self-contained unit known as the Holkar State Scouts, with the ruler of the State as its Patron, and Prince (now Maharaja) Yeshwant Rao II as the Chief Scout

In 1925 Mr F G Pearce, Principal of the Holkar College, became the Chief Commissioner and soon after he secured a site from Government for the Scout Headquarters in Indore City He also set in motion the proposal to acquire a plot of land near Patalpani railway station for a Scout Training Camp In October 1926 Mr J Hudekoper came to be appointed as the new Chief Commissioner He not only founded the Holkar State Scouts Local Asso-

ciation at Indore with prominent citizens as its officers, but also started local Scout Associations at Tarana, Mahidpur, Mandleshwar, Garoth, Bhanpura, Rampura, Manasa, and Sawer. During his time the total number of scouts and cubs throughout the State increased to 877. Of these no less than 547 (as compared to 274 previously) were in the city. For the last two years the State has been allotting an annual grant of Rs 4,000 in support of the Scout movement.

Mr Hundekopel has been succeeded by Captain M N Bhagwat as Chief Commissioner.

The Girl Guides movement was started in the *Ahilyashram* in 1925 with 25 members and is making steady progress, there being now 37 members on the register there.

(1) To establish direct touch between the direction and the tutorial staff, conferences of Inspectors as also of the Headmasters of A. V. Schools have been established at least as annual functions since 1914.

Other Departmental Activities.
Conferences.

(2) A scheme regulating grant-in-aid to private schools had been in force since the time of Maharaja Tukoji Rao II, but a better and more systematic shape was given to it during the reign of Maharaja Tukoji Rao III in 1914, regular provision for it being made in the departmental budget from year to year. At present 22 schools are in receipt of such grants.

Grant-in-aid Schools.

(3) A number of endowments made from time to time by individual members of the reigning house or by private persons towards supporting the cause of education by means of prizes, scholarships, medals, etc., are managed by the department on behalf of the donors. There are at present 15 such funds amounting in all to Rs 24,437 and yielding Rs. 1,054 by way of interest annually.

Endowments.

(4) The City Teachers' Club was started in 1905 where all teachers in the city of Indore of both sexes can gather together for mutual benefit or recreation. It has a library of over two thousand books. At present it has 293 members on its register and their monthly subscription comes to over 100 rupees.

City Teachers' Club.

- Teachers' Co-operative Society** (5) The Teachers Co operative Society, started more than ten years ago with a view to developing a spirit of self-help and healthy co-operation amongst those who follow the profession of teaching, now has 174 members on the register. Its funds amounted to Rs 24,574 9 10 in 1928 the loans advanced and recoveries made during that period totalling Rs 20,487 7-0 and Rs 17,060-13 9 respectively.
- Education Book Depot** (6) The Education Book Depot was founded very many years ago to supply school books and books of educational interest to students and the general public at moderate prices. The value of books purchased and sold during 1929 was Rs 10,604 and Rs 11,070 respectively, and the total assets of the Book Depot at the end of 1929 amounted to Rs 16,096.
- Nara Ratna Mandir** (7) The Nara Ratna Mandir (the store-house of jewels of humanity), opened over five years ago holds a collection of 260 pictures of great men and women of all ages, countries, races and religions. It has also a reading room where biographical literature covering 475 volumes relating to these, is available to the public.
- Museum.** A museum has been recently started at Indore with Mr R G Ojha, M.A., as Curator. At present it is accommodated in the Nara Ratna Mandir. Work has been started in the archaeological and numismatics sections.
- Encouragement to Authors.** As long ago as the later seventies of the last century Maharaja Tukoji Rao II made a provision in the departmental budgets to reward, on behalf of the State, authors of works of merits in the vernacular, whether original or translations. That practice continued till 1915, when two literary societies known as the Maharashtra Sahitya Sabha and the Hindi Sahitya Sabha came to be established in Indore with the common object, among others, of encouraging the production of new and useful books in Marathi and Hindi respectively. To help them in this noble cause Maharaja Tukoji Rao III sanctioned an annual grant of Rs 2,500 to each of these societies, and since then a number of Hindi and Marathi books have come to be patronised from year to year.
- Public libraries** Public libraries also possess a quasi educational interest and as such may be mentioned here. The Indore Gen-

eral Library, which is the most important, enjoys considerable State support. It is located in a State building and besides a monthly contribution it also receives a quinquennial grant of Rs. 3,000. Additional non-recurring grants are also made to it from time to time. The Library is managed by a Committee of 19 members elected by the subscribers every year. In 1929 there were 8729 books in the Library as against 8277 in previous year. It subscribes to 15 dailies 23 weeklies and 50 monthlies. There were 605 members on its rolls in 1929 and its income and expenditure amounted to Rs. 8,244 and Rs. 5,127 as against Rs. 5,119 and Rs. 5,108 respectively in 1928.

Besides the above there are also other 34 public libraries in the State.

There are 15 Printing Presses in the State, excluding the Government Printing Press. The total number of publications appearing in the State during the last year was 70.

Printing Press &
publications.

SECTION XI.—MEDICAL.

Before the introduction of European system of medicine in 1852, numerous *vaidyas* and *hakims* were maintained by the State, the former being regarded as the best physicians, and the latter as the better surgeons. The former were consulted for constitutional or functional disorders, and the latter in surgical cases. The *hakims*, however, though they often effected the couching of cataract, the setting up of fractured bones, and reduction of dislocations, but rarely handled the knife, their treatment depending mainly on external applications.

History.

In 1848, a charitable hospital was opened within a mile and a half from the city in the Residency area by funds provided by Maharaja Tukoji Rao II; but the predilection in favour of treatment by *vaidyas* and *hakims* was not shaken. Although the reports of important operations, attracted the attention and excited the admiration of the people, they did not, to any great extent, result in gaining their confidence. The idea that a man was first made insensible by means of chloroform before being operated upon was the chief cause of fear and doubt.

* Many *vaidyas* and *hakims* acquired a great reputation and the name of *hakim* Azam Khan, otherwise known as Bara Hakimji, is still frequently heard on the lips of Indore people. He is said to have originally been at Bhopal as Mir Munshi to the Agency. He practised medicine privately and treated nearly a hundred patients who resorted daily to his house. Ganesh Shastri, Kanhaiya Lal, Lakshmi Narayan, Nilkanth Bhau, and Thakurilal Vyas were the more successful *vaidyas*.

Hospitals and dispensaries.

On getting powers of administration in 1852 Maharaja Tukoji Rao II made a grant of Rs. 500 per month to the Central India Charitable Hospital on the condition that the Resident should maintain a dispensary connected with it in the city. This dispensary was located near Ambarkhana, close to the old palace.

As a further step towards popularising the new system a trained Indian midwife was brought in from Bombay in 1874. Her services were placed at the disposal of the public of Indore in maternity cases. In the following year a Foundling Asylum was also opened and placed in her charge.

Meanwhile, the city dispensary was removed to a new building during 1877. The whole of the State Medical Department (till then under Khasgi) was placed, at the same time, under an Indian doctor (Chunnilal Das) whose services were lent to the State by the British Government. From this year onwards the activities of the department steadily widened and the grant from the State was also correspondingly increased from year to year.

In August 1878, a medical class (which has since developed into the King Edward Medical School) was attached to the Indore Charitable Hospital to impart training in the western system of medicine, at the express desire of and with funds provided by Maharaja Tukoji Rao Holkar II, with 4 stipendiary students of the State.

In 1882, another dispensary came to be opened at Malharganj in the city at an annual cost of Rs. 2,000 and dispensaries were also started at Rampura, Khargon, Maheshwar and Kannod. By the end of 1885, the number of these institutions in the State had gone up to 9 with a total

attendance of 29,556 patients. In the following year, to commemorate the Jubilee of Her Majesty Queen Victoria, the *Garibkhana* (Poor house) was opened and to it a hospital was also attached which attended to no less than 12,823 patients during that year.

With the increasing popularity of western medicine it was found necessary to provide a Charitable State Hospital in the city of Indore for the benefit of the poor. This want was supplied in 1891 by enlarging the scope of the hospital near *Garibkhana* in the north east of the city, under its new name of "the Holkar Hospital". Its building cost nearly Rs 55 000 and a monthly grant of Rs 1 500 was sanctioned for its maintenance. It contained 100 beds, besides operating and dispensing rooms. A class for training midwives was also opened there.

With the growing demand for medical aid, further dispensaries had come to be added from time to time. In 1891 there were 15 dispensaries and 34 *vaidyasalas*. By 1894 there were 59 hospitals and dispensaries with an attendance of 76 350 patients and an expenditure of over fifty two thousand a year.

To ensure further success in surgical operations a Rontgen ray set was provided in the Holkar Hospital in 1898, and a Famine Orphanage was also added. By then public confidence in the western system of medicine seems to have been generally established, as may be seen from the fact that in that year the attendance in the medical institutions throughout the State exceeded a lakh of patients. In 1900 the hospitals and dispensaries had increased to 59.

In November 1901 a new hospital, known as the 'Maharaja Tukoji Rao Hospital' came to be opened with a full complement of medical staff (including a female doctor) and all up-to-date accessories.

At the beginning of 1903, besides the Tukoji Rao Hospital at Indore, there were 12 dispensaries on western lines in the more important towns. In addition to these, 42 *vaidyas* were also employed by the State at other places to distribute *ayurvedic* medicines. By 1910-1911 a graded service had been introduced and the number of hospitals had risen to 5 and of dispensaries to 39, all in charge of quali-

fied doctors, (the number of *vaidyas* in State employ having been reduced to 6) No less than 27 of the dispensaries had buildings of their own with at least one bed each, and 17 were provided with quarters for the staff. In the city itself a female hospital, (called the *Maaharani Hospital*), with two lady doctors and 24 beds, had been opened, while a female branch dispensary was started in *Malharganj*. A *Nurees' Home*, besides a *Mahajan Ward* with 6 beds (endowed by some of the leading local gentry) was added to the *Tukoji Rao Hospital*. The annual budget of the department mounted up to Rs 1,32,397 and the total number of patients had risen to 2,54,549. In addition, the State contributed Rs 3,226 per annum to the Medical School and Rs 3,500 to the King Edward Hospital (in the Residency) and Rs 200 to the Agency Hospital in *Sardarpur*.

At the outbreak of plague in 1903, special plague hospitals and refuge camps had been created, and a Health Committee was established to examine locally the causes of the spread of epidemics and to recommend prophylactic and remedial measures.

From April 1912 the Residency Surgeon's supervision over the medical department of the State was discontinued. By this time western medicines had become popular and commonly understood. The progress achieved by the State in the introduction and advancement of western medicine in Central India, may well be gathered from the following extract from the address of the Hon'ble Mr A L P. Tucker, C I E, Agent to the Governor General in Central India, to the students of the King Edward Medical School on 16th June 1913.

"It is worthwhile noticing that Indore was a long way the first in the field. The great sister State of Gwalior did very little outside the Malwa Dispensaries, and there were but few of them in the sixties and seventies, for no really widespread progress seems to have been made in Gwalior until 1877. Bhopal did not open a State Medical Department until 1854, when a *Yunani Medical Officer* was appointed by the *Sikandar Begam*. The first hospital on European lines in that State was not opened until 1870. There was no State medical institution in Dhar until 1864, when the Indore Charitable Hospital opened a branch there. Dewas got to work with a small joint hospital in 1877.

"There were no regular medical institutions in Rutlam until 1871."

"And before I leave this part of my subject I think it due to the memory of the late Maharaja Tukoji Rao II of Indore to say that he was the first great Chief who appears to have taken an effective interest in the development of modern medicine. It was by grants made by him that the Charitable Hospital was established and a dispensary provided in the city, which has since grown and developed into the Tukoji Rao Hospital which rightly bears its founder's name."

During the reign of Maharaja Tukoji Rao III (1903-1926) the following additions and improvements were effected in the medical department:—

(1) The establishment of a sanatorium at Rao (a station on the railway between Indore and Mhow) for the use of patients suffering from tuberculosis, the necessary funds having been contributed by certain public-spirited citizens of the State. This sanatorium, which has accommodation for 20 beds and is named after Maharaja Sawai Tukojirao III, was formally opened by His Highness in January 1914;

(2) Increase in the total number of hospitals and dispensaries in the State to 46;

(3) Provision of State buildings for the dispensaries at Kataphod, Alampur, Sanawad, Tarana and Sunel. The building in the last named place was constructed at the expense of the local Bohora community. Separate mortuaries were also built at Sendhwa and Khargone;

(4) Provision of wards for in-patients in hospitals at district headquarters and placing them under assistant surgeons. Trained nurses were attached to the hospitals and a European nurse matron was attached to the hospital at Indore;

(5) Opening a new leper asylum with 40 beds at Indore and starting a special clinic at the Maharaja Tukoji Rao Hospital for the treatment of leprosy;

(6) Increase of medical facilities at the Maharaja Tukoji Rao Hospital in Indore—

- (a) by the addition of (i) electric and radiography branches (personal gifts of the Ruler); (ii) dental department (on behalf of the State), (iii) a Bohra ward (the gift of two Bohra citizens), (iv) a maternity home, (v) a female out-patient department and (vi) a nurses' institute (these three being the gifts of Rajya Bhushan Seth Sir Hukumchand of Indore),

and

- (b) by the extension of (i) the scope of the X-Ray Branch and the Operating Theatre, and (ii) the kitchen and other accommodation

(7) Addition of a Bohra Ward to the dispensary at Garoth (as a gift from the local Bohra community) and to female and maternity wards to the Sanawad dispensary as gifts of Seth Devi Kishen and Seth Hnashah,

(8) Increase in the strength of the medical staff with increased pay and prospects. Officers of the department were sent out to various institutions beyond the State to specialise in particular lines e.g., Electrotherapeutics and Public Health. Greater importance was also given to the medico legal work done at the Maharaja Tukoji Rao Hospital in Indore,

(9) Increase of the stipends of State students at the Medical School in the Residency and the grant of scholarships to nurses under training at the Nurses' Institute attached to the Maharaja Tukoji Rao Hospital in the city, special lectures being provided there on home-nursing and midwifery;

(10) Introduction of baby week celebrations, and maternity and child welfare exhibitions, and first aid lectures in the city and elsewhere, some of these continuing to this day as annual functions

When the influenza epidemic of 1918 prevailed in the State, as elsewhere, no less than Rs 48,000 were sanctioned by the Maharaja and placed at the disposal of the medical department to cope with it. Temporary dispensaries were opened at various places all over the State under qualified

doctors, and a large sum was also allotted to private *ayurvedic* and *unani* dispensaries.

With the first opening of the charitable dispensary and the establishment of the State hospital in the city, arrangements had also been made to introduce vaccination; but owing to a strong popular prejudice against the measure, its progress was rather slow in the beginning. Only 1932 persons were vaccinated during 1875-76, in spite of the fact that the Maharaja himself set the example by getting his own children vaccinated. In the following year the Maharaja made vaccination compulsory in the State in certain cases. This tended to improve matters, and in 1879-80 the number of persons vaccinated had gone up to 5179, the majority of these being, however, confined to Brahmans, Marathas and Musalmans.

Vaccination.

Later on, as the benefit arising from vaccination became more and more apparent and the prejudice against it gradually lessened, the average number of vaccinations for the thirteen years ending 1902-03, rose up to 11,231. The vaccination staff at that time comprised 2 inspectors and 33 vaccinators. Vaccination has since become steady, the figures for the last seventeen years being, on an average 11,932.

Rural sanitation, which twenty years ago was conducted on more or less primitive lines, has improved very much of late, especially in towns where there are municipalities and in places where the Village Panchayat Act is in force, it being one of the duties of the popular representatives there to look after local conservancy and sanitation. With their increasing contact with the cultural advancement of the day, and under the influence of their improved surroundings, the village-folk are gradually waking up to the new order of things, and an unconscious improvement is noticeable in their notions of domestic and personal hygiene, with the result that village sanitation is not now so much neglected as before. There is, however, much lee-way to be made up in the matter of improving and purifying the rural water supply in the State, and the subject is receiving due attention. Rules for conservancy arrangements in villages, to be carried out by the Panchayats have been newly issued and Mahal Boards &c.

Public Health & Sanitation.

District Boards are specially enjoined to pay particular attention to this matter.

As regards sanitation in the Indore city, measures are afoot to enlarge the local water supply with a view to improve the sewage arrangements there. A Director of Public Health and Sanitation has also been appointed to supervise the connected branch of the State Administration at Indore and elsewhere, and he has started organising his department with a budget of Rs 41,800 recurring (includes Rs 14,940 for Vaccination, transferred from the Medical Budget) and Rs 4,500 special. Attempts are being made to secure the proper registration of births and deaths.

It will thus be seen that there has been a considerable advancement in the work of the medical department. At present, the latest and up to date methods of medical treatment obtain in the hospitals and dispensaries of the State. Treatment on the allopathic, *ayurvedic* and medico-electrical systems in general and on certain special lines in particular cases is made available to the public. Free medical service and a free supply of medicines are given to the public and Government servants in all medical institutions maintained by the Government. Further, there is a system of medical grants in aid also.

Staff.

The staff consists of 1 Inspector-General of Hospitals, 9 Assistant Surgeons (including a lady doctor), 49 Sub-Assistant Surgeons (including a lady doctor), 7 sub assistant surgeons attached to the Military and 1 to Police, 1 English Matron, 88 compounders (including 5 *vaidyas* and 4 apprentice compounders), 1 laboratory assistant, 34 dressers, 4 midwives and 66 nurses.

Medical institutions.

The total number of medical institutions at the end of September 1929 was 78 as detailed below —

6 hospitals,

38 graded dispensaries (including 7 military, 1 jail and 1 Police),

1 sanatorium,

2 asylums (including Leper Asylum maintained by the State Charitable department),

26 ungraded dispensaries (including Singhana and Tonka),
 4 ayurvedic, and
 1 aided.

78.

Of these, 73 were working at the end of 1929 and 5 (1 graded and 4 ungraded) had yet to be opened.

The total number of in-door and out-door patients treated in 1929 in all the hospitals and dispensaries (graded, ungraded and *ayurvedic*) during the year 1929 was 4,69,293 (in-door 1,581 and out-door 4,61,712), as against 4,49,711 (in-door 4,261 and out-door 4,45,447) in 1928. Of these, 83,795 (2,107 in door and 81,688 out-door) were treated in the Maharaja Tukoji Rao Hospital as against 76,439 (2,128 in door, and 74,311 out-door) in the previous year. Patients.

The total number of operations performed was 21,225 (1,569 major, 19,656 minor), as against 18,009 (1,488 major, 16,521 minor) last year. Of these, 5,393 (838 major, 4,555 minor) were performed in the Maharaja Tukoji Rao Hospital in 1929 as against 3,658 (763 major, 2,895 minor) in the previous year. Surgical Operations.

The total number of beds available for the treatment of in-door patients was 404 as against 303 in the previous year, of which 208 were in the Maharaja Tukoji Rao Hospital, as against 150 in the previous year. Beds.

In the Maharaja Tukoji Rao Hospital at Indore facilities are provided for the treatment of all diseases and injuries with a staff of specialists for performing surgical and other operations. Special arrangements exist for the treatment of special diseases. Child welfare and maternity cases are looked after in the Maharani Female Hospital attached to the Maharaja Tukoji Rao Hospital. There is a separate department for X-Ray, radium and electric treatment. In addition, a chemical laboratory for microscopic and other examinations, branches for the treatment of dental, nose, ear and eye diseases and for antirabic,

treatment are also provided for. There are numerous special wards constructed from private charity. A sale dispensary is also attached to that hospital.

Besides this institution, there are, in Indore, the lunatic and leper asylums and an orphanage and secret accouchement house. At Rao, 6 miles from Indore, there is a sanatorium for tuberculosis treatment and a mental hospital is under construction at Banganga, 2 miles from Indore city.

The expenditure of the medical department during 1929 was Rs 2,81,832 as against 2,77,384 in 1928. Of this expenditure, Rs 1,59,430 were spent on establishment, Rs 50,099 on medicines, Rs 12,721 on diet and Rs 59,582 on miscellaneous expenses and contingencies.

The State is encouraging medical education in various ways. Officers of the medical department are sent to foreign countries and Europe for receiving training in special subjects. State scholars are studying in the King Edward Hospital Medical School and an annual grant of Rs 2,400 is being paid to that institution. Lectures on home nursing, midwifery, clinics, etc., are given to nurses and a compounders' grade examination is held. Classes in first aid to the injured are held in Indore and students from the normal school are given certificates in first-aid.

Private charity and enterprise for the free grant of medical help to the public are not lacking. There are a number of wards in the Maharaja Tukoji Rao Hospital in the Indore city and elsewhere. The most notable among them are the Kanchanbai Maternity Ward, the Bohara Ward in Indore and at Garoth, the Ghasnam Ward at Sanawad, the Maharam Chandrawati Bai Ward and maternity at Khaigone, etc. Besides these, the Kalyanmal Nursing Home in Tukoganj, an eye hospital and a family ward from the donations of Rai Bahadur Seth Sri Hukumchand and another family ward from public subscriptions, are under construction at Indore.

SECTION XII—SURVEYS

No survey was carried out in the State till 1863, when, under the order of Maharaja Tukoji Rao II, the first revenue survey, known as the "Kad dhap" system of survey, was introduced in which, however, no maps were prepared to scale, the drawings prepared thereunder being mere hand sketches sufficient to identify individual fields.

This system of survey was a rough one. Measurements were made by ropes tied round the wrists of two chainmen. The length of the rope was supposed to be 100 hands (cubits). *Kachcha Bigha* was the unit of measurement which was subsequently taken to be equal to 13 *Biswas* of the *pacca bigha*. There was no classification of soil. Only the districts of Indore, Mahidpur and Rampura Bhanpura were surveyed in this manner and the other districts were left unsurveyed. The settlement was for 15 years and the revenue demand for the whole State was Rs. 38 lakhs.

In the year 1881 the more scientific 'Shanku' system of survey, followed in the Bombay Presidency, was introduced and maps were prepared to a scale of 32 inches to a mile. The chain, measuring 33 ft. and the cross staff, were used. *Bigha*, the unit of measurement, was equal to $5/8$ ths of an acre. Classification of soil was also attempted along with this survey. The settlement was for 15 years and the land revenue demand amounted to Rs. 65 lakhs.

In the year 1895 His Highness the Maharaja Shriji Rao Holkar sanctioned Rs. 12,06,982 for a fresh regular Shanku survey of the whole State including classification of soil. But as this work was very slow, and otherwise unsatisfactory, the Shanku survey was set aside and a plane table survey was finally adopted and completed by the end of September 1906 throughout the whole State. The *Guntar's* chain, 66 feet long, was used. The unit of measurement was the English acre and the village maps were drawn to a scale of 16 inches to a mile. The settlement was for 20 years. As a result of this settlement the land revenue demand fell down to 38 lakhs.

At the end of the term of the last settlement, a traverso survey on the *Murabba Bandi* system was tried in the Nemawar district but was given up. Thus the plane table survey introduced between 1902-06, is still in force throughout the State. The village maps prepared in accordance with that survey were revised and brought up to date by the end of September 1926.

There has been no further classification of soils. The term of the present settlement is 30 years for the whole State, except in the Nemawar District, for which the period is 20 years as before. The land revenue demand for the whole State is 57 91 lakhs.

Topographical surveys.

Modern Topographical Surveys have been carried out over the following areas in the State and maps prepared from them have been published partly on the scales of 1 inch = 1 mile and 1" = 2 miles.

- (1) The whole of the Indore District excepting a small area in the extreme north.
- (2) The whole of the Nemawar District.
- (3) Practically the whole of Nimar District.

An aeral survey of the Indore City has also been recently completed.

SECTION XIII.

COMMERCE & INDUSTRIES DEPARTMENT.

The department is under the control of a Director who is also Ex-Officio Member of the Cabinet. The departments controlled by him are —

- (1) Inspection of mills and factories,
- (2) do boilers;
- (3) Registration of joint stock companies;
- (4) Cotton contracts,
- (5) Cotton markets;
- (6) Indore Electric Supply, and
- (7) Motor cars and repairs shop.

Of these the first 5 have already been dealt with in Chapter II and the 6th in the Section on Public Works .

The State Motor Cars and Repairs Shop is provided with a foundry as well as joiners' and carpenters' shops wherein all kind of work is turned out Recently a paint spraying plant has been introduced and a battery charging plant has been installed The latter has saved to Government a large sum on account of charging State Car Batteries

Other items of work dealt with in the department are.—

- (1) Boring operations for tapping underground water,
- (2) Maheshwar Hand Loom Industry,
- (3) Housing of labour,
- (4) New railway schemes etc, etc,
- (5) Patents and designs,
- (6) Marchandise marks,
- (7) Licensing of auditors, and
- (8) Miscellaneous small industries.

SECTION XIV,

HOUSEHOLD DEPARTMENT

This department looks after the household of His Highness the Maharaja and also attends to miscellaneous ceremonial and other functions The control and up keep of the State stables, the receipt of deputations from and the sending of deputations to other States on occasions of marriage and other ceremonies in the royal households, the receipt and entertainment of distinguished State guests and the making of arrangements for holding banquets, garden parties, at homes and similar other functions, are some of the other duties appertaining to this department.

The Household department is under the control of the Deputy Prime Minister

SECTION XV.

Religious endowments and charities.

The charities of the State had their origin in the time of Maharani Devī Ahilya Bai with whom faith was an instinct and love of the poor a religion. The institutions established by her were spread over the whole of India and are being maintained, to this day, by her heirs and successors.

The total number of Hindu and Muslim places of worship supported by the State, both inside and outside the Holkar Dominions, was, at the end of 1929 A.D., 2413 and 190 respectively. The total amount spent on them was Rs. 55,356 and 3,522-15-6 respectively. The number of *Annachattras* and *Sadabarats* maintained by the State in the whole of India continued to be 9 and 31 respectively and nearly 2 lakhs of people were fed therein during 1929.

The places of Hindu worship and gatherings for religious purposes consist of temples, *chattris*, *ghats*, *dharmasalas*, etc., the most important of which are situated in Indore, Maheshwar, Alampur, and other places in the State and at Ujjain, Onkareshwar, Raver, Kumbher, Pushkar, Poona, Jejuri, Badrinath, Hardwar, Ayodhya, Kashi, Gaya, Brindavan, Nemisharanya, Amarkantak, Pandharpur, Rameshwar and other places outside the State. The principal places of Muslim worship are Peerasthans at Indore, Maheshwar and other places in the State.

Other forms of charity administered by the State are:—

- (1) compassionate allowances to old servants,
- (2) permanent allowances to helpless and weak persons,
- (3) *nemnuks*,
- (4) maintenance of a poor house and leper asylum and a secret accouchement house,
- (5) grants towards the maintenance of old and disabled cattle,

- (6) presents to learned Brahmins and feeding and clothing *sadhus*, *Bairagis*, the poor and disabled, etc.

The total expenditure on public charities of the State during 1929 amounted to Rs. 3,41,400.

CHAPTER IV.

ADMINISTRATIVE DIVISIONS & GAZETTEER.

According to the Census Report of 1901 the Holkar State in that year comprised 7 districts and 53 *parganas*. But there were certain changes soon after, resulting in the reduction of the number of *parganas* to 52 in 1903.

In 1904 the number of districts was reduced to 6 by combining the Mandleshwar and Khargone Districts into one, named Nimar. The number of *parganas* was also reduced to 37. In 1908 the number of districts was further reduced to 5, by combining Rampura and Bhanpura into one and the number of *parganas* was fixed at 27. This arrangement continues at present with the exception that on account of the abolition of Sundarsi as a separate *pargana* in 1929, the number of *parganas* is 26. The districts and *parganas* as obtaining at present are detailed below:—

Statement showing the Administrative divisions and sub divisions in the Holkar State

S No	Districts and Parganas	Present area in acres	Population in 1921	Number of		Present land revenue demand
				Towns	Villages.	
1	2	3	4	5	6	7
	INDORE DISTRICT	748854 36	343829	5	737	Rs 1522717
1	Indore	179839 41	59997		171	362261
	City	5299 20	93091	1		
	Residency	864 00	12226			
2	Mhow	111764 68	26356		106	206762
	Cantonment	3680 00	31737	1		
3	Sawar	147058 09	42375		144	353770
4	Dipalpur	229369 87	63806	2	173	566847
5	Patilwad	68629 23	9273	1	40	29277
	Forest Division		498		105	
	MAHIDPUR DISTRICT	549836 60	128689	2	474	1039342
6	Alampur	27634 97	14619		27	67350
7	Mahidpur	266998 49	58123	1	232	486031
8	Terana	265152 14	57963	1	216	483961
	NEMAWAR DISTRICT	532060 48	85933	2	423	556671
9	Kannod	183883 91	23675	1	118	144740
10	Kantaphod	822414 43	28141		133	146005
11	Khatgaon	186783 34	33766	1	137	274028
	Forest Division		928		37	
	NIMAR DISTRICT	1663336 03	389486	9	1704	1531164
12	Burwaha	171830 69	51877	2	225	213881
13	Bhikangaon	319151 19	50919	1	247	255319
14	Kasrawad	197459 69	38373	1	190	234554
15	Khargonsa	236427 82	63982	1	271	244238
16	Maheshwar	129414 28	38658	2	174	203347
17	Nisarpur	159198 55	47787	1	102	147299
18	Sagon	240626 45	50933		160	145117
19	Sandhwa	209227 68	43121	1	125	87109
	Forest Division		3933		120	
	RAMPURA BHANPURA DISTRICT	976031 17	202773	8	991	1132847
20	Bhanpura	132240 94	21060	1	89	91883
21	Garoth	234967 08	45668	1	212	268723
22	Jirapur	153912 57	41333	2	314	248390
23	Manasa	177478 08	40528	2	186	261785
24	Nandwa	23730 24	3682		31	12383
25	Rampura	161381 85	34861	1	148	28848
26	Sonal	91333 13	21769	1	7	163317
	Forest Division		897		34	

Indore District History.

The district of Indore fell to Holkar about 1780 and has remained in the possession of the family ever since. Indore, in the time of Ahilya Bai, became the headquarters of the district instead of Kampel, and after 1818, became the administrative capital of the State. In 1901 Indore district was divided into 10 *parganas*. In 1904, however this number was reduced to six, and in 1908 it was further reduced to five.

Boundaries & Area

The Indore District with the exception of the isolated *pargana* of Petlawad, forms a continuous block of country. The main block of the district lies between $22^{\circ}18'$ and $23^{\circ}1'$ north latitude and $75^{\circ}29'$ and $76^{\circ}19'$ east longitude. It has an area of 7,46,854.36 acres. On the north of the district lies the district of Ujjain in the Gwalior State, or the west it skirts the Sindhuas *parganas* of Barnagar, Sagor and Dikthan the Dhar *pargana* of the Dhar State and the British *pargana* of Manpur, on the south it is separated from the district of Nimai by the Vindhya range, while on the east it is bounded by the Dewas State and portions of territories of the Dhar State.

Physical Aspects

The greater part of the district is level or undulating with flat topped hills of no great height scattered over. The southern portion, however, lying in the Mhow *pargana* falls in the hilly region of the Vindhya, while the arm of this range, which forms the western boundary of the plateau, traverses the detached *pargana* of Petlawad. The central portion is watered by the river Gambhni, which takes its rise in the hills near Mhow village. The western section is watered by the Chambal river which, rising from the Janapao hill in the Mhow *pargana*, flows through the Depalpur *pargana*, while the Sipra, rising at Kokri Bard in the Indore *pargana*, waters the Sawer *pargana*. Except in the hilly jungle-covered portion, the country is highly cultivated and grows excellent *kharif* and *rabi* crops. As the soils common to Malwa are met with, the most prevalent being the black cotton soil, which produces excellent crops of all the grains of both harvests.

Flora & Forest

The flora are the same as those common to Malwa generally. The forests in the Indore district extend from the southern border of the old Khudel (Khudel) *pargana* westward to Hasalpur. This is the only forest in the district which is of any value. The principal trees are the

(*Tectona grandis*), anjan (*Hardwickia binata*), laku (*Terminalia arjuna*), dhania (*Anogeissus latifolia*), sadad (*Ougeinia dalbergioides*), bija (*Pterocarpus marsupium*), and tendu (*Diospyros tomentosa*), while on steep slopes the salai (*Boswellia serrata*) is met with.

The wild animals met with differ in no way from those found elsewhere. Tigers are not, as a rule, found in the district, but panthers are common on the ghats. Fishes are plentiful in the tanks and larger streams.

Fauna.

Deccan trap covers most of the surface in the district, but limestones occur near Simrol. The black cotton soil arising from the decomposition of the trap is of great importance from an agricultural standpoint; the trap, however, is but little used as a building stone.

Geology & Minerals.

The climate of the district is most temperate. The temperature on an average ranges between 91.9 F. in the summer and 55.2 F. in winter. The average rainfall is 29.79 inches a year.

Climate and rainfall.

In accordance with the census made by Sir John Malcolm in 1820, the district had a population of 88,464, living in 491 towns and villages (exclusive of the City and Mhow Cantonment). In 1881 no figures were kept for districts. The population of Indore district, including Indore City, Indore Residency and Mhow Cantonment, at the census of 1891 and of subsequent years was as shown below:—

The People.

Year.	Males.	Females.	Total.
1891	—	—	321033
1901	159807	144172	303979
1911	145195	129577	274772
1921	185939	157890	343829

Thus, the population in 1921 showed an increase of 25.13 per cent over the population of 1911, giving a mean density of 218 per square mile, against 174.22 in 1911 and 192.74 in 1901.

Towns & Villages.

Out of a total of 688 inhabited towns and villages in the district, Indore city *cum* the Residency had a population of over one lakh; Mhow Cantonment over 30,000; one (Gautampura) over 3,000; five (Petlawad, Depalpur, Hatod, Mhow kasba and Satlana) over 2,000; and 23 over one thousand people. All the urban population of this district (1,42,366) lives in its one city and four towns comprising 40,817 occupied houses; and the rural population (2,01,463) in 41,133 houses, giving an average of 4.2 per house for both, as compared to 4.3 per house in 1901. The number of uninhabited villages is 56.

Principal castes by religion.

Numerically, the most important Hindu castes in the district in 1921 were: Balais (33,989); Brahmins (25,603); Rajputs (17,772); Kulmis (16,926) and Khatris (16,348); Mussalman comprised Shekhs (16,424); Pathans (8,780); Saiyads (2,782) and Bohras (2,591).

Occupation.

The people of this district, as elsewhere, commonly follow pastoral and agricultural pursuits, about 38 per cent of the population (including workers and dependents) deriving their livelihood in this way. Twenty-six per cent were engaged in industries, trade and transport; while only twelve per cent depended upon service in public (Police and Army) administration, or were engaged in professions and arts, and the remaining 24 per cent lived on domestic service, or other insufficiently described and unproductive pursuits.

Language.

The court language of the District is Hindi and also Marathi to some extent. The prevailing spoken dialects are Malwi on the plateau and Bhili in the hilly tracts.

Agriculture.

The district is, generally speaking, well cultivated, the soil being of first rate quality in most parts, and the inhabitants industrious and regular agriculturists. Both the *kharif* and *rabi* harvests are gathered.

Cattle.

The Malwi breed is that usually met with in this district. Grazing grounds are ample, and in all but unusually bad years, the grass and water supply is more than sufficient for the purposes of cattle breeding. The total recorded number of cattle in the district in 1930 was 2,25,219 of which 55,776 were bulls and bullocks, 87,931 cows, 45,120

buffaloes, 4,512 horses and mares, 13 mules, 11,225 asses, 0,602 sheep and goats and 40 camels.

Irrigation is chiefly carried on by means of wells and *oris* and to some extent from tanks and *orhis* erected on the banks of *nalas* and rivers. Irrigation is almost confined here to the cultivation of sugarcane and garden produce, and occasionally also to wheat, gram and other crops. The cost of constructing wells varies in the different *parganas*; the cost varying according as whether the well is *katchha* or *pucca* and depending on the depth below the earth's surface at which subsoil water is obtainable. On an average the cost of constructing a *katchha* well is Rs. 500 and that of a *pucca* well Rs. 2,500.

Only two years of distress and two of famine in the district, have been known so far, the former in 1877-78 and 1897-98 and the latter in 1899-1900 and 1907-08. In 1899 there was no distress in the district except in the outlying *pargana* of Petlawad, but distress began to be felt in April 1900, and doles of grain had to be distributed from June to October, when the maize crop came into the market. The real distress was among the immigrants who poured into the city from Marwar and outlying districts. To relieve these, work on the Indore-Betma and Bamnia-Petlawad roads, and the Pimplia and Shirpur tanks, was started as relief measures along with several other works of a smaller nature. Poor houses were opened in all important centres, and relief was given to *pardanashin* women at their houses. Advances for the purchase of seed, grain and cattle were also made. Three-fourths of the land revenue was suspended, and large sums were given in gratuitous relief. Again in 1905 crops were considerably damaged by frost and the Council of Regency sanctioned considerable remission of arrears of revenue demand in that year.

There was a partial famine in Indore and Mhow *parganas* in 1907, and some remission of land revenue was granted. The widespread famine of 1908 only affected the Petlawad *pargana* of this district. The Indore district has not been affected by any serious famine since 1908.

There are no records of early prices in the district. A very noticeable rise, however, took place in the prices of food-grains.

of all grains after the great famine of 1899. *Jowar*, selling in 1891 at 28 seers to the rupee, was in 1901 selling at 17; wheat began to sell from 16 to 11; maize from 35 to 17; and gram from 20 to 14 seers to the rupee. The prices of food-grains continued to register a rise during the first twenty-five years of the century, till they reached their height in 1925-1926 when wheat was sold at $6\frac{1}{2}$ seers, *jowar* at $10\frac{1}{2}$ seers, *bajra* at $6\frac{1}{2}$ seers, maize at 11 seers and gram at $8\frac{1}{2}$ seers to the rupee. Prices began to decline since 1926. The decline during 1926, 1927, 1928, 1929 was gradual, but owing to the operation of a combination of causes, both world-wide and local, the prices declined considerably in the latter part of 1930.

Wages.

Wages also were similarly affected by high prices and a decreased population. The effects of the loss of life from famine and plague were noticeable for several years in many *parganas* of this district, making it extremely difficult to secure labour at harvest time. Skilled labourers, who in 1891 got 6 to 8 annas, charged 8 to 12 annas a day in 1908, while unskilled labourers who formerly received from $1\frac{1}{2}$ to 4 annas a day claimed 3 to 6 annas per *diem*. A still larger rise in wages has, however, occurred in recent years, particularly in the wages of skilled labour which rose to Rs. 1-8-0 per day in 1920.

Arts and Manufacture.

Although Indore city is the chief centre of all industrial and commercial activities in the State, there are no industries or manufactures of any importance in the district itself, save the usual coarse cloths and blankets used by the country people and produced in most villages. Besides these, cloth-dyeing and printing are carried on at Gautampura and Sawer.

Trade and Commerce.

The chief articles of export are grain, cotton, cotton-seed, and opium, and the chief imports are salt, sugar, metal work, spices and kerosine oil.

Within the last few years trade in the district has been benefited by the development of the co-operative credit movement. There is a Central Co-operative Bank in the district at the headquarters of the Petlawad *pargana*, the Central Co-operative Bank at Indore also helping this, equally with the other districts of the State. At present there are 176 agricultural societies with 3,415 members and

a working capital of nearly fourteen and half lacs. There are besides 9 non-agricultural societies.

Trade passes from villages to *pargana* headquarters, and thence to Indore or to the nearest important railway stations, of which there are eight in this district, *viz.*, at Choral, Mhow, Indore, Palia, Ajnod, Fatehabad-Chandrawatiganj, Chambal and Bamnia. The Agra-Bombay high road traverses the district.

Communications
& trade routes.

Regular motor service exists between Indore and Dewas; between Indore and Depalpur *via* Hatod; between Indore and Kannod *via* Khudel; between Indore and Ghatabilloo *via* Betma; between Indore and Sawyer; between Sawyer and Ajnod railway station; and between Mhow and Dhar *via* Moti Billod.

Motor Service

Besides the permanent markets, which exist in all the *parganas* of the State, weekly open air markets are held at eighteen fixed places in the District, the more important out of these being those held at Bargonda, Hatod, Kampail, Semlia, Gautampura and Depalpur. These periodical markets in which vegetables, fruits, coarse cloth, blankets and sweets are offered for sale, are the resorts of people living in the neighbourhood for purchasing articles of daily use in quantities to last till the next market day.

Markets.

Fifty-six fairs are held in the district in different places and on different occasions, all of them being religious. The principal fairs are those held on *Shivratri* at Deoguradia and at Khajrana on the 4th of *Paush* in honour of Ganesh (*Ganesh-chaturthi*). In several parts of the district fairs called *Galkiyatra* are held. Other fairs of importance are those held at Khajura on the 1st of the bright half of *Chaitra*, at Bayapa on the same day and at Hatod on the 15th of the bright half of *Kartik*.

Fairs.

The chief administrative officer is the *Subha* whose headquarters are at Indore. He is assisted by 5 *Amins*, (corresponding to *Tehsildars* in British India), one in charge of each *pargana*. The *Subha* is also the District Magistrate of the District. The highest judicial authority in the district is the District and Sessions Judge to whom all other judicial officers exercising criminal and civil powers are subordinate. The district is divided into five

Administration.

parganas viz:—Indore, Mhow, Sawer, Depalpur and Petlawad

Settlement.

The first settlement of this district was made in 1865, when the revenue demand from the district was fixed at Rs 9 79 lakhs. On the revision of the settlement in 1881 it was fixed at 15 lakhs, which proved excessive. So in the settlement of 1907-08 the revenue demand of the district was reduced to 10,73,374, but it again gradually rose to Rs 14,56,425 by the end of 1926-27. Under the recent settlement the revenue demand from this district is Rs 15,22,717.

Police.

The police administration of the district is under the control and supervision of an officer of the rank of a Superintendent. The district including the City is divided into 7 police stations and 7 outposts. The former being in charge of a Sub-Inspector and the latter in charge of a Head Constable. The police force of the city and the district consists of 1 District Inspector, 20 Sub Inspectors 78 Head Constable 1 and 742 Constables. The rural police or village *chowkidars* number 45.

Jail

There is no district jail in Indore and prisoners are drafted to the Central Jail, Indore. There is, however, a *pargana* jail in Petlawad and there are lock-ups at Hatod Mhow, Depalpur and Sawer.

Registration.

Registration work is done by the Revenue Officers of the district under the direct control of the *Subha* who is the *ex officio* District Registrar.

Municipal.

There are four municipalities in the district, viz, Indore City, Petlawad, Depalpur, and Gautampura, and 32 village panchayats in the district. The constitution, composition and functions of the district municipalities have been dealt with in the Section on Local and Municipal, (Section VI Chapter III)

Education

There are 51 Government schools in the district (except the city), viz, 19 upper primary schools and 31 lower primary schools for boys and a lower primary school for girls, with an attendance of 1904, 1348 and 39 girls respectively. The number of private schools was 67 with an attendance of 1,132 scholars.

There are three public libraries in the district at De- Libraries.
 alpur, Betma and Sawer, and a Reading Room at Palia.

There are 9 dispensaries in the District including the Medical.
 Rao Sanatorium which is specially intended for patients
 suffering from tuberculosis. Four of these are graded and
 the other four are ungraded. All these dispensaries are
 in charge of trained Sub-Assistant Surgeons. The Rao
 Sanatorium is in charge of an Assistant Surgeon.

The number of prominent jagirdars in this district is Important Jagir-
 36 and the number of villages held in *jagir* by them is dars.
 about 50.

There are in the district 11 inspection bungalows, 22 Miscellaneous,
 post offices, 7 combined post and telegraph offices and 2
 departmental telegraph offices.

Indore Pargana *.—The Indore *pargana* lies between
 22°33' and 22°49' N. and 75°43' and 76°18' E. in the centre
 of the State. Its area is 179,699.41 acres. It is bounded on the
 north by the *pargana* of Sawer, on the east by the Dewas
 and Gwalior territories, on the south by the Mhow *pargana*
 and Dhar territory and on the west by the *pargana* of De-
 alpur.

The country is typical of Malwa, the soil almost
 throughout the *pargana* being black cotton soil of excellent
 quality. Seven rivers water the *pargana*, viz., the Sipra
 and its tributaries, the Gambhur, the Khan, (with its afflu-
 ent the Chandrabhaga fed by the Saraswati), and the Asa-
 mati (with its affluent the Kanakavati). The Khan (which
 bears this name, only from Palda village onwards), flows
 through the Residency and part of Indore City, and is
 joined there by the Chandrabhaga near the Krishnapura
 bridge. Besides these, there are several *khals* (*nalas*) in

* Exclusive of Indore city and Residency.

the pargana which are used for irrigation. There are also a number of tanks some of which are in good repair and used for irrigation. This *pargana*, which is more or less plain, slopes down somewhat from the north-east to the south-west.

This pargana was created by Ahalya Bai. The headquarters were originally at Kampail from which place the *pargana* then took its name. Under the orders of the Maharani Ahalya Bai, the *pargana* office was removed to Indore. When this change of headquarters took place no change appears to have been made in the boundaries of the pargana. In 1882, however, it was broken up into three, forming the separate *pargana* of Indore, Mhow and Khurel. Prior to 1904, the *pargana* consisted of 85 villages. In the new reorganisation of 1904, 11 villages were transferred to Betna and 8 to Khurel *pargana*, while 14 villages of Harsola, 31 of Hatod and 6 of Sawyer were added to it. Thus in 1904 after the reorganisation, Indore *pargana* consisted of 117 villages. Further additions were made to the *pargana* in the new reorganisation scheme of 1908, the Khudel *pargana* being split up into two parts. The Indore-Phali pucca road running through that *pargana* from west to east was made the dividing line, the portion to its south being amalgamated with Indore *pargana*, and that to its north with Sawyer *pargana*. In this way the old *pargana* of Khudel, constituted in 1882, lost its separate existence as such after a lapse of a quarter of a century in 1908.

It contains, besides the Indore city, 155 inhabited villages of which 129 are *khalsa* and 26 are alienated. Excluding the Indore city and the Residency, the population in 1921 numbered 59,997; (males 31,703, females 28,294) of whom 56,775 were Hindus, 2,831 Mahomedans, 235 Jains, 117 Animists, 26 Christians and 13 others. Of the total population 2,049 were literate, 1938 being males and 111 females.

The *pargana* is typical of the temperate climate of Malwa, its average temperature ranging between 114.0° F. in summer and 31.1° F. in winter. Its average rainfall is 80.74 inches a year.

In 1865 the *pargana* was surveyed by the *kaddhap* system; in 1877 it was re-surveyed on the *shanku* system

and the land re-assessed. A revised survey and settlement was made in 1908 and the existing settlement was effected in 1927. The present land revenue demand is Rs. 3,62,261.

Besides the Bombay-Agra Road which traverses this *pargana*, good metalled roads also run from here to the neighbouring *parganas* of Mhow, Depalpur and Sawer. Regular motor services are available on these roads for passenger traffic. The Holkar State Railway runs through the *pargana* having stations at Rao and Indore. There are inspection bungalows at Bilaohi, Hatod, Khudel and Machal, camping grounds at Piplyahana and Rao and Post Offices at Hatod, Kampel, Khudel and Rao.

Hatod is noted for manufacturing *khadi* from Indore mill yarn, while several other villages produce coarse cloth from home-spun yarn. There is a flour mill at Bijalpur and an ice factory at Bhambhori, both being worked by oil Engine.

Weekly markets are held at Hatod and Kampel. Annual fairs are held at 13 places, the chief ones being those of Khajarana, and Deoguradya.

There are 15 State schools and 8 private schools in the *pargana*. Village *Panchayats* exist in 10 places and there are 30 co-operative societies.

The administrative offices of the *pargana* are located at Indore and consist of the offices of the *Amn*, *Naib-Amn*, Excise Inspector, Customs Inspector and the Forest Ranger. A *Munsiff* Magistrate and a Police out-post are located at Hatod, a Police out-post at Kampel, a Police station at Khudel and a Deputy Forest Ranger at Tilor.

The important places in the *pargana* are Bijalpur (1,511), Deoguradya (224), Gwaltoli (1,335), Hatod (2,061), Kampel (1,977), Khajrana (1,151), Khudel (1,162), Rao (1,262), and Tilor (716).

INDORE CITY.

Indore city the capital of the Dominions of His Highness the Maharaja Holkar, is situated at 22°43'N. and Location.

75°52'E and is 1823 feet above the sea level. It has an area of 828 sq miles.² The average rainfall is 30.65 inches a year. The city lies on the banks of 2 small rivers, the Saraswati and the Khan, which unite together in the centre of the city where a small temple of Sangam nath is situated. The combined stream flows into the Sipra.

Origin and early history of the City.

Unlike Ujjain, Maheshwar, Dhar, Mandu and other ancient places in Malwa, Indore cannot boast of any historical antiquity. It is a city of comparatively modern date, which has grown out of the village originally called Indrapur (of which Indore is an obvious corruption), now known as Juni (old) Indore. From the old sanads and papers of which copies have been furnished by the *Kanungos* of Indore, it would, however, appear that the village of Indore existed as far back as the year 1661, while it had become the headquarters of a *pargana*, by the year 1720. Thither in course of time the *Zamindars* of Kampel, who represented the most influential local stock at the time, were attracted by the trade to which the armies of Maratha chiefs, passing on their way to and from the Deccan, gave rise, the spot being one of the regular stages on the route leading to Hindustan and the parts north of the Nerbada. In 1733 the Indore district was granted to Malhar Rao Holkar by the Peshwa, and in 1741 the temple of Indreshwar was erected there. It is still in existence, being the oldest shrine in the City.

Tradition has it that "Malhar Rao I liked it for its military importance and called it after himself and started a mint". Ahilyabai, the daughter-in-law of Malhar Rao I, was so much pleased with the site of this village, when she first encamped here that after the death of Malhar Rao, she ordered the district offices to remove here from Kampel and founded a new city opposite the old village across the river Khan. Her son Malerao was fond of the place and had the river bunded for creating a reservoir for bathing purposes. The bund came to be known as *Hatipala* probably on account of its magnitude. Her partiality to Indore, as the military centre of the State, raised it to a state of comparative prosperity, though she herself continued to reside at Maheshwar on the bank of the

acred Narbada, which place she had selected as her civil capital, when she assumed the reins of Government in 1766, and which continued as such until Malhar Rao II made Indore the capital of the State. In 1801 the growing prosperity of Indore received a severe check during the hostilities between Daulat Rao Sindia and Yashwant Rao Holkar. On October 11th of that year an engagement took place here in which Yashwant Rao was defeated and forced to retire to Jam in the Vindhya, the city itself being left entirely at the mercy of the notorious Sarje Rao Ghatke, who plundered the town, razed all houses of any importance to the ground, and inflicted every form of atrocity on the inhabitants, so that the wells in the neighbourhood were filled with corpses of unfortunate women who had committed suicide to escape dishonour. In his later days Yashwant Rao resided chiefly at Bhanpura and so Indore remained neglected until the time of Malhar Rao II who rebuilt the palace destroyed in 1801 and took up his residence here, giving the city its present status of the capital of the State. In 1837, Indore and the neighbouring camp were the scene of considerable disturbances. Holkar's Muhammadan troops mutinied, and after attacking the Resident's house on July 1st marched northwards to join the rebels at Gwahar. The Maharaja, however, gave to the British all the assistance he could, and, in spite of the repeated demands of his rebellious troops refused to surrender the large number of Europeans and Indian Christians to whom he had given protection in his palace.

The town is managed by a municipality instituted in 1868, which after passing through various stages now conforms in its main constitution to the Municipal Corporation of Bombay. The total municipal income of the city is nearly 1 lakhs and the expenditure is about the same.

Municipal Corporation.

Contiguous to the main city of Indore lies the Indore Residency which is the headquarters of the Central India Agency and the seat of the Agent to the Governor General. It is, however, an integral portion of the Holkar State territory though the administration of that area has been vested in the British authorities for some time past. In fact the State's right to levy customs duty over this area has

been recognised by the Central India Agency and the local population of the area are considered as Holkar State subjects for certain purposes

The City of Indore has means of providing several modern amenities of life like water works, electric lighting and is a place of rising industrial importance with no less than 7 cotton spinning and weaving mills, and many other smaller industrial establishments. Since 1857 the city has continued to increase in importance and it is now a growing emporium of trade and a distributing centre for most of Central India and its contiguous parts

The important business centres of the city are the Shrivaganj or Shriaganj Mandi, Bada Sarafa, Chota Sarafa, Dittwara Bazar, the Tukoji Rao Cloth Market, and the Bosanquet Market.

Population of the City.

The earliest information regarding the population of the Indore City is found in Sir John Malcolm's Memoirs of Central India. According to that authority the population of the city was 63,560 in 1821. In 1854 it was reduced to 34,715. From 1881 (the year of the first decennial census in Central India) onwards the population has been as given in the inset. It would appear that the population of the city has continually increased from decade to decade, except in 1911, when the figure was abnormally low owing to the large exodus caused by plague just at the time of the enumeration. The increase from 1881 to 1921 was 23.4 per cent. The City contains 8 per cent. of the total population of the State, and 39 per cent. of its total urban population.

Year	Population	Variation p.c.
1881	75,401	
1891	82,984	10.1
1901	86,886	4.5
1911	44,947	48.2
1921	93,091	107.1

Wards & their population.

Details as to the ten different wards into which the city proper has been divided for municipal purposes together with their Mohallas, number of houses and population by sex at the last census will be found in the following table.—

Number and name of ward with its principal Mohallas.	No of Mohallas	No of Mpl houses	No of Census houses	Population.		
				Total	Male	Female.
1	2	3	4	5	6	7
I A. Tukoganj Mills etc.	4	139	2475	8812	5338	3474
II. B. Ranipura, Siyaganj, Junatopkhana etc.	4	1066	3227	11535	6643	4692
III C Nayapura, Sakhmohalla	8	655	1482	5394	3157	2237
IV D Nandlalpura, Adabazar.	14	995	2294	8567	4528	4041
V. D Deswalipura, Surafa	25	1275	3260	11714	6610	5104
VI F Sakkar Bazar	24	1394	2597	9331	5224	4107
VII G Krishnaputra Imli Bazar	11	543	3351	11198	6607	4591
VIII U. Manik chonk, Khajuri Bazar	14	1162	2655	8356	4574	3782
IX I. Gorakund, Malbar Ganj	10	759	1770	6080	3419	2661
X. J Sitlamata Bazar, Ditwariya, Lodhipura	24	1541	3474	12104	6640	5464
Total	138	9532	26585	93091	52738	40353

The total number of wards being 10 and of *mohallas* 138, the average number of *mohallas* per ward works out to 13.8. Similarly the average number of municipal occupied houses per ward comes to 953.2, and the average number of persons per "Municipal" house to 9.7, as against 3.5 persons per "Census" house. This would seem to imply that on an average one "Municipal" house in the city accommodates three families of normal "Census" strength. The average number of persons per ward is 9,309.1.

There is one main street in the city which leads across the Khan river into the great square in front of the palaces. The remaining streets are poor and narrow, but in the new extensions the streets are broad and well laid out. The most striking building is the old palace, a lofty and impos-

ing structure towering above the rest of the town. To the west of the Khan river near the bridge stand the *chhatris* of the Ma-Sahiba Kesan Bai, wife of Jaswant Rao I, Maharaja Tukoji Rao Holkar II and a statue of Sir Robert Hamilton. To the east of the river stands the *chhatra* of Chinnaji Rao Bolia Sahib. Religious edifices comprise numerous Hindú and Jain temples and Mahomedan mosques. Outside the city proper, lie the cotton mills, the new Town Hall, called the King Edward's Hall, the High Court, the Secretariat offices also called the new Moti Bungalow and the State Officers' Club, while to the east a new quarter known as Tukoganj has been opened out containing the official residences of State officers and other imposing houses including Sir Hukumchand's Tower. Recently a number of extensions have been laid out on modern lines of town planning. The remaining buildings of importance in the town are the new palace, constructed by Maharaja Shrivaji Rao Holkar, the Yeshwant Nivas Palace, the Tukoji Rao Hospital and the Maharani Hospital, Guest Houses, Shivaji Rao High School, Jail, Barracks for the Imperial Service and State Troops, Indore Hotel, the new Market, the Glancy Power House, the P. W. Offices, the Commerce and Industries Office, etc., and cenotaphs of deceased chiefs. Of other important buildings and monuments, the Rang Mahal and the Shushmahal (both belonging to Sir Hukumchand), the Krishnapura Bridge and the fort, form the chief. The Holkar College stands upon the Agra-Bombay Road, about two miles from the city. Outside the city the Maharaja has five residences known as the Lalbagh, Ralamandal, Sukhniwas, Manikbagh and the Hava-bungalow. Close to the last stands the half-built Shergur Palace commenced by Maharaja Tukoji Rao II. A large black buck preserve is maintained between Sukhniwas and the village of Bhasani. The city is lighted up by electricity.

In the city there are altogether 63 Government and 41 private educational institutions, no less than 13 medical institutions (both public and private), 17 literary societies and clubs, and 7 printing institutions including the State Press. Numerous business houses and banks including the Indore Bank, the Indore Central Co-operative Bank and many other co-operative societies and banks exist in various parts of the city. A number of parks exist here and there such as the Biscoe Park, Chattri Bagh, Model farm, Fruit station and small parks by the side of the river. The

places of public amusement include 6 theatres and cinema houses. Other places of public interest are the Bijarani Hill, the Khedapati Hill and Ralamandal Hill.

At present the city water supply is drawn from the Sherpur, Pipria and Bilaoli tanks. An extensive water supply scheme has since been taken in hand to supply water to the city from the Gambhari River and the works are under construction.

Indore lies on the branch section of the B. B. & C. I. Railway between Ajmer and Khandwa, 140 miles from Bombay. The trunk road between Agra and Bombay passes through the city where it is also connected by good metalled roads with all the district headquarters. It has a dak bungalow and a hotel fitted with all modern conveniences known as the Indore Hotel which is within 5 minutes walk from the railway station. There are a number of Dharamshalas or rest houses, in various parts of the city the most important of them being Javeribagh or what is popularly known as Shri Hukumchandji's Nasirah, Maharani Sarai and Chunnulal Onkarlal Maiwari Agarwal Dharamshala in Khajuri Bazar. Combined post and telegraph offices exist at the Indore Sarafa, the Mill Area, the railway station, and Topkhana and post offices at Jumi Indore and Malharganj.

THE INDORE RESIDENCY OR CHHAWANI.

It is situated to the south east of the Indore city, in latitude $22^{\circ}43'$ north and longitude $75^{\circ}52'$ east, on the banks of the river Khan. It covers an area of about 135 square miles.

After the Treaty of Mandasore, (i.e. the 6th January 1818) His Highness the young Maharaja Malhar Rao Holkar, moved for some time to Bhanpura, where he was joined by Major Agnew, the British Resident at his Court. In the month of November following, the Maharaja came to Indore, accompanied by Mr. Wellesly who had just succeeded Major Agnew as Resident. The Resident asked for a site for his Camp, and some land was accordingly given to him together with building material. To the land originally given, additions were made from time to time.

The question of jurisdiction of the State over the Residency area was formally raised by Raja Sir T. Madhav

Jurisdiction &
Taxation.

Rao, the Minister of the State, about 1874. But the Residency authorities have only recognised the right of the State to tax people in the Residency, and have agreed not to increase the number of houses there. Taxes are levied in this area by the Residency authorities, and the State at present receives Rs 15,000 yearly in lieu of its right to taxation.

Sea-level, Climate & Rainfall. Being quite in the vicinity of the Indore City the Indore Residency stands on the same level, and shares the same climate as the city. It also gets the same amount of rainfall, viz., 30.65 inches a year.

Mutiny. In 1857, the Residency was the scene of considerable disturbance. The rebels attacked the Resident's house. Maharaja Tukoji Rao II gave all assistance that lay in his power, and at considerable risk he gave shelter to British subjects in his own palace.

Population. The population of the Residency, in 1901, was 11,118 persons with 2,549 houses. In 1911, in which plague prevailed, the population registered a small decrease, the number of persons being 9,195, but the number of houses had increased to 2,715. In 1921, the number rose to 12,226 souls with 3,602 houses.

Administration. About 1854, the Resident at Indore was entrusted with additional work, and was given the designation of Agent to the Governor General in Central India.

The administration of the Residency rests with the Agent to the Governor General and his Secretaries. The Agent to the Governor General is the channel of communication between the Government of India and the Indore State. He exercises control over the Political Agents in the Southern States of Central India, Bhopal, Bundelkhand, and Baghelkhand. He has powers of local Government, and has powers of High Court with respect to British Administered areas and Railway lands in Central India except in respect of European British subjects whose criminal cases are dealt with by the High Court of Bombay. In his political work, he is assisted by a Secretary and one Under Secretary. The Secretary is invested with judicial powers of the First appellate Court in civil cases, and also exercises the powers of a District Judge and Sessions Judge. The Under-Secretary is in charge of the Residency.

Bazars and is assisted by a Bazar Superintendent. The Under Secretary has the powers of a District Judge, Small Cause Court Judge and Additional District Magistrate.

One of the Secretaries of the Agent to the Governor General deals with matters appertaining to the British Imperial Roads and buildings in Central India.

An Assistant to the Agent to the Governor General in the Criminal Branch, is the Inspector General of Police for the British administered areas.

For excise purposes, there is an officer styled Excise Commissioner in Central India and Adviser on Opium Affairs for Central India and Rajputana.

The Treasury is in charge of a Treasury Officer who also exercises judicial powers of a Civil Judge, 1st Class Magistrate, Small Cause Court Judge and a District Judge.

There is a Central Jail in the Residency, where all kinds of prisoners are kept. It is under the charge of the Chief Administrative Medical Officer for Central India.

British legal enactments do not apply *ipso facto* to the Residency, but they are made specially applicable under the orders of the Governor General in Council.

Important institutions in the Residency are —

Important Institutions —

(a) *Educational* —

(1) The Daly College which teaches up to the Matriculation standard. It is open, as a rule, only to Indian Princes, their sons, or nobles and *sardars* or the sons of the latter, and is maintained from the contributions from the Princes and the Government of India.

(2) Christian College, which teaches up to the B.A. standard and has recently opened M.A. classes in Philosophy. Formerly it was affiliated to the Allahabad University but since 1927, it has been affiliated to the Aligarh University. It is run by the Canadian Missionaries.

(3) Mission High School for Girls which is also run by the same Missionaries.

(4) Residency High School, which is managed by local funds.

(5) *Medical School* —This is attached to the King Edward Hospital. It prepares students for the Sub-Assistant Surgeons' examination, i.e. the L.M.P. examination held at Nagpur, the L.M.E. examination held at Calcutta and the L.C.P.S. examination held at Bombay. It is financed out of the funds of the King Edward Hospital.

(b) *Hospitals* —

(1) The King Edward Hospital, which is maintained on donations from different States and from the wealthy public. It also receives a grant of rupees 17,000 from the Government of India and is in charge of the Chief Administrative Medical Officer for Central India.

(2) The Mission Hospital for women, which is managed by the Canadian Missionaries.

(c) *Bank*

There is a Branch of the Imperial Bank of India.

(d) *Library*

The public run a General Library called the Victoria Library. There is also an Officers' Club.

(e) *Plant Research Institute* —

This Institute was started by the Government of India for the improvement of agriculture in general, and specially of cotton. It is maintained by contributions from the States in Central India, and also from the Indian Central Cotton Committee. The operations of the Institute are carried on over a site of 300 acres which has been given on lease by the State on a nominal rent.

The Residency has some fine buildings, amongst these the following deserve mention —

- (1) The Daly College
- (2) The Residency House
- (3) The King Edward Hospital

(1) The Christian College

There is in the Residency a beautiful garden, a large portion of which is open to the public for recreation. There is also a Head Post Office and a Government Telegraph Office.

There is a separate Bazar Committee for the Residency which manages all the municipal affairs of the Residency area. It has arrangements of its own for supplying pipe water within the area.

MHOW CANTONMENT

A Cantonment in the Central India Agency, standing on a somewhat narrow ridge of trap rock, the highest point, near the barracks of the European Infantry, being 1919 feet above the sea. The ridge which falls away abruptly on the south and east slopes away gradually on the west, forming a broad plain used as a brigade parade ground.

The Cantonment shares in the temperate climate of the plateau, having an average rainfall of 30 inches. The station is a healthy one. In 1869 a severe epidemic of cholera took place. Since then the Cantonment has been free from all epidemics of a serious character, except for a severe outbreak of plague in 1903, which carried off 20 per cent of the population, chiefly Indians.

The Cantonment was founded by Sir John Malcolm in 1818 in accordance with the conditions laid down in the 7th Article of the Treaty of Mandasor, and remained his headquarters till 1819, while he held general, political and military charge in Central India.

In 1857 the garrison at Mhow consisted of a regiment of Native Infantry, the wing of a regiment of Native Cavalry and a Battery of Field Artillery, manned by British Gunners, but driven by Indians. The outbreak of the mutiny took place on the evening of July 1st, but order was rapidly restored, only a few lives having been lost, the Europeans having taken refuge within the fort. The Cantonment is the headquarters of the Central Provinces District and 4th Indian Division, a First Class District under the Southern Command.

The garrison consists of one Field Brigade Royal Artillery, one regiment of British Infantry, and one regiment of Indian Infantry, with units of the Supply and Transport Corps and the various departments

Population —1881, 27,227, 1891, 31,773, 1901, 36,039, 1911, 29,820, and 1921, 31,737 persons (males 19,218 and females 12,519), living in 8,535 houses Constitution —Hindus 19,201 or 60 per cent, Musalmans 8,261 or 26 per cent; Christians 3,553 or 11 per cent, Parsis 393; Jains 120; Sikhs 21, Animists 48, others 140 The population has increased by 1,917 or 6 per cent since 1911.

The Bazar has expanded continuously since about 1860, its population in 1872 was 17,640, in 1883 it was 15,896, the fall of about 2,000 being due to the withdrawal in 1875 of the coolies employed in constructing the Rajputana-Malwa Railway, 28,773 in 1891, 28,457 in 1901, 23,274 in 1911, (the decrease being due to severe plague epidemic in 1902-03), and 23,726 in 1921 The value of house sites has increased by 50 per cent since 1917.

There is no export trade, properly speaking, but the import trade is considerable, amounting in 1890-91 to 10 lakhs, which on account of famine of 1900 fell to 4 lakhs in 1900-01. In 1923 it amounted to Rs 93,63,734

A local income is derived from the usual rates and taxes The receipts under octroi amounted in 1903-04 to Rs 49,541 or 35 per cent, in 1922-23 to Rs 107,457 Property rate on houses, Rs 32,540 and Miscellaneous receipts Rs 57,409.

In 1927-28, receipts under Octroi duty amounted to Rs 82,680, receipts from all taxes Rs 52,290 and from miscellaneous receipts Rs 105,420, thus denoting a steady increase in the prosperity of the Cantonment

The standard grain prices are—wheat 6 seers, rice 4, Bajra 8 and jowar 10 seers per munde But these rates had fallen considerably by the end of 1930

The administration of the Cantonment is carried on by a Board consisting of 13 members, of whom 7 are nominated by the Government and 6 are communal representatives The administration of justice is in charge of a

Judicial Officer who is the District Magistrate, District Judge and Additional Sessions Judge

Registration, stamps, excise and income tax are in charge of the Executive Officer.

The higher control lies with the Agent to the Governor-General at Indore, as head of the local administration

The sanitation of the Cantonment being under the direct supervision of the Military Medical Authorities, is exceptionally good, while chlorinated water is supplied to the Cantonment by piped water connection from a lake called Bercha about 6 miles distant

British legal enactments do not apply *ipso facto* to Mhow, but are specially applied, when necessary, by the notification of the Governor General in Council.

The Indian Penal Code and Codes of Civil and Criminal Procedure and the more general legislative acts have been introduced. The Excise Law is one that is local to Central India. The Judicial Officer is assisted by two Honorary Magistrates of the 1st class and an Honorary Court of Small Causes. He himself is also a Court of Small Causes but seldom exercises his powers as such.

Appeals from the Judicial Officer lie to the Political Agent at Manpur, who is the Sessions Judge and Appellate Court for civil cases. The Agent to the Governor General is the High Court.

The Police are supplied by the Central India Agency Police and number 112 men under a European Deputy Superintendent and 4 Sub-Inspectors. Prisoners under sentence are incarcerated in the District Jail at Indore.

There are at present 10 schools in the Cantonment as follows —

1. Government High School (built at a cost of Rs. 58,000) ;
2. The Cantonment Primary School for boys (imparting free education to 800 pupils) ;
3. do do girls ;
4. The Zoroastrian High School ;
5. do do Anglo-vernacular School ;
6. do do Girls School ;
7. Canadian Presbyterian Mission School for boys ;
8. do do do girls ;
9. The Railway School ;
10. The Convent.

Nos. 4, 5, 9 and 10 receive grants-in-aid from Cantonment Fund and Local Government. Nos. 1, 2, and 3 are maintained from Cantonment Fund and aided by Government.

Besides the hospitals for British and Indian troops and followers, there is a Cantonment Hospital maintained by the Cantonment Board assisted by local charity.

Mhow is on the Holkar State Railway which is managed by the B. B. & C. I. Railway (Metre Gauge) 327 miles from Bombay. It is also on the Agra-Bombay road, and the road to Nimuch and Ajmer.

village to afford a water supply to the British Cantonment at Mhow. The Choral, Nikedi, Karam and Morad are the only minor streams of importance in the *pargana*. The Choral has several falls in its course, that at Mendikund is the finest, another but smaller fall is situated near the Patalpau railway station, and can be seen from the train. There are several tanks in the *pargana*, those at Hasalpur and Yashwantnagar being the largest. The Yashwantnagar tank, which was built by Maharaja Tukoji Rao II, burst in 1903 but has been repaired since.

There are many picturesque old forts situated throughout the *pargana*, the most important one being Kushalgarh fort, south-east of Mhow, 10 miles from the Kalakund railway station. The Jamghat gate-way of Ahilya Bai on the road from Mhow to Maheshwar is also of interest and affords a magnificent view over the Narbada. The village of Neuguiadya is of note as being the place of the early childhood of Maharaja Tukoji Rao II, before his adoption, and the mango tree under which he was playing when he was brought to Indore to be installed on the *gaddi* is still pointed out by the villagers.

The *pargana* came into existence in 1825, when the Indore *pargana* was divided into three separate *parganas* of Indore, Mhow and Hasalpur. In the redistribution of *parganas* ordered in 1904, the whole of the Hasalpur *pargana* consisting of 32 villages, and the southern portion of Harsola *pargana*, comprising 18 villages were amalgamated with Mhow, making up a total of 106 villages, including the Cantonment.

The Cantonment of Mhow is an integral portion of His Highness' territory, but the administration of the tract is vested in the British authorities at present. The State's right to levy customs duty over that area has been recognised by the Central India Agency, and the residents of the Cantonment are considered as Holkar State subjects for certain purposes.

The *pargana* consists of 105 villages and 1 town of which 8 *khalsa* and 1 *Istimiar* villages are uninhabited. Of the 96 inhabited ones 82 are *khalsa* and 14 alienated or *jagu*. The total population (including that of the Mhow Cantonment) in 1921 numbered 58,093, (males 33,321,

females 24,772) of whom 42,018 were Hindus, 10,561 Mahammadans, 3,943 Christians, 195 Jains, 798 Animists and 575 others. The total number of literates was 9,451 consisting of 7,943 males and 1,508 females

The climate of the *pargana* is temperate like that of the rest of the Malwa plateau, approaching that of Indore in all respects, the average maximum temperature ranging between 112° F. in the hot season and the minimum 36° F. in winter. Guinea-worm disease is reported to prevail in the village of Badgonda. The average rainfall is 30.9 inches a year.

The first settlement of the district was made in 1865 under the *lad-dhap* system and the next settlements in 1865 and 1908. The present settlement was effected in 1927. In the hilly tracts around Kosalgarh, the *aut-bandi* system of rating by the plough of land prevailed till recently, the rate being Rs. 5 per plough. The present land revenue demand is 208,762.

The Holkar State Railway passes through the *pargana* with stations at Mhow, Patalpam, Kalakund and Choral. The Bombay-Agra road runs through it in a north easterly direction and connects it with the Indore *pargana*. The Mhow-Neemuch road also passes through the *pargana*, and a small feeder road connects the village of Mhow with the Cantonment. The Mhow-Simrol road connects Mhow with Indore-Khandwa road. There is an inspection bungalow at Yashwantnagar and a camping ground at Simrol.

There are post offices at Choral, Dharnaka, Hasalpur, Mhowgaon besides 5 post offices and 1 telegraph office at Mhow.

A fair amount of trade is carried on in food grains at Hasalpur through Mhow Cantonment which is the local distributing centre. There is a ginning factory at Yashwantnagar worked by steam power, and a flour mill at Mhow worked by an oil engine. There is also a printing press attached to the vocational school at Rasalpur.

The chief weekly markets are those of Badgonda, Hasalpur and Simrol and the annual fairs held at Badgonda, Harsola and Janapao Hill are the most important.

There are 13 Government and 11 private schools in the *pargana* other than those in the Cantonment where there are 10 educational institutions. There are also village *panchayats* at Datoda, Harsola, Hasalpur, Kodrya, Kamadpur, Kelod and Palashgoli. Besides a branch of the Indore Co-operative Central Bank started here in 1916, there are also 41 other co-operative societies in the *pargana* established at various places.

The administrative offices located at the *pargana* headquarters are those of the *Amin*, the *Munsiff*-Magistrate, the Excise Inspector, and the Extra-Assistant Conservator of forests, Indore Forest Division. A forest Range Office and a Police station are located at Choral, a Deputy Ranger of forests and a *sayer* Inspector at Badgonda and Kishanganj respectively. There are police out-posts at Mena, Simrol and Yashwantnagar.

The important places in the *pargana* are Mhow Cantonment (31,737), Mhow village (2,022), Harsola (1,434), Datoda (1,427), Hasalpur (1,099), Sater including Kishanganj and Rasalpur (1,050).

Sawer Pargana—The Sawer *pargana* lies in the east of the Indore District between 22°47' and 23°2' N and 75°39' and 76°7' E. It has an area of 147,058.09 acres.

It is bounded on the north by Gwalior territory, on the east by Dewas territory, on the south by the *pargana* of Indore, and on the west by the *pargana* of Depalpur.

The soil is mostly of the fertile black cotton variety, and the tract is well cultivated. The Sipra and the Khan are the most important streams in the *pargana*. These with the several *nalas* (*khal*s), of which the Katkia *khal*, the Motinala and the Dakri *khal* are the chief, and the many tanks there, supply water to the *pargana*.

In Mughal days Sawer was a *mahal* under sarkar Ujjain in the *subah* of Malwa, with a revenue of 24,18,375 *dams*. This *pargana* was one of the first to come under Maratha influence and constituted part of the original

grant * of 33 *mahals* allotted to Udayi Powar by the Peshwa in 1725 † The rising influence of the Marathas was, however, resisted, though unsuccessfully, by the Imperial forces for a time, and the old papers with the local *Kamungos* and *Zamindars* show that after the Maratha occupation of Malwa, which followed on the defeat of Daya Bahadur at Tirla (1732), this *mahal* was actually held by and remained in the possession of the Ponwars of Dhar until *Fash* year 1169 (A D 1761), when, in the course of a redistribution of territory between Holkar and Ponwar, this *pargana* was assigned to the former Subsequently, on the occasion of the marriage of Udabai (daughter of Malhar Rao I) with Manaji Rao Waghmare about 1773, this *pargana* was granted in *jagir* to the latter and remained with that family till 1799, when it was taken by Sindhua for a time, but passed back again to the Waghmares about 1802 It then remained in their possession till 1813, when it was finally resumed During all this period the *pargana* was a hot-bed of strife and dissession

It formerly comprised 94 villages, but 23 villages of Hatod *pargana*, which was abolished in 1904, were in that year added to it, with 6 others from Depalpur Side by side with this 6 of the villages formerly belonging to this *pargana* were transferred to Khudel and 4 to Indore *pargana* Previously there were two *thanas* in the *pargana*, at Solsinda and Darji Karadya, but these have since been abolished According to the census of 1921 there are 144 villages at present (*khalsa* 125 and *jagir* 16) Three of the *khalsa* villages are uninhabited Its population in 1921 numbered 42,275, (males 21,619, females 20,656) of whom 39,234 were Hindus, 2,648 Mohammedans, 289 Jains, 88 Animists, 15 Christians and 1 other Of these, 864 (795 males and 69 females) were literate

The climate here is of the usual Malwa type, approaching that of Indore in all respects, though guinea worm

* Such grants in those days authorised the grantees to levy dues, the *chauth* and *sirdeshmulhi* being credited to Poona and the remainder (called *mokasa*) being divided among themselves for the payment of their troops

† Malcolm, however, has 1728 A D.

disease prevails in certain villages of the *pargana* The average rainfall is 29,68 inches a year.

From the old papers with the *Kanungos* it appears that this *pargana* was roughly surveyed about the year 1701 A D (*fash* 1109) and the soils classified and assessed The revised survey and settlement were effected in 1877-78 and the current settlement took effect from 1928 The current land revenue demand is 3,53,770

The Holkar State Railway runs through the *pargana* with a station at Ajnod, which is connected with Sawer by a metalled road There are 2 other railway stations at Fatehabad Chandrawatiganj and Palia A metalled road also runs straight from Indore to Sawer which is further connected by a fair weather road with Hatod It has an inspection bungalow at Sawer, and camping grounds at Dakachya and Solinda There are post offices at Sawer and Ajnod

This *pargana* is well known for its black tobacco which is exported in large quantities to Maiwar Calico printing is also carried on at Sawer to a considerable extent There is no other important trade here, though Chandrawati Ganj is a centre of what trade in food grains exists there There is a flour mill and a pumping plant for irrigation at Sawer both worked by an oil engine

Weekly fairs are held at Barliya, Chandrawatiganj and Sawer Annual fairs are held at no less than 14 places in the *pargana*

There are public schools at Chandrawatiganj, Kakryapal, Kudanva Mangalya and Sawer, and private schools at 16 places There is a general library at Sawer and a reading room at Palia, both started in the year 1928 Baghanva, Kadwali buzurg, Kakryapal, Kudanya and Mangalya Sadak have village *panchayats* There are 11 co-operative societies so far established in this *pargana*

There is an *Amra* and an Excise Inspector at Sawer which also contains a police station, a dispensary and a lock up. There is a police out post at Sipra.

The important places in the *pargana* are Sawei (2,362), Dakachya (1,196), Kudanya (1,152), Barlaya (1,109), Ajnod (1,009), Budhanya Panth (911) and Sol-sinda (556)

Depalpur Pargana —The Depalpur *pargana* lies in the west and north-west of the Indore District between 22°37' and 23°5' N and 75°28' and 75°46' E. It has an area of 229,959·81 acres. The *pargana* is bounded on the north by Gwalior territory, on the east by the *parganas* of Sawei and Indore, on the south by the *pargana* of Mhow and Gwalior territory, and on the west by Dhar and Gwalior territories.

Except for some portions in the west and south-west which are hilly, the rest of this *pargana* is level and fertile and well suited for both *rabi* and *kharif* crops, the prevailing soil being black cotton. The *pargana* is noted for its wheat cultivation. The Chambal on the west, the Gambhir (forming the eastern boundary of the *pargana*), the Nawalakhi on the south, and Jamnia Khali are the principal streams in the *pargana*.

There are in the *pargana* numerous tanks, large and small, of which Depal sagai, lying between Depalpur town and Banedya village and nearly six miles in circumference, is the largest in the State. Duck and snipe shooting can be had at Depal-sagai with the previous permission of the State forest department.

Depalpur is mentioned in the *Amir Akbari* as a *mahal* in *sarkar* Ujjain with a revenue of 6,000,000 *dams*. Previous to 1904 it comprised 123 villages, but in that year 16 of its villages were transferred to the Betma *pargana* (then consisting of 46 villages) and 6 to the Sawei *pargana*, leaving Depalpur with only 101 villages. The same year 11 villages from the Indore *pargana* were also transferred to the Betma *pargana*, bringing the number of its villages to 73, six of these being *jagir* villages. It had an area of 81 square miles and was assessed at Rs. 1,52,049.

The old Betma *pargana* was given in *jagu* in *Fash* year 1166 or (A.D. 1753) by Holkar to one of his dependents. One Pratap Rao, however, with the help of the

Pindaris, plundered the *pargana* in 1216 *Fash* (A D 1808), ousting Yashwant Rao Bhagwale, who represented the local *jagirdars*, and soon after, the *pargana* became *khalsa*, though the Wagh *jagirdars* of Mahidpur came to hold some villages in that *pargana* later on.

Up to 1908 Betma (also mentioned in the *Anar Akbari* as a *mahal* in *sarkar* Maudu) continued to be a separate *pargana*, but in that year it was amalgamated with Depalpur, which has thus become the largest *pargana* in the State.

The *pargana* has 2 towns and 172 villages (including Sironja, one of the 5 villages exchanged in 1929 for Holkar's share of Sundari village). The population in 1921 numbered 63,896 (males 32,046, females 31,850), of whom 57,614 were Hindus, 5,238 Mahomedans, 533 Jains, 506 Animists, 1 Christian and 4 others. Of the total population 2,008 were literate, 1915 being males and 93 being females.

The average temperature of the *pargana* ranges between a maximum of 108° F in summer and a minimum of 51° F in winter. Guineaworm disease prevails in some of the villages, and the climate is generally considered malarious and unhealthy. The average rainfall is 30.90 inches a year.

The first settlement was made about 1865, for 10 years. It was revised subsequently and the revision settlement expired in 1894. It was again surveyed and settled about 1907. The present settlement for 20 years was made in 1926-27. The present revenue demand is Rs 568,647.

A metalled road connects this *pargana* with Indore via Hatod. Another *pacca* road traverses the *pargana* east to west, connecting Indore via Betma with Ghatabilod on the Mhow Neemuch road. There is also a short metalled road (over 5 miles in length) which, starting from Betma, connects with Motbilod *Chouki* to its south close to the Mhow Neemuch road. A *pucca* road from Depalpur to Gautampura is in hand and is expected to be finished shortly, when with the metalled connection beyond, Depalpur will be brought in direct touch with Chhambal station on the Bombay Baroda and Central India Railway. Motor cars, buses and trucks run on most of these roads from

and to the said station. There are inspection bungalows at Chambal, Depalpur and Machal, camping grounds at Banedya and Ghatabillo, Post offices at Betma, Chambal, Depalpur and a combined Post and Telegraph office at Gautampura. There is only one railway station at Chambal on the Khandwa-Ajmer section of B. B. and C. I. Railway.

Besides the production of ordinary coarse cloth (such as *khadi* etc.) in several of the villages, cloth dyeing and calico-printing are carried on at Gautampura on a considerable scale, the latter enjoying a ready sale in Indore city and elsewhere. The village of Churakhan is noted for its stone-quarries.

There are two ginning factories at Chambal, one of which is worked by steam, and the other by gas power. Besides, there are three flour mills one at Betma and two at Gautampura all worked by oil engines. There is likewise a pumping plant for irrigation at Palsoda which is worked by an oil engine.

Trade in wheat, *juwar*, gram, *alsi* and cotton is carried on at Betma, Depalpur and Gautampura. The weekly markets are held at Betma, Depalpur, Gautampura and Sagdod.- The chief annual fairs are those of Atyana, Banedya, Betma, Depalpur, Gautampura and Ranaji.

There are 14 State and private schools in the *pargana* and a library has been recently established at Gautampura. There are 45 Co-operative societies so far established at 43 villages in the *pargana*. Under the auspices of the Indore Co-operative Central Bank a society called the "Sale and Supply Society" has lately been started in this *pargana*.

The *pargana* administrative offices situated at Depalpur are those of the *Amm*, Police Station, dispensary, and lock-up. There are municipalities at Depalpur and Gautampura. At Betma a *Naib-Amm*, a police station and a dispensary are located. At Gautampura an Excise Inspector, a *Thunedar*, a police out-post and a dispensary are located.

The important places in the *pargana* are Runaji, Gautampura (3,002), Depalpur (2,319), Betma (1,960), Banedya (1,391), Methawada (1,333), Ataheda (1,313), Mur-

kheda (1,151), and Newari (1,010), There are archæological remains at Depalpur.

Petalwad Pargana.—The isolated *pargana* of Petlawad, included for administrative purposes in the Indore district, lies between 22°44' and 23°8' N. and 74°21' and 75°3' E. It is bounded on the north by the Jhabua and Rutlam territories, on the east by Jhabua and Dhar territories, on the south and west by the Jhabua and Gwahor territories. It has an area of 68,529.23 acres.

The land is hilly, lying on a spur on the Vindhya and along the western boundary of the plateau. All the streams flowing through the *pargana* fall into the Mahi river, which touches the north-eastern boundary of the *pargana*, and with the Pepawati, Ladaki and several large *aalas* affords an ample water supply. There are also five tanks of which that at Dehandi is the largest. The *pargana* is mainly inhabited by Bhils who are poor cultivators and at times become turbulent. Grass is plentiful.

The earliest authentic history of this *pargana*, as far as can be gathered from old records and local information, shews that it was formerly known as the Thandla-Petlawad *mahal* and was in the possession of a Labhana chief. The capital was at Ramgarh (23°5'N.—74°51'E), named after one Rama Labhana, the Naik or chief. Thus Rama Naik insulted the chief of Jhabua, Raja Keshodas (1,582-1,607), who then lived at Badnawar, or his son Karan Singh, and consequently Ramgarh was attacked and taken by Keshodas, the ancestor of the present Jhabua chief. All the country round Thandla, Ramgarh and Jhabua belonging to the Labhanas was wrested from them and divided between the two sons of Keshodas. Ramgarh, the capital, was given to Anup Singh, a son of Karan Singh, while Bhagor, another important place, fell to Kusal Singh, son of Mah Singh, the eldest son of Karan Singh. The Ramgarh division then contained 1,200 villages and Bhagor 1,600. A rupture occurred in 1,607 between Keshodas and his son Karan Singh, and the former was killed near Petlawad, Karan Singh succeeding to his father's land. Mah Singh's grandson Anup Singh son of Man Singh, succeeded in 1723. He fought with the Raja of Sailana and took much of his territory north of Ramgarh up to the Mahi river. In 1721 the Marathas had first made their appearance in this

pargana and demanded *chauth* from Anup Singh who entered into negotiations with the Maratha leader Kanthaji Rao Bande, then in camp at Sheogarh ($22^{\circ}59'N$.— $74^{\circ}40'E$), and agreed to submit and pay *nazrana*. The Maratha army thereupon left. In the division that took place amongst the Maratha leaders, the Jhabua *pargana* was allotted to Holkar, who in 1724, sent Vithoji Boha to manage the district. Subahdar Boha, on arrival, demanded arrears of tribute for the last six years from Anup Singh who had failed to fulfil the conditions of the treaty. Mahant Mukundgu, Gosain of Sheogarh, was formally appointed arbitrator and a settlement was effected.

Two years later the Raja of Sailana, thinking it a fit opportunity to recover the land seized by Anup Singh's father, joined the Boha. He then bribed a hunter to murder Anup Singh. The man hid himself in a tamarind tree at night and shot Anup Singh dead while he was washing his face in one of the towers of the Thandla fort. The tree is still pointed out. Anup Singh's wife, Rani Banabai, fled for her life to Palasdar where she remained for some time. Subahdar Boha took the Sailana Raja to task for this treacherous act, but soon after receiving orders to march to the north allowed the Raja to occupy the Thandla fort on payment of two lakhs of rupees. Rani Banabai returned soon after to Sheogarh and raising the country managed to drive the Raja out and take possession of the fort. In 1727 a posthumous son was born to her and soon after she went to live in the Thandla fort with her child Raja Sheo Singh.

In 1730 A.D., she went to Poona and obtained an order from the Peshwa to settle her claim. Holkar sent orders to Subahdar Vithoji Boha and an agreement was entered into that the administration of the district should be vested in a *karnasdar* appointed by Boha and that the Rani should receive *chauth* on the revenue. This marks the period when the Thandla *Pettwad pargana* came under the direct control of Holkar. In 1747 Rani Banabai died and in the following year Raja Sheo Singh went to live in Jhabua. The *karnasdar* strengthened the fort at Thandla and founded Govindpur. In 1753 Sheo Singh died without issue and a boy, Bahadur Singh, belonging to the Bhagor branch of the family, was seated on the *gaddi*. Bahadur Singh adopted conciliatory measures and soon won

the esteem and sympathy of the *lamasdar* Visajipant and induced him to recommend to the Holkar Darbar to assign him lands equal to the *chauth* he then received. In 1755 a division of villages took place, the *sayas* (customs) being, however, kept under joint control. In this division the villages of Thandla and Petlawad were both kept under the joint rule of Bahadur Singh and Holkar. Bahadur Singh, besides managing his own villages, took some villages of the Indore Darbar on lease and soon succeeded in raising the revenue of his possessions to that of the Indore Darbar share. In 1770, Bahadur died and was succeeded by Bhim Singh. In 1798, when Maharaja Jaswant Rao came to Maheshwar, all the *sardars* of the State except Boha went there to pay their respects. Consequently the three *mahals* assigned to him in *jagi* were resumed and the Thandla *mahal*, of which he was the manager, was entrusted to Seth Balchand.

Seth Balchand and Bhim Singh afterwards became friends and in 1803 the Seth recommended that the Thandla *mahal* should be leased to Bhim Singh. This was, however, refused and Balchand then himself took Thandla *mahal* on lease for Rs 35,000 and sublet it to Bhim Singh for Rs 12,000. The *sanads*, land grants, etc., issued during this period bear the seals of both the Government, on one side the seal of Jaswant Rao and on the other that of Bhim Singh of Jhabua with the mark of his dagger. Many of these *sanads* are still in the possession of local landholders. The earlier *sanads* of the time of Boha bear the seal of Holkar only and the name of Boha. In 1887, when the Boha family put in their claim to the revenue of Thandla, copies of these later *sanads* bearing the double seal were produced, which shewed that such *sanads* were issued as late as 1860 A.D. When Jaswant Rao's army returned from Hindusthan in 1805, a halt was made at Ajmer and Seth Balchand was called upon to pay the arrears due on the *mahal* of Thandla for the past three years. The Seth accordingly repaired to Jhabua and demanded the arrears from Bhim Singh and on receiving evasive replies two regiments were sent from Ajmer. Bhim Singh was seized and imprisoned, his horses, elephants and other property being taken. The chief was soon released but his two sons, Moti Singh and Sawai Singh, were kept as hostages for the remainder. About this time Jaswant Rao's daughter Bhumakai was married to Govind Rao Boha, and

pargana and demanded *chauth* from Anup Singh who entered into negotiations with the Maratha leader Kanthaji Rao Bande, then in camp at Sheogairh ($22^{\circ}59'N$ — $74^{\circ}40'E$), and agreed to submit and pay *razorana*. The Maratha army thereupon left. In the division that took place amongst the Maratha leaders, the Jhabua *pargana* was allotted to Holkar, who in 1721, sent Vithoji Boha to manage the district. Subahdar Boha, on arrival, demanded arrears of tribute for the last six years from Anup Singh who had failed to fulfil the conditions of the treaty. Mahant Mukundji, Gosain of Sheogairh, was formally appointed arbitrator and a settlement was effected.

Two years later the Raja of Sailana, thinking it a fit opportunity to recover the land seized by Anup Singh's father, joined the Boha. He then bribed a hunter to murder Anup Singh. The man hid himself in a tamarind tree at night and shot Anup Singh dead while he was washing his face in one of the towers of the Thandla fort. The tree is still pointed out. Anup Singh's wife, Rani Banabai, fled for her life to Palasdoi where she remained for some time. Subahdar Boha took the Sailana Raja to task for this treacherous act, but soon after receiving orders to march to the north allowed the Raja to occupy the Thandla fort on payment of two lakhs of rupees. Rani Banabai returned soon after to Sheogairh and raising the country managed to drive the Raja out and take possession of the fort. In 1727 a posthumous son was born to her and soon after she went to live in the Thandla fort with her child Raja Sheo Singh.

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the Thandla and Chikhaldia *mahals* were granted on *saranjamt* tenure to the Bohra as part of his wife's dowry. The Thandla *mahal* thus passed back to the Bohra family in 1805. After the British supremacy was established it was found necessary to interfere and settle the constant disputes which the divided control in this district gave rise to. In 1820, Sir John Malcolm made a settlement by giving the three villages of Kalyanpura, Kalyapitol and Kundanpur on *ijara* to Raja Bhim Singh. Maharaja Hari Rao Holkar later on gave the *ijara* of the Thandla *mahal* to Appaji Bohra who carried on the administration for three years. After the death of Bhim Singh's son Pratap Singh, a dispute arose among his sons regarding the succession. In 1838 the Thandla *mahal* was again granted in *ijara*, to the Jhabua Chief, Ratan Singh, but was resumed in 1848.

In accordance with the original division of villages made in the time of Raja Bahadur Singh, the towns of Thandla and Petlawad were under the joint control of both Darbars. Each Darbar had its own administrative officer exercising jurisdiction over the portion allotted to him. Petlawad was merely a *thana* of the Thandla *mahal* in those days and each Darbar had its *thanedar* posted there. The *sayar* (customs) was long a joint possession and each Darbar kept up an establishment. Differences arose between the two Darbars which were at length submitted to the arbitration of the Political Agent of Bhopawar and *tappa* or customs stations were in 1853 established at suitable places where duties were levied. This arrangement entailed a heavy expenditure and both the Darbars expressed their disinclination to its continuance. Finally, on 24th March, the dispute was settled by Political authorities. Thandla and 18 other villages in the Indore portion were assigned to Jhabua and Petlawad and 16 villages from the Jhabua portion to Indore. The headquarters were then removed from Thandla to Petlawad which was raised to the status of a *pargana*.

The *pargana* consists of 1 town and 40 villages of which 39 are inhabited and 1 is uninhabited. Of the former 37 are *khalsa* and 2 alienated or *jagir*. The population in 1921 numbered 9273 (males 4,652 and females 4,621) of whom 6,954 were Hindus, 296 Mahommadans, 556 Jains, 1,447 Animists and 20 Christians. The number of lites-

rates in 1921 was 308 consisting of 292 males and 16 females.

The climate of the *pargana* is subject to greater extremes than are met with on the more open lands of the Malwa plateau, its average temperature ranging between a maximum of 104° F. in summer and a minimum of 62° F. in winter. Guinea-worm disease is generally found here. The average rainfall is 31.85 inches a year.

As most of this *pargana* originally formed part of the old Ramgarh *pargana* in the time of the Labhana chiefs, a curious local unit of land measurement came into vogue here in that the area of the gateway of Ramgarh fort, was fixed by the Labhana chiefs as their own standard *biswa* for land measurement, 20 such *biswas* forming the Ramgarh *bigha*, which was larger than the ordinary *bigha*. This system which is mentioned in the old *sanads*, continued to be followed in these parts, up to the year 1871 A.D. Afterwards the *autbandi* system was introduced. Under the latter system land was assessed on the plough basis, a form of rating still in force in the Bhil villages. The Ramgarh *bigha* was still prevalent in Jhabua territory even as late as twenty years ago. The settlement was revised in 1907-08 and the current settlement was introduced in 1926-28. The present land revenue demand is Rs. 29,277.

Cattle breeding is extensively carried on here, especially that of buffaloes.

The Rutlam-Godhra Section of the Bombay Baroda and Central India Railway runs for 9 miles through the *pargana* with stations at Bamnya and Panch Piplya. A metalled road connects the railway station with Petlawad town. There are inspection bungalows and Post offices at Bamnya and Petlawad. The only important place in the *pargana* is Petlawad (2,654).

The trade in the *pargana* is limited to ordinary necessities of life. For its encouragement, however, a *mandi* named "Manoramaganj" (after Princess Manorama Raje, sister of the present ruler) was established near Bamnya Railway Station on the 9th February 1917. Similarly a grass depot has been established since 1912 at Rampuria

near Amargarh Railway Station, where a brisk trade in grass is carried on.

There are two flour mills in this *pargana*, one at Manoramaganj Mandi near Bamnya, and the other at Petlawad town, both worked by oil engine.

Weekly markets are held at Bamnya, Petlawad and Semlya and the chief annual fairs are those of Bamnya Mandi, Kardawad and Petlawad.

There are public schools at Petlawad and Kardawad. The number of private schools in the *pargana* is only 2.

A limited liability Co-operative Central Bank was started at Petlawad in 1919 for the benefit of the local Bhils, and is managed directly by the Assistant Registrar. The number of societies within the *pargana* affiliated to this bank is 33, with 811 members on the roll. It is the smallest of the five Central Banks in point of its working capital, but it is of equal importance with the rest as doing useful work in improving the condition of the local Bhil community, the poorest, most illiterate, and backward of the agricultural population of the State.

The administrative establishments at the headquarters of the *pargana* are those of the *Amni*, the Excise Sub-Inspector and the forest Range Officer. Besides these there is a police station, a dispensary and a jail at Petlawad which is also a municipality.

The principal places in the *pargana* are Petlawad (2,654), Kardawad (857), Ruggarh (370), Bamnya (370) and Ramgarh (227).

Indore Forest Division—This forest division comprises the forest tracts of the Indore District and includes the forest villages in the division, the jurisdiction over which is vested in the forest department, the revenue authorities having no control over them. Consequently, these villages are not included in the *pargana* accounts. The total area of the division is 293 14 square miles.

There are, in all, 105 forest villages in the division, of which 73 are inhabited and 32 are uninhabited. The total population of these villages, according to the census of

1921, was 4978 (2804 males and 2174 females), consisting of 2,582 Hindus, 153 Mahomedans, 7 Jains, 2,234 Animists and 2 Christians. The number of literates was 60, males numbering 56 and females 4. The total land revenue of the division is Rs. 6,285.

There is nothing remarkable about the village included in this area, except that they all have the general characteristics of forest villages which mostly depend for their existence on the importance of the forest surroundings as may be gathered from the large number of villages shown here as uninhabited. The most important villages and places of interest included in this area are Bherughat, Jam (Choti), Janapao peak, Kalakund, Kushalgarh, Ralamandal, and Singarchori peak. These are dealt with separately in the Gazetteer of places.

The district derives its name from the town of Mahidpur.

Mahidpur District.

Nothing definite is known as to the early history of this tract. Land grants in the possession of some of the Musalman inhabitants show that the town was then officially known as Muhammadpur and was situated in earlār Sarangpur, and it is so entered in the Ain-i-Akbari. About 1765, Santaji Wagh, who was a *saranjami* sardar of Malhar Rao I, received the grant of the Mahidpur Paigana from the latter. The members of the Wagh family are still known in Mahidpur as the Wagh Rajas. The management of the district was entrusted solely to them and, according to report the district was one of the best managed in the Holkar possessions. In 1817, however, the jagu was resumed by Malhar Rao II.

Early History.

This district, situated as it is in the part of Malwa known as Sondliwara, or the country of Sondhuas, was within the sphere of activity of this class of notorious free-booters of mixed Rajput and aboriginal descent, inhabiting these parts, especially so during the disturbed time of the 18th and early 19th century. Though on several occasions they have had to be brought to order by means of

military measures, yet the majority of them are still of a turbulent disposition and are apt to give trouble. In December 1817, the district was the scene of the fateful battle of Mahudpur in which the Holkar army was defeated by the British and a final settlement was effected by the treaty of Mandasor.

In 1901 the district was divided into six *parganas*, namely, Jharda, Jagoti, Sundarsi, Mahudpur, Kayatha and Tarana. In 1902, the seventh *pargana* of Makdon was created by rearrangement of villages belonging to the last three *parganas*. In the reorganisation scheme of 1904 Jagoti was merged into Mahudpur and Kayatha into Tarana, the *parganas* in the district as then reconstituted being Jharda, Makdon, Mahudpur, Sundarsi and Tarana. Later on, in 1908, there was a further reduction and redistribution of *parganas* in the district with the result that Jharda was amalgamated with Mahudpur and Makdon with Tarana, the total number of *parganas* in the district thenceforward being only three *viz*, Mahudpur, Sundarsi and Tarana. In 1914, however, the Alampur *pargana* which was then being managed from headquarters was transferred to Mahudpur district and it has since formed part thereof, the number of *parganas* in the district accordingly being four, though for the purpose of the Imperial decennial Census, it has been the practice to treat the *pargana* of Alampur as a separate district, owing to its isolated position. In consequence, however, of the exchange of Sundarsi village with five villages of the Gwalior State on 4th January 1929, the *pargana* of Sundarsi has been abolished, the 12 villages of which have recently been merged into the Tarana *pargana* of this district. Thus the district at present comprises only three *parganas*, with headquarters at Mahudpur, Tarana and Alampur.

Boundaries and area.

The Mahudpur District with the exception of the isolated *pargana* of Alampur and the villages of the recently abolished Sundarsi *pargana*, which have been included in the Tarana *pargana*, is comprised in one homogenous block, and lies in the centre of the Malwa plateau between 23°3' and 23°46' N and 75°35' and 76°37' E. It is bounded on the north and east by the Agar and Shajapur *parganas* of the Gwalior State and on the south and west by Gwalior and Dewas territories. The total area is 549,835.6 acres.

The country here is, generally speaking, open and undulating. To the south of Tarana and round Kayatha and Jharda the land is level, with rich black cotton soil, which bears every kind of crop. The western and especially the eastern portions are, however, broken up by low hills covered with scrub jungle. In the valleys there too the soil, which is annually renewed by the denudation of the hills during the rains, also affords rich fields and pasture grounds on which cattle of the Mahwi breed are reared on a considerable scale.

Excepting in the hills, the soil is a rich black loam. The best black soil is met with in the southern and north-western portions of Tarana, and the north-western portion of the Mahudpur *parganas*, where *rabi* crops are largely sown.

The most important river in this district is the Sipra which flows through the west for 29 miles and forms for some distance in the south-west the boundary between this district and the Gwalior territory. It is a perennial stream, but the banks are too steep to admit of its use for irrigation. Another river, the lesser Kali Sind, flows for 65 miles from south-east to north-west through the *parganas* of Tarana and Mahudpur and forms part of the boundary between this district and Gwalior territory. This river, throughout its course in the district is a valuable source of irrigation. The greater K. ¹ Sind also flows for 12 miles through the old Sundarsi *pargana* of this district and is used for irrigation by means of *odhis*. Besides these large rivers, the Gangi, the Lakshundhar and the Mandakini are also of some importance for irrigation, a dam having been thrown across the last mentioned river near the village of Makda to help in irrigation.

The flora here are the same as those met with elsewhere in the State. No forests of any value exist in this district, the hills being only covered with scrub jungle.

The fauna are also the same as those prevailing in other parts of the State, except that the larger animals are not usually found, tigers being only occasional visitors. Panthers are, however, common.

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Fishes are plentiful including *mahsir* (*Barbus mosul*) in the Sipra and Kalsind rivers. At Mahidpur they are held sacred and fishing is not permitted there in the immediate vicinity of the town.

Geology & Minerals.

Deccan Trap and alluvium alone are found in the Mahidpur district which is not known to possess any mineral deposits of value. The trap is used for the plinths of houses.

Climate & Rainfall.

The district shares the temperate climate of Malwa, its average temperature ranging between a maximum of 93° 8 F in summer to a minimum of 55° F in winter. The average rainfall is 30.19 inches a year.

In 1857, the river Sipra was in high flood and the fort at Mahidpur was surrounded by water. Similarly about 1897 many villages on the banks of the Kali Sind river were swept away by a great flood in that river. The Sipra as also the greater and lesser Kali Sind were again in high flood in 1911, the Mahidpur fort having again been surrounded by water, a portion of which even made its way into the fort itself.

The People.

The first enumeration of the district was made in 1820 by Sir John Malcolm who recorded its population as 49,691 persons, living in 188 towns and villages. In 1881 no figures were recorded for districts. In 1891 the population numbered 1,20,689 giving a density of 143 persons per square mile. The population of the district at the three subsequent censuses stood as under—

	Males	Females	Total
1901	47575	44282	91857
1911	71833	67228	139061
1921	66879	62679	129558

The average urban and rural population of the district in 1901 was 5586 and 187 respectively. The corresponding figures for 1921 were 4829 and 242. The average number of houses per square mile in 1901 was 23.51 and the average number of persons per house was 4.75. In 1921 the corresponding figures were 32.86 and 4.16.

Towns & Villages

Out of a total of 161 inhabited towns and villages in this district, one (Mahidpur) has over seven thousand

souls, (Tarana) just 5000, (Alampur) over two thousand, five, over one thousand All the rest have less than one thousand.

The urban population (14486) of the district lives in its two towns with their 3670 occupied houses, and the rural (114772) in 31248 occupied houses giving an average of 3.7 per house for both, as compared to 4.6 per house in 1901. The uninhabited villages are 13.

Numerically the most prominent Hindu castes in the district were — Brahmaus 18,519, Rajputs 14,991, Chamars 9,880, Balais 6,818 and Gujar 6,697. The number of Vaishyas was comparatively small, amounting to 3,093 inclusive of 1,150 Jains. Among Musalmans, Pathans (2,039) and Shekhs (1,126) predominated.

Principal castes
by religion.

The prevailing occupations here also, as elsewhere, are agriculture, pasture and general labour, no less than 93,407 workers (including labourers) and dependents or 72 per cent of the entire population of the district coming under that class. Of the remaining 28 per cent, half (18,761) were engaged in industries, trade and transport, 12,829 or 10 per cent lived on domestic service and the like, the remaining 4 per cent (4,564) depending on public service, etc.

Occupation.

The predominant language spoken in the district is Hindi with its various dialects, Malvi being spoken by the vast majority of the people.

Language

The district being for the most part covered with black soil, grows excellent crops of wheat, gram, linseed, *jowar*, *linar*, cotton, *Mung*, *Urad* etc. The cultivation of poppy is now prohibited, but Sugarcane is grown on irrigated fields of black soil.

Agriculture

The chief classes of cultivators are Ajnas, Gujaras, Jats, Khatis, Kunbis, Rajputs, Vaishyas and also Musalmans, the labourers engaged in agricultural processes being mainly Balais and Chamars. About 72 per cent of the district population are either agriculturists or dependent upon agriculture.

The Mahidpur district is a great breeding centre for Malvi cattle which find ample grazing in the valleys and a

Cattle.

plentiful supply of water throughout the year. Their total recorded number in the district including Alampur was 1,53,356 in the year 1930. Of this number 31,514 were bulls and bullocks, 71,251 cows, 28,641 buffaloes, 2,923 horses and mares, 621 asses, 1,839 sheep and goats and 47 camels.

Horses were formerly bred here to a large extent by the Sondhuas who required them for their marauding expeditions, but this ceased, long ago. Recently a stud has been opened at Mahudpur town by the State.

Irrigation.

The land is chiefly irrigated by wells or orhus constructed on the banks of rivers and *nalas*. A few tanks and a dam across the Mandakini at Makda are also used for irrigation. The cost of constructing wells varies in the different *parganas* and also according as the wells are *pucca* or *katcha* and on their depth at which water can be tapped. On an average the cost of a *katcha* well is Rs 375 and that of a *pucca* well is Rs 750.

Famine

This district has passed through five famines or periods of scarcity since the commencement of the reign of Maharaja Shrivaji Rao viz those in the years 1899-1905, 1907-08, 1913 and 1918. The severest of these occurred in 1899, when the rainfall was only 9 inches and the crops failed entirely and the distress was increased by a large number of immigrants. Relief works were started, the reserved forests were thrown open and *takkavi* was distributed on a liberal scale.

Prices

The prices of the principal food and other grains prevailing in the district from time to time during the last 30 years have shown an upward move. Still taking the figures for 1901 as the starting point, the prices on the whole, rose abnormally, during the first twenty five years of the present century.

In 1902 wheat sold here at $11\frac{1}{4}$ *seers* per rupee. It remained almost steady (with a tendency to fall) till 1911, but it rose to 8 *seers* in 1915 and to 6 *seers* in 1920. There was a slight fall till 1925 but, the price again rose to $6\frac{3}{4}$ *seers* in 1927. Similarly *gowar* which stood at 20 *seers* a rupee in 1902 rose to 15 *seers* in 1915 and to $9\frac{1}{2}$ *seers* in 1927. In 1902 maize sold here at 27 *seers* per

rupee In 1915 it had risen to 18 *seers* and by slow degrees mounted up to 13 *seers* in 1927 Likewise *Bajra* which was selling at 21 *seers* for the rupee in 1902, went up to 12 *seers* in 1911 and in 1927 was selling at 8½ *seers* to the rupee In 1902 gram was 14 *seers* to the rupee, but in 1911 it had fallen to 17 *seers*, again rising to 10 *seers* in 1915 and to 9 *seers* in 1920 It again fell to 12 *seers* per rupee in 1925 but the rate for 1927 was only 8¾ *seers* to the rupee

The prices of foodstuffs reached the highest level in 1925-26, since when they began to decline gradually During the latter part of 1930, however, owing to a combination of world wide and local causes prices came down with a crash with the result that wheat again is selling at 12 to 15 *seers* to the rupee and jowar at 17 to 30 *seers*

The wages for skilled labour up to 1905, ranged from 6 to 8 annas and for unskilled from 1½ to 4 annas, per day throughout the district These rose as much as three or four times till 1925-26 since when they have begun to gradually decline Wages.

As in other districts of the State, the village carpenter, black smith and field labourers are paid in kind according to local custom for the work they do in connection with agricultural operations But for work not pertaining to the cultivation of land, wages are usually paid in cash The farm servants whether seasonal (*Udhadyas*) or permanent (*Barsundyas*) are paid either in kind or cash or in both

Indian saddles and bridles still continue to be manufactured in Mahidpur The usual coarse *khadi* cloth and blankets are manufactured in all large villages Blankets are generally made by Gauris from sheep wool and *khadi* and other coarse cloth by Balis and Bhambis from home-spun or mill yarn The price of a *kambal* or blanket and *Khadi than* ranges between Rs 5 and 6 and that of a saddle from Rs 20 to Rs 100

Arts & Manufactures

There are eight ginning factories in the district, 3 at Mahidpur, 1 at Jagoti and 4 at Tarana Besides there are a cotton press and two flour mills at Tarana, 3 flour mills at Mahidpur and a cotton press at Mahidpur Road station

Trade & Commerce.

Mahidpur and Tarana are the two chief marts in the district, the chief exports of the district being food grains, *ghat*, black tobacco, cotton, *tilli* and linseed. The principal imports are salt, sugar, cloth, spices, hardware, metal vessels, kerosine oil and glassware. Recently a new *mandi* has been established at the Mahidpur Road Railway Station, with some special concessions for ten years in the first instance.

Communications & Trade Routes.

The Ujjain-Bhopal broad gauge section of G I P Ry passes through the southern portion of the Tarana *pargana* of this district with one station, the Tarana Road, within the State limits. This station is connected with the Tarana town by a metalled road 6 miles in length. The Nagda-Muttra broad gauge line of the B B & C I Ry passes just close by the western boundary of Mahidpur *pargana*, very nearly touching it at the Mahidpur Road railway station which is the most convenient one for the local people on that side as being directly connected with Mahidpur town.

There are 87 miles of metalled roads in this district, the most important ones being the following *viz* —

- (1) The trunk road from Mahidpur Road station on the Nagda-Muttra branch of the B B and C I Railway *via* Mahidpur to Ghosla (30 miles), where it meets the Ujjain-Agar road of which the portion from Ghosla to Pat (14 miles in length) passes through the Holkar territory. A cross-road from south to north starting from a point midway between Mahidpur and Dhabla and leading to Indokh *via* Jharda has already been surveyed and is ready for construction.
- (2) From Ghosla to Rupakhedi (with proposed branches to Makdon to the east and Pat to the north of the Ujjain-Agar road), and from Rupakhedi to Tarana and onwards to Sumrakhedi (18 miles), with a cross connection (6 miles in length) with the Bombay-Agra road (here passing for ten miles through Holkar territory), thus joining up Tarana with Indore (a distance of 56 miles), *via* Makshi in Gwalior territory.

- (3) The short road in Alampur *pargana* linking that town with Ratankheda and the proposed connection with Shahpur

Trade in the eastern and western portions of the district passes chiefly by the Ujjain-Bhopal and the Rutlam-Godhra Railways *via* Tarana Road and Mahidpur Road stations respectively, while the centre of the district is served by the Ujjain-Agar Road

Trade Routes.

In the rainy season when carts cannot travel along the country tracks goods are carried by pack animals, such as buffaloes, camels, and asses

There are six inspection bungalows and 8 Post Offices and two combined Post-Telegraph offices in the district.

Inspection Bungalows & Post offices.

Weekly markets are held in all large villages the most important being those at Jhanda, Mahidpur, Lalgarh, Tarana and Bhojakheri

Markets.

A light railway connecting Ujjain and Agar which had been constructed by the Gwalior State along the Ujjain Agar road through a portion of the Indore State territory has been closed on account of its having proved itself to be a failure financially

Numerous fairs are held at different places in the district, most of them being religious, though two, namely the *Chhatra Mela* at Alampur and the *Gangabadi* fair at Mahidpur are of commercial importance. The former of these lasts for a month, while the latter is held only for a week. It is of recent origin having been instituted from the year 1922 to take place on the banks of the Sipra on the *Mahasivaratri* day (14th of dark half of *Phalgun*), when besides other articles of trade, cattle numbering some 20,000 are bought and sold

Fairs.

The chief administrative officer of the district is the *Subah* with headquarters at Mahidpur. He is assisted by 3 *Amuns* (corresponding to *Tehsildars* in British India), one in charge of each of the *parganas* of Mahidpur, Tarana and Alampur. The *Subah* also exercises the powers of a District Magistrate in the district. The highest judicial authority in the district is the District and Sessions Judge

Administration.

with headquarters at Indore and to whom all other judicial officers in the district, exercising civil and criminal powers are subordinate. The other Officers at the district headquarters are the District Superintendent of Police, Customs Inspector, Excise Inspector and the P. W. Supervisor.

Settlement.

In 1865 the land in the district was surveyed on the *Kad-dhap* method and a provisional settlement effected for a period of 16 years, the revenue demand being 65 lakhs. This settlement was revised in 1880. A regular survey and settlement was made later on in 1907, the revenue demand thereon being originally Rs 616 lakhs, though by 1926 it had mounted up to 98 lakhs. A fresh revision survey and settlement has just been completed the revenue demand now being 10.4 lakhs per annum.

Police & Jails.

For police purposes this district is placed under a District Superintendent and forms part of the Northern Range the headquarters of which are at Garoth. In this district there are also Moghia settlements at Tarana, Makdon and Jagoti, all these being controlled by the Superintendent of criminal tribes whose headquarters are at Tarana. The district is divided into 6 police stations and 4 out-posts. There are altogether 7 Sub-Inspectors, 16 Head Constables, 106 Constables and 20 *chaukidars*. There are jails at Mahidpur and Alampur and a lock-up at Tarana.

Registration.

Registration work is done by the Revenue Officers of the district under the direct control of the Subha who is *ex-officio* the District Registrar.

Municipal.

There are 2 municipalities in the district, one at Mahidpur and the other at Tarana, and 5 village *panchayats*, all of them being in the *pargana* of Mahidpur. The constitution, composition and functions of the District Municipalities and village *panchayats* have been dealt with in the section on Local and Municipal (Section VI, Chapter III).

Education.

There are thirty-three schools of which 9 are upper primary, 22 lower primary for boys, and 2 for girls with 1266, 825 and 149 scholars respectively. The total number of private schools is 12 with 206 scholars. There is a Sanskrit *Pathashala* at Mahidpur.

Libraries & Associations.

There are 6 institutions and societies in the district as detailed below—

A. Libraries	{	1 at Mahidpur
		1 at Tarana.
B Other institutions.	{	1 Anandi Mitra Samaj at Mahidpur.
		2 Sewa Samiti at Tarana.
		3 A tennis club at Tarana.
		4 The Santosh Club at Tarana.
C. Gaushala	{	1 at Mahidpur

There is one hospital at Mahidpur, graded dispensaries at Tarana and Alampur and ungraded dispensaries at Zarda, Kayatha and Makdon. Medical.

The number of villages held in *jagir* is 22 and that of Jagirdars 17, the important Jagirdars being (1) Lakshman Singh of Kadodia, (2) Balwant Rao Hanmunt Phanse of Lalakhedi, (3) Jaswant Singh of Lalgah, and (4) Nihal Singh of Nipanya. Important Jagirdars.

Mahidpur Pargana—The Mahidpur *pargana* is situated in the south west of the district of Mahidpur and lies between 23°21' and 23°45' N. and 75°32' and 75°57' E. It has an area of 266, 998.49 acres.

It is bounded on the north by Dhar, Dewas and Gwahior territories, on the east by Gwahior territory and the *pargana* of Tarana, on the south by Gwahior territory, and on the west by Gwahior and Dewas territories.

The *pargana* lies at a mean altitude of about 1,550 feet above the sea level and, though level from east to west, is for the most part hilly, the drainage being from south to north-west, all its streams falling into the Sipra or the lesser Kali-Sind, the only important rivers in the *pargana*. There are many *odhis* on the banks of these two rivers by means of which considerable area of land is irrigated. The Gangi and the Mandakini are two other small streams of any note in the *pargana*. The former, having its source near Jagoti, flows by Ram Pipha and Arnya and joins the Sipra, while the latter, issuing from the neighbourhood of Nalkheda and flowing by Makla and Ladanpur, falls into the lesser Kali Sind. In 1913 the water of the Sipra rose

so high that for three days the Mahudpur Fort remained isolated from the bazar

The soil in the eastern and western portion of the *pargana* is mostly black, and in the north and south generally *bhuni*, though in some places it is black also. Excepting the hilly portion, the other portions of the *pargana* grow well the crops of both the harvests. Besides the usual food grains, cotton and tobacco are the most important crops. Rice was formerly cultivated here to some extent but since the great famine of 1,900 it has been given up for want of sufficient water. Similarly, even after the general restriction in its cultivation, poppy continued to be sown under license here and there in the *pargana* between the years 1918 and 1923. But since 1924 the cultivation of poppy in this *pargana* has been prohibited altogether.

The *pargana*, as constituted at present, comprises the old *parganas* of Mahudpur, Jagoti and Jharda. This last named *pargana* was first constituted in 1886 and consisted of 63 villages. In the following year some villages from Mahudpur and the old Dongrukheda *pargana* were added to it, the total number of villages going up to 95, inclusive of *jagir* and *istimrar* villages. Thirty-one villages more were added to it in 1902, the enlarged *pargana* being maintained under the redistribution of 1904, comprising 118 *Khalsa* villages, 2 *istimrar* and 6 *jagir*. In the reorganization scheme of 1908 Jharda *pargana* was reamalgamated with Mahudpur, from which it had been separated very many years before.

Besides the Mahudpur town, there are 227 villages of which 4 are uninhabited and 223 are inhabited. Of the latter 211 are *khalsa*, and 12 alienated (10 *jagir* and 2 *istimrar*). Mahudpur is the only town in the *pargana*. The population in 1921 numbered 56,122 (males 28,915, females 27,207), of whom 51,870 were Hindus, 3,374 Mahomedans, 826 Jains, 1 Animist, 41 Christians and 10 others. Of the total population, 1,842 are literate, 1,665 being males and 177 being females.

The *pargana* shares the temperate climate of Malwa, its temperature ranging between the maximum of 115°F in summer and the minimum of 58°F. in winter. Guinea

and one at Jagoti (worked by oil engine), one cotton press at Mahudpur Road railway station and three flour mills in the town of Mahudpur worked by oil engine. One of the ginning factories at Mahudpur also produces coal tar as a by product.

Formerly there were many stills in the Mahudpur town and in several other villages for distilling country liquor. But since the introduction of the Madras system of liquor manufacture in the State in 1912 all the old stills have been abolished and a bonded warehouse has been opened at Mahudpur to supply liquor to licensed vendors.

A new *mandi* has been established at Mahudpur Road Railway Station with some special concessions for 10 years in the first instance. Weekly markets are held at Mahudpur and 6 other places.

For some years past an important fair is held at Gangabadi near Mahudpur on the Maha Shivaratri day (14th of dark half of Phalgun) to commemorate the birth day rejoicings of Maharaja Tukoji Rao III. The fair continues for a week and large transactions in sales of cattle worth lakhs of rupees take place there. Annual fairs are also held at Mahudpur, Ghatpicha, Indohi, Jagoti, Jharda, Kundikhera and Makla.

There is a municipality at Mahudpur and the local municipal garden is noteworthy as yielding a variety of fruits and vegetables, and serves, more or less, the purpose of a model farm there. There are village *panchayats* at Bapayya, Jagoti, Jharda, Jhutawad and Ranayara.

There are State schools at Bapayya, Chitawad, Ghosla, Jagoti, Jharda, Jhutawad, Khedakason and Mahudpur with 837 scholars. The number of private schools in the *pargana* is 7 with 110 scholars.

A library was started in Mahudpur town in 1914. An Officers' Club has also been established there since 1918. There is also a Gaushala here.

At Mahudpur, the *pargana* headquarters, there are (1) an *Amn*, (2) a *Naib-Amn*, (3) a *Munsiff-Magistrate*, (4) a *Sayer Inspector*, (5) an *Excise Sub-Inspector*, (6) a municipality, (7) a police station, (8) a jail and (9) an hospital.

At Jhaida an Excise Inspector, a police station and a dispensary are located. At Ragvi there is a police station and there are police out posts at Balkheda, Gogapur, Jagoti and Dhabla.

The important places in the *pargana* are — Mahidpur (7,062), Jharda (1,420), Jagoti (1,237), Makla (665), Indokh (474), Delchi Bujurg (407), Kundikheda (258) and Ghatpilha (225). Delchi-Bujurg, Makla and Jharda are places of archaeological interest.

Tarana Pargana — The *Tarana pargana* is situated in the east of the Mahidpur District and lies between $23^{\circ}2'$ and $23^{\circ}33' N$ and $75^{\circ}54'$ and $76^{\circ}18' E$ save the 12 villages of the former Sundarsi *pargana*, which are now included in *Tarana* and which lie between $23^{\circ}3'$ and $23^{\circ}31' N$ and $76^{\circ}23'$ and $76^{\circ}36' E$. The *pargana* is bounded on the north by Gwalior territory on the east by Gwalior territory, on the south by Dewas territory and on the west by Gwalior and Dewas territories and the *pargana* of Mahidpur. The 12 villages of the former Sundarsi *pargana* are in the midst of Gwalior and Dewas territories. The total area of the combined *pargana* is 254,850 11 acres.

Except on the east and at places in the west too, where there are wells, the whole of the *pargana* is a level plain. South of *Tarana* town and in the neighbourhood of Kaya tha, as also to the west of Makdon and in the 12 villages of the former Sundarsi *pargana*, there is good black cotton soil quite capable of growing crops for both the harvests and which was largely used for poppy cultivation before restrictions came to be placed thereon under arrangement with the Government of India. In regard to its hilly part, the soil mostly is *baria* and affords excellent pasture for its numerous cattle for which the *pargana* is well known far and wide.

The only large stream here is the Lesser Kalisind which flows through the western part of the *pargana* for about 45 miles. Tilad, Lakhunda and Chau are minor streams in the east of the *pargana*. The greater Kali Sindh and its tributary, the Gangi, flow through the 12 villages of the former Sundarsi *pargana*. All the streams are utilized for irrigation by means of *odhis*. There is very little of forest land here, and no minerals likewise except small stone quarries and *khadans* of *chuna kanhari*.

In the *Am-i-Akbari* the *pargana* of Tarana is mentioned as one of the *Mahals* of Sarkar Sarangpur under the name of Naogama. In the later Moghal revenue papers, however, it appears as Naogama Tarana.

The *pargana* came into the possession of Holkar in the 18th century and was soon after included in the Ruler's private estate, being under the control of the Khasgi Department. Ahilya Bai's daughter Muktabai, who was married to Yeshwant Rao Phanse, received this *pargana* in *jagir* which was enjoyed by the Phanse family until 1820 when it was resumed with the exception of one village named Lalakhedi. Again in 1832, when Maharaja Hari Rao Holkar's daughter Sakhubai was married to Raja Bhau Phanse, the son of the former's Minister Rewaji Rao Phanse, this *pargana* was given once more as *jagir* to the bridegroom. But subsequently, during the minority of Tukoji Rao II, Rajabhau Phanse became disloyal to the State, for which reason the *jagir* was resumed a second time, with the exception of the village of Lalakhedi which was allowed to remain with Phanse as before.

This *pargana* had been a separate unit till 1902 when 77 of its villages together with 12 villages from Mahadpur and 1 from Kayatha *parganas* were joined together to form a new *pargana* with headquarters at Makdon. But this measure proving unsatisfactory the Makdon *pargana* was merged into this *pargana* in the reorganisation scheme of 1908.

Sundarsi used to be a *pargana* of the Holkar State. It is mentioned in the *Am-i-Akbari* as a *Mahal* in Sarkar Sarangpur. Very little is known of its early history, though it has some archaeological importance. In later times, the *pargana* was held by the ancestors of the present Zamundars. When the country fell to the Marathas the Peshwa wrested 56 villages from the Zamundars and attached them to his own *pargana* of Shahajapur, only 28 villages having been left in the possession of the Zamundars. Later on, Holkar, Sindhia and Powar seized these 28 villages also and divided them among themselves in three shares in proportion to the number of troops each maintained for the Peshwa. Sundarsi village, the local headquarters, was however divided into three equal parts, which accounted for the tripartite jurisdiction until recently ob-

taining over it. The Zamindar was allowed to retain his rights in Sundarsi village and pay Rs 910-6-9 as *Nalbandi*, 38.5 per cent going each to Holkar and Sindhu and 23 per cent to the Powar. The share of this State amounted to Rs. 351-14-6, but with the recent exchange the whole amount now goes to Gwalior. As regards the other 12 villages hitherto comprised in this *pargana* they have now been merged into the Tarana *pargana*, Sundarsi having since ceased to be a separate *pargana* of this State.

The total number of towns and villages is 216 of which 1 is a town, 212 inhabited villages (203 *khalsa* and 9 alienated 8 being *jagirs* and 1 *istimrar*), and 3 uninhabited villages (*khalsa*). The total population in 1921 numbered 57,958 (males 29,995, females 27,963), of whom 54,637 were Hindus, 2,954 Mahomedans, 321 Jains, 27 Aminists, 11 Christians and 8 others. Of the total population 1,277 are literate, 1,181 being males and 96 being females.

The climate of the *pargana* is temperate like that of other parts of Malwa, the temperature ranging between 109° F. in summer and 63° F. in winter. Its average rainfall is 32.42 inches a year.

The *pargana* was first settled in 1866 and was revised in 1890 and 1907. The current settlement was made in 1926-27. The settlement of the 12 villages of the former Sundarsi *pargana* was first made in 1890 and was revised in 1907-08. The current settlement was made in 1926-27. The current revenue demand of the combined *pargana* is Rs. 4,83,961.

Most of the irrigation is done by means of wells and *Odhis*, tanks being partly utilised for the purpose only in the village of Kanardi in this *pargana*.

The only serious famine here was in 1899-1900, for an account of which reference may be made to the Section of "Famines".

The Ujjain-Bhopal section of the GIP Railway traverses the southern portion of the *pargana*, with a station at Sumakheda, called the Tarana Road Station, situated at a distance of some 5½ miles from that town. The metalled roads in this *pargana* are from Ghosla on the Ujjain Agar road to Rupakhedi. (with proposed branches

thence to Makdon to the east and Pat to the north west), and from Rupakhedi to Tarana town and onwards to Sumrakhedi, with a cross connection near by with the Bombay-Agra road, thus joining Tarana with Indore via Makshi in Gwahoi territory. There are inspection stations at Makdon, Pat and Tarana, post offices at Dhablahardu, Kayatha and Makdon and a combined post and telegraph office at Tarana.

There is no metalled road in the tract covering the 12 villages of the former Sundarsi *pargana*. The nearest railway stations are Berchha and Kalisind on the Ujjain Bhopal Railway, being reached only by *kachcha* roads. An unmetalled road also connects Sundarsi village with Shajapur (Gwahoi) on the Bombay-Agra Road.

In some of the big villages of the *pargana*, *khadi* and *kambals* (blankets) are manufactured for local use, but there are no other industries worth the name. Tarana town is the chief centre of trade, with four ginning factories, three worked by steam and one by oil engine, one cotton press worked by steam power and two flour mills worked by oil engine. There is also a ginning factory at Dhabla worked by oil engine.

The chief articles of export are the food grains, *ghat*, black tobacco, cotton, *sesamum* and linseed, and the chief imports are salt, sugar, rice, hardware, cloth, metal vessels, kerosine oil, etc.

The chief weekly markets are held at Dhablahardu, Kansla, Kayatha, Karedi, Makdon, Nenawad, Rupakhedi, Tarana and Makodi. In the last 2 fairs large sales of cattle take place. Annual fairs are held at Badsimba, Bordadihakad, Karedi, Lasurdyabechai, Nipanya, Sumra kheda, and Tarana. At Sundarsi also an important annual fair is held.

There are 13 State and 4 private schools with 837 and 59 scholars respectively, at Tarana and other important places. Other public institutions in the *pargana* are —

- 1 The Shriwant Tukoji Rao Maharaja Library established in 1914
- 2 The Sewa Samiti established in 1921,

- 3 A Tennis Club established in 1914
- 4 The Santosh Club established in 1918 .

The administrative establishments at the *pargana* headquarters are those of the *Amin*, *Naib-Amin*, *Munsiff*-Magistrate, District Inspector of Police, Superintendent, Criminal Tribes (who is also a II Class Magistrate), Sub-Inspector of Schools, Deputy Forest Ranger, Customs Circle Inspector, Excise Sub-Inspector and a Bonded Warehouse, P.W D. Supervisor, Municipality, Dispensary and Lock-up.

There are an Excise Inspector, a Police Station, and a Dispensary at Makdon, a Police out-post and a Dispensary at Kayatha, and Police out-posts at Dhabla, Nenawad and Makodi.

Offices and residential quarters of the *pargana* officers of all the three States, (Indore, Gwalior and Dhar) were till recently located at Sundarsi, the judicial work there, both civil and criminal, having been conducted conjointly in a *Samlati* Court by the local officers of the three States. Appeals against the decision of the *Samlati* Court lay in the Court of the Resident at Gwalior. But all this has now changed, the whole of the Sundarsi village having now gone over to Gwalior.

This State maintained three lower primary schools in addition to the upper primary school for boys and the girls' schools maintained in Sundarsi village itself by the Gwalior State.

The principal places in the *pargana* are —Tarana (4,997), Makdon (1,334), Kayatha (1,377), Kanasa (1,185), Makodi (782), Dhablahardu (739), Karedi (669), and Pat (269).

Alampur Pargana —Alampur is a small and isolated *pargana* in the Bundelkhand Political Charge and is situated between 25°51' and 26°9½' N and 78°42' and 78°55¼' E. It has an area of 27684.97 acres.

It is bounded on the north and west by Datia territory and on the south and east by Gwalior territory.

Lying in the alluvial tract of the *Sind* and *Pahuj Doab* at a mean elevation of some 600 feet above the sea level the

pargana shares in the physical features common to this region, the country being flat and the soil of only moderate fertility. The Seon or Sonabhadra and Pahuj are the more important streams. This *pargana* is the only tract of the State that lies in the "Low-lying" natural division.

The *pargana* came into existence in 1766 when Malhar Rao Holkar, the founder of the State, died suddenly at the village of Alampur. To provide for the upkeep of his last resting place, 27 villages were obtained from the neighbouring States of Gwalior, Datia, Jalaun and Jhansi and their revenues were devoted to this purpose under a *sanad* granted by the Peshwa. The Rajput chiefs from whom most of these villages were taken, were long opposed to the erection of the dead Maharaja's *chhatra*, and destroyed it several times when but partially complete; finally, however, with the support of Sindhia the work was completed. In 1867 the Datia people again raided the *pargana* and drove the Indore officials from Alampur. But with the general restoration of peace and order, affairs at Alampur were set right through the medium of the British Government. This *pargana* being quite detached from the other parts of the State, and moreover, being out of the way, has for administrative reasons, been attached to the various districts from time to time. For example in 1901 it formed part of the Nemawar district, but in 1908 it was being managed from the headquarters. In 1914, however, it came to be transferred to Mahidpur district to which it has since remained attached.

The *pargana* consists of one town *viz.*, Alampur and 25 *khalsa* villages of which 24 are inhabited and one is uninhabited. The population of the *pargana* (as would appear from the inset) has been

1891	17,038	going down from decade to decade
1901	16,911	during the past forty years. This
1911	15,759	continuous decrease is attributed to
1921	14,619	the epidemics and the scarcity or

famine to which this *pargana* is particularly exposed. The population of 1921 comprised 7,539 males, and 7,080 females of whom 14,223 were Hindus, 393 Mahomedans and 3 Jains. Of the total population only 101 were literate, 81 being males and 20 being females.

The climate of this *pargana* is more akin to Bundelkhand than to Malwa and is thus susceptible of extreme variations. The maximum temperature during the hot season is generally about 112° F. and the minimum temperature in the cold season about 56° F. The *pargana* is free from guineaworm and similar other diseases. The average rainfall is 31.59 inches a year.

The *pargana* has had the misfortune of being frequently visited by scarcity and famine conditions, in which connection reference is invited to the Section on Famines.

The *pargana* was first settled in 1869 and the settlement was revised in 1883 and 1907. The current settlement was effected in 1927. The land revenue demand from the *pargana* has been assessed at Rs. 67,850.

There is no *pucca* road in the *pargana* except one which connects Alampur with Ratanpura, which is 54 miles from Jhansi via Chergaon by *pucca* road.

A small trade in grain exists here, the chief commercial centres being Alampur and Salaun.

This outlying and isolated *pargana* has a unique defence force called the "Jimihai" created for its special behoof with a view to provide a sort of militia for use during an emergency. In addition to the *mahal sibandis* by Maharaja Tukoji Rao Holkar II in 1883. It consisted originally of 201 persons and was recruited from among the people of the *pargana* with a liking for military profession and the use of fire-arms, preference being given to the members of the families of the local *patels* and of those who had rendered good service at the time of the Mutiny. Besides military duties they were also required to plant trees along the roads passing through their villages, a duty, however, discharged most perfunctorily by them, with the result that their allowance came to be stopped in 1906 and they ceased to perform even their military duties, including that of mustering at Alampur for the *Dasera* procession. Out of the original number of 201 men only 94 represented the *Jimihai* force in 1906, the rest, it is reported, having died heirless in the meantime. Subsequently in 1919 the system was again revived by Maharaja Tukoji Rao III, though the planting of trees by the *Jimihais* was

not insisted upon. A sum of Rs. 359-12-0 on account of the maintenance charges of these 94 men is still annually provided in the Budget of the Revenue Department.

There is a post office at Alampur. Weekly fairs are held at Alampur, Aswar, Gethari, Kadura and Salaun and annual fairs at Alampur, Bhitari, Gethari, Kadura and Kurthar.

There are 10 State schools and 1 private school at Alampur with 566 and 37 scholars respectively.

The Administrative Officer in the *pargana* headquarters is *Amin-Magistrate*. A Jail and a police station also exist there.

The principal places in the *pargana* are Alampur (2,427), Aswar (2,139) and Salaun (516), and Bhitari (322).

Nemawar District. Early History.

In Puranic literature Nemawar is spoken of as Nabhapur, and the hillock near by, now called Gwal Tekri, is mentioned therein as Mani Gir. The earliest historical reference to the district is made by Rashid-ud-din, quoting Al-Biruni who accompanied Mahamud of Ghazni and travelled over much of Central India. He remarks:—"From Dhar south you come to Mahu-mahra (Maheshwar) at a distance of 20 *parsangas*; thence to Kundaki (Khandwa) 20; thence to Nemawar on the banks of the Narbada 10." His route is not easy to determine but he appears to have struck southwards from Dhar to the Vindhya and then to have skirted the scarp and descended by one of the numerous passes leading to Maheshwar, to have crossed the river to Khandwa and then again turned north. *

In early times this tract came under the sway of the Pramars who ruled over Malwa from 800 to 1200 A.D. with their headquarters first at Ujjain and afterwards at Dhar. With the advent of Musalmans under Altamash in 1235 A.D. this tract passed into their hands and remained

* E.M.H. i., 60 (O.G.).

with them till it was conquered by the Marathas. At Iklera village, north-east of Nemawar there is a fort called Telan Sarai built in Samvat 1346 (1289 A.D.) by one Kheinchand Teli during the reign of Muizuddin Kaikobad. In Akbar's time this tract was included under the name "Nemawar Panch Mahal" in *sarkar* Handia of the *subah* of Malwa and comprised the five *parganas* of Nemawar, Satwas, Rajor, Kataphor and Harangaon the first three being the headquarters of *mahals*. **

Nothing more is known of the subsequent history of the district until the 18th century, when it is found to have been in the possession of the Gond Zamindars of Ginnurgarh. The last Gond chief Nizam Shah was poisoned by the Chief of Champur Bari and the widowed Rani Kamapati called in Dost Mohammad of Bhopal to assist her and her son, Nawal Sah, against the poisoner. Dost Mohammad attacked the Champur Bari Chief and annexed his territory. On the Rani's death, however, he seized Ginnurgarh in 1722, and the district remained a part of the Bhopal State for some years. * During the rule of Dost Mohammad's weak successors this tract passed once more to the Mughals and was again incorporated in the Malwa *Subah*.

In February 1738, the Nizam was defeated by the Peshwa Bajirao I, near Bhopal and signed the convention of Bardi Sarai (24°14'N.—71°35'E.) near Berasia, by which he, as *subadar* of Malwa, undertook to secure the *naib-subaship* for the Peshwas and to use his best endeavours to obtain a grant of 50 lakhs from the Emperor. † By this convention, the Handia *sarkar* also passed, with others, into the power of the Peshwa. The invasion of Nadir Shah, the sacking of Delhi (February 1739) and the general confusion which followed on this event, postponed the actual acquisition of these lands which appear to have really passed to the Peshwa between 1740 and 1745, most probably in 1745 when he received the formal concession of the deputy-governorship from the Emperor

** Blochmann; *Ain-i*, 207 (O.G.).

* Bhopal Gazetteer page 11.

† G.D. i, 461 (O.G.).

Mahammad Shah. * The Peshwa's officers carried on the administration of the district until 1782 A.D. when the lands composing it were divided between Sindhia and Holkar, the former acquiring Satwas and the latter Kataphod. The Nemawar and Rajor *parganas* were shared between them, while Harangaon was held by both on a system of joint jurisdiction. †

Shortly after, and as early as 1794, the Pindaris first obtained a footing in this region. ‡ In 1806 the famous Pindari leader, Karim Khan, was in possession of Satwas which he held of Sindhia. He was, however, imprisoned § in that year by his master and his lands were resumed. About the same time Chitu Pindari or Nawab Chitu, as he was called by the people in those parts, settled at Satwas and Nemawar. In 1815 he received *sanads* from Sindhia for five districts including those of Satwas and Nemawar, but in fact controlled the whole of the area comprised in the present district. The largest gathering of Pindaris ever witnessed in these parts was held at Nemawar this year to celebrate the grant of the *sanad* to Chitu by Sindhia. Chitu ¶ was a native of Mewar and had been adopted by Kunwar Khan Pindari. He rapidly rose to the front rank and in 1804, was given the title of Nawab by Sindhia, calling himself Nawab Mahammad Kanad Khan *Mustakimjang*. ** In 1817, he was at the head of a force of 8000 horse, 500 foot and 10 guns. He was hunted down

* G.D. i, 499 (O.G.).

† A letter from Ahilya Bai to Tukoji Rao, dated 17th Shawwal 1192-A (10th June 1791), refers to this partition and its incompleteness at that date which was causing much trouble to the cultivators. (Old Maheshwar Records (O.G.).

‡ Prinsep. i, 32 to 58 (O.G.).

§ Broughton: "Letters" (O.G.).

¶ Mal. C.I., ii, 358 ff. Prinsep. *ibid*, G.D. ii., 590 (O.G.).

** Blacker's Memoirs of the war of 1817-18 (O.G.).

by the British and perished in the jungle of Ahirwas.* After the war these districts were restored to Sindhia and Holkar by the British. In 1844, Sindhia assigned his share of the said districts to the British Government for the upkeep of the Gwalior Contingent and they remained under British rule till 1861, when they were made over to Holkar in exchange for certain lands held by him in the Deccan.

Up to 1901, (excluding the isolated Alampur *pargana* which was attached to it as an administrative measure), Nemawar district still comprised the original five *parganas*, but in 1904 Harangaon was merged into Nemawar, and Satwas with Kataphod. In 1908 the Nemawar *pargana* was renamed Khategaon with headquarters in that village and the Rajor *pargana* was renamed Kannod after the village where its headquarters were already located. The existing sub-divisions of this district are Kannod, Kataphod and Khategaon. To this may be added the supplementary sub-division of forest villages which came into existence in the year 1899-1900 and has since been administered directly by the forest department and treated separately for census purposes.

Recent History.

The district of Nemawar, with present headquarters at Kannod, consists of a compact block of territory lying in the east of the State on the borders of the Narbada river between 22°17' and 22°53' N. latitude and 76°29' and 77°19' E. longitude. It has an area of 5,32,060 acres. It is bounded on the north and east by Bhopal territory, on the south by the Narbada river, and the Central Provinces of British India, and on the west by Dhar and Gwalior territories.

Boundaries and Area.

The district falls naturally into two sections. To the north-west and south-west it is hilly and for the most part covered with forests, while the central and eastern portions including the whole of the old Nemawar *pargana* and half of the Kannod *pargana* are level and covered with fertile soil bearing good crops of all the ordinary grains, wheat being grown to a large extent in the Khategaon and Kannod *parganas*. In the hilly tracts only the harder millets are

Physical Aspects

*Ahirwas is said to be a deserted village in Nimanpur. (O.G.).

grown. The land in the northern and western portion of the district is elevated to some extent and slopes down gradually to the south.

Rivers.

The principal rivers, besides the Narbada, are the Jamner, Bagdi, Datuni, Chandkesar and Khari. The latter are used to a certain extent for irrigation. All these small rivers except the Khari, spring from the Vindhya range in the north and flowing southwards fall into the Narbada, the Chandkesar being a tributary of the Datuni. The Khari has its origin in the western Vindhyan range.

Flora & Forests.

The flora are similar to those met with in other parts of the State. The Nemawar district possesses some of the most valuable forests in the State covering an area of 371.29 square miles. They consist chiefly of teak or *Sag* (*Tectona gravis*); *Anjan* (*Hardwickia binata*); *Sadad* (*Terminalia tomentosa*), *Dhavra* (*Anogeissus latifolia*), *Tins* (*Ougenia dalbergioides*); *Bija* and *Sal* (*Pterocarpus marsupium*), and *Temru* (*Diospyros tomentosa*). These forests are mostly situated in the northern part of the district forming a belt along the Vindhyan range from Haran gaon to the Nimanpur pargana of Dhâr.

The teak coppice forests of Nemawar are extremely valuable, poles growing in great abundance, straight and tall and attaining a girth of upwards of two feet in favourable circumstances. The teak is often almost pure or mixed with *Sadad*. In the south-west of the district are fine areas of mixed forest. *Anjan* is abundant in the south of the district but is confined to a comparatively small area, trees up to six or seven feet in girth are found occasionally. *Bija* is not uncommon but does not attain a large size. Besides the trees mentioned above, many other species are also found. In some of the hilly portions, there is nothing of value, *Salar* (*Boswellia*) predominating. The south-eastern portion is destitute of forest growth, the provision even of fuel locally being difficult.

Fauna.

The animals found in this district are the same as those met with elsewhere in the State. Tigers are not very common though they do occur in the Kataphod pargana and on the banks of the Khari, but panthers are found in large numbers in the hills. *Sambhar*, *Chital*, *Nilgai* are also met with in the jungles about the Khari.

The birds of this district are the same as those found in other districts of the State, while fish are plentiful in the Narbada including the *mahsir*

In the Nemawar district the denudation of the Deccan Trap has reached far enough to expose older rocks and one finds Archaeans, Bijawars and Lower Vindhya Gneiss crops out in force in the neighbourhood of Kharia, south and west of Bain. The crystallines are overlain by Lower Vindhya near Satwas. A few isolated pieces of the older rocks in the Deccan Trap are found near Kannod. The eastern portion of the district is occupied by fresh-water beds, the older alluvium of the Narbada, these are mostly concealed by recent Narbada alluvium

Geology and
Minerals *

Manganese ores are found in the Nemawar district at Bhamai, 7 miles NNE of Chandgarh. The manganese occurs as black impregnations in breccia of a dark reddish colour, with whitish quartzite, and associated with Bijawar rocks.

Between Bain and Sendran rich and abundant iron ores are found. They were specially examined in 1907 by Rao Bahadur Sethu Ram Rau of the Geological Survey of India. The original rock appears to have been a haematitic shale at the base of the Vindhya, but ore also occurs lining fissures and hollows in the underlying Bijawars and in the form of nodules or lumps in the disintegrated surface rock.

Remains of old excavations made in the search for copper ore and mounds of copper slag were found at Tamkhan. The ore appears to have been worked out. The veins are said to have been 4 to 5 feet wide and to have extended for about half a mile. Copper stains were also found between Kharia and Jiwan, 3 miles to the SE, but no copper pyrites was seen *in situ*.

Barytes is said to occur at Rhet in the Nemawar district.

* By Mr. A. L. Coulson of the Geological Survey of India

**Climate and
Rainfall.**

The climate here is less temperate than that of the Malwa plateau. The average maximum temperature during summer here is $95^{\circ} 1$ F. and the average minimum during winter $57^{\circ} 7$ F. Excepting *Khatagaon pargana* the district is, on the whole, healthy. The average rainfall is 32.36 inches a year.

The people.

In 1820 the Nemawar possessions of Holkar were not quite the same as at present. The Panch Mahals of Nemawar, Rajor, Kataphor, Satwas and Harangaon, however, then had a total population of 24,692, living in 94 villages. In 1881, owing to the exchange of territory in 1861, the territorial limits of this district had considerably increased, but no separate figures are available as no district returns were kept.

In 1891, the population of the enlarged Nemawar district numbered 97,363 giving a density of 104 persons to the square mile. The number of towns and villages was 375.

In the Census of 1901, the effects of the great famine of 1899, were well brought out. The population numbered 75,016, showing a decrease of 12,347 or 22.9 per cent on the figures of 1891, the density being also correspondingly reduced to 70.4 persons per square mile.

Census of 1911.

In 1911 the population of the district had gone up to 95,243, consisting of 48,121 males and 47,122 females. The mean density per square mile was 89.4.

Census of 1921

In the Census of 1921 due to the influenza epidemic of 1918-19, the population of the district again declined and came down to 85,933, consisting of 43,967 males and 41,966 females, and showed a decrease of 9.7 per cent with a reduced density of 81.14 per square mile. The total number of towns was 2 and villages 423.

**Rural & Urban
Population.**

The average town and village population of the district in 1921 was 3,586 and 238 respectively. In 1901 there was no urban population in this district, the average rural population per village being then 252. The average number of houses per square mile was 19.11 and the average number of persons per house was 4.22, as compared to 17 and 5 respectively in 1901. In 1921 the urban population

(7,173) of this district resided in 1,773 occupied houses and the rural (78,760) in 18,584 occupied houses, giving an average of 4.5 and 4.3 per house respectively. The average per house for rural population in 1901, however, was nearly 5.00. Of the present urban population of this district all live in its two towns. Out of a total of 330 inhabited towns and villages (including the forest villages) in this district, one (Kannod) contains over four thousand and one (Khatagaon) over two thousand people. Of the rest only nine villages have a population of over 1,000 souls, and only 25 villages a population of over 500. All the others are below 500 in population.

The most prominent Hindu castes were:—Balais 8,694; Castes and Brahmans 7,353; Deswals 5,656; Korkus 4,759; Jats 4,589; Classes. Chamais 3,966 and Mahars 3,235. Among Musalmans, Pathans (1,760) and Shekhs (1,726) predominated. Among the Animists the prominent castes were Gonds (5,022) and Korkus (2,399). The number, however, both of Rajputs and Vaishyas is comparatively small, amounting respectively to 1,167 and 1,943 (or 2,803 including the Jains.).

The prevailing occupations are agriculture, pasture and general labour. Those following agriculture and pasture numbered 55,062 workers and dependants together. They formed 64 per cent of the population of the district; while those who maintained themselves on general labour numbered 13,093, forming 15 per cent. Industries of different kinds gave employment to 7,742 persons or 9 per cent; while trade and transport supported 4,180 persons or 5 per cent. Occupations.

The prevailing languages spoken in the district are Hindi with its various dialects, Nimari and Malvi being spoken by the vast majority of the people. Languages.

The cultivation varies with the conditions of the soil. Agriculture. In the Khatagaon and Kannod *parganas* where the soil is fertile, all the ordinary grains are grown, wheat being a speciality. In the hilly northern districts only *kharif* crops, chiefly millets, are cultivated. Along the river beds where the alluvial *talakh* soil prevails, wheat, maize, tobacco and vegetables are grown.

Cattle.

The total recorded number of cattle in the district in 1930 was 1,37,061 of which 36,574 were bulls and bullocks, 65,721 cows, 21,535 buffaloes, 1,126 horses and mares, 1 mule, 345 asses, 11,731 sheep and goats and 28 camels

Famine.

The Nemawar district suffered from scarcity in 1896-97, but the famine of 1899-1900, though not so acute here as elsewhere in the State, fell with great severity on this district. In 1907-08 this district again suffered from famine along with the other districts of the State, though the distress caused then was not so severe as in 1899-1900. Within the last decade two more famines have visited this district in 1918 and 1921.

Prices of food-grains.

Prices rose considerably after the famine of 1899, wheat selling in 1881 at 14 seers per rupee and in 1891 at 11 seers, rose to only 5 seers in 1901, *jowar* rose similarly from 24 and 19 to 13, *maize* from 34 and 20 to 10, *bayra* from 24 and 18 to 12, and gram from 23 and 16 to 7, an average rise of over 50 per cent, on the whole. The rates improved in 1905 and steadied in 1910. But with the commencement of the Great War, they again began to rise higher and higher at each subsequent quinquennium till they reached the maximum in 1925. After 1925, along with prices of food grains in other parts of the State, the prices in this district began to decline. The decline in prices was gradual in 1926, 1927, 1928 and 1929, but owing to a combination of local and world factors the prices declined considerably in the latter half of the year 1930.

Wages & Prices.

Early statistics are not available, but the rise in wages of skilled and unskilled labour caused by famine, epidemic and the Great War is evident all round. In the famine of 1899 the district lost about half its labourers and this, combined with the prevailing high prices since, has caused a corresponding rise in wages. The agriculturists, as usual pay the village artisans and labourers in kind. The carpenter gets from 1 to 1½ maunds of grain per year for each plough; the blacksmith about 1 maund. The servants working in the fields are given each month from 2 to 2½ maunds of corn and Rs 6 per year, and cowherds from 1 to 2 maunds per mensem. The barber gets about three-fourths of a maund per year.

Excepting the coarse country cloths and blankets made in large villages, there is no industry or manufacture of any great value in this district, the only two worth mentioning being those at Rajor where stone mortars and other articles are manufactured from a blue coloured rock found locally, and in Harangaon where grindstones are manufactured from *Sagonia*, a calcareous stone found there. Lately, however, seven ginning factories have been established in this district, 4 at Kannod, 2 at Khategaon, and 1 at Malakharad in Kataphod pargana. All these are worked by steam. There is also a cotton press at Kannod.

Manufactures &
Industries.

The main centres of trade are Kannod, Khategaon, Loharda, Kataphod, Rajor and Satwas.

Trade & Com-
merce.

The chief exports of the district are grain, linseed, ghee, cotton etc., and the imports are rice, salt, sugar, hard-ware paper, cloth, kerosine oil etc.

To afford relief to the people of this district in the famine of 1918, Co-operative Societies were started here about that time, a Co-operative Central Bank being simultaneously established at Kannod to finance these societies. This movement has since made satisfactory progress, the number of societies so financed having now risen to 60 agricultural and 3 non-agricultural.

Co-operative
Societies.

There are no railroads in the district. A metalled road connects Indore with Nemawar *via* Khudel, Dhanatalav (in Gwalior territory), Kannod and Khategaon. Another metalled road connects Khategaon with Satwas *via* Ajnas. Ferries are maintained by the State during the rainy season at Nemawar and Fategarh. Just opposite Nemawar on the southern bank of the Narbada, there is Handia, a small village in the Hoshangabad district of the Central Provinces, from where a metalled road runs to Harda station on the G.I.P. Railway, which is a place of some commercial importance and the only outlet for imports and exports by railway for this district. The remoteness of the railway from the district accounts, to some extent, for its backwardness in trade and commerce. For further details about roads, existing and projected, *vide* section on "Means of Communication".

Communications
& Trade Routes.

There are inspection bungalows at Ajnas, Kannod, Khategaon, Nemawar, Bijwad and Satwas, post offices at Ajnas, Harangaon, Kataphod, Lohaida, Nemawar, Pamgaon, Sandalpur and Satwas, and combined post and telegraph offices at Kannod and Khategaon

Weekly markets are held in 15 places, the most important of them being those of Sandalpur, Ajnas, Golpura, Harangaon, Vikrampur and Gmora

Fairs

Some 35 religious fairs are held in this district, only 3 of which, however, need be specified here. One is the *Somawati* fair which is held in honour of Siddhanath Mahadev at Nemawar on every new moon (*Amawas*) that falls on a Monday and is attended by over 5,000 persons. Another fair known as the *Atmaram Bawa-ka Mela* is also held at Nemawar in honour of a Hindu saint Atmaram Bawa on the 15th of the bright half of the month of *Poush* every year. The third is held by Mahomedans at Kannod on the 10th and 11th day of Muharram.

Administration

The chief administrative and executive officer of the district is the *Subha* who is also the district magistrate. There is an *Amin* in charge of each of the *parganas viz* Kannod, Kataphod, and Khategaon.

The chief judicial authority is the District and Sessions Judge whose headquarters are at Indore.

Other officers at the district headquarters, are the district Superintendent of Police, Excise Inspector, Customs Inspector, P W Supervisor, Assistant Conservator of Forests and the Assistant Surgeon in charge of the Hospital.

There is a Sub Inspector of Schools with headquarters at Khategaon.

For Police purposes, this district is placed under a District Superintendent and forms part of the Southern Range the Headquarters of which are at Mandleshwar. There are subsidiary jails at every *pargana* headquarters of the district. Police & Jails.

Registration work is done by the revenue officers of the district, under the direct control of the Subha, who is *ex-officio* District Registrar. Registration.

District municipalities have been established at Kannod and Khategaon. Municipal.

There are 25 State and 7 private schools in the district with 1,631 and 125 scholars respectively. Education.

A public library has recently been established at Kataphod, and another at Kannod. There is also a library with a reading room and a *sewa samiti* at Khategaon. Libraries, Associations, etc.

There is an hospital at Kannod and dispensaries exist at Kataphod, Khategaon and Satwas. Medical.

The more important *jagirs* in the district are those of Hirapur, Rajor, Kakkadi and Dehari. The Wagh Rajas are a prominent family of *jagirdars* holding five villages in *jagir* in the State and all of them reside at Satwas in this district. Jagirs.

Kannod Pargana—The Kannod *pargana* forms the central portion of the Nemawar District and lies between 22°25' and 22°18' N. and 76°37' and 76°56' E. It has an area of 1,63,862.71 acres.

It is bounded on the north by Bhopal territory, on the east by the *pargana* of Khategaon, on the south by the river Naibada and Hosangabad district of the Central Provinces and on the west by the river Dhatum and the *pargana* of Kataphod.

This *pargana* forms the central portion of Nemawar district. The northern part of the *pargana* is on a higher level (1841 ft.), sloping down towards the south (917 ft.). The difference in level east and west is, however, not so marked, ranging only between 1,031 and 1,155 ft. above the sea level. The only important river in the *pargana* is the Dhatum which forms the western boundary of the *pargana* and receives the tributary waters of the Kasaram and the Bareti. It joins the Naibada between Melpipha

and Fatehgai. Other streams in this *pargana* are the Bagdi, Soti and Kisnei.

During the Moghal period this *pargana* was called Rajor after the village of that name. Its early history has been dealt with in the history of the Nemawar district. It has changed hands several times and finally passed to Holkar in 1861 in exchange of some villages in the Deccan and has since formed part of this State. Up to 1908 it continued to be known by its old name Rajor, though its headquarters had meanwhile been removed to Kannod and after which it has since been called

The population in 1921 numbered 23,075 (males 11,923, females 11,152), of whom 17,834 were Hindus, 3,066 Mahomedans, 1,389 Animists, 179 Jains and 7 others. The number of literates was 1,042, 923 being males and 119 females.

The *pargana* consists of one town, viz Kannod, and 116 villages (96 inhabited and 20 uninhabited). Of the inhabited villages, 89 are *khalsa* and 7 alienated (*jagir*).

The climate of the *pargana* is, comparatively speaking, temperate or midway between that of Malwa and Nimar, the maximum temperature in the hot season generally reaching 120°F and the minimum in the cold season being mostly 65°. Gumeaworm or any other such disease is unknown in the *pargana*. Its average rainfall is 35.40 inches a year.

The land was first surveyed and assessed in 1806. The next settlements were in 1876 and 1905-06. The current settlement was introduced in 1926-27 for 20 years. The land revenue demand is Rs 1,44,740.

No railway passes through the *pargana*. The nearest railway station Haida, on the GIP Railway, is nearly 34 miles from Kannod. The metalled road from Indore to Nemawar, via Dhantalaoghat, passes through this *pargana* and is the only existing artery of communication there. Another metalled road traversing the southern portion of this *pargana* is that connecting Khategaon with Sitwas. Two other roads joining Kannod with Harangaon to the north and Satwas to the south are also contemplated.

There is a motor service between Indore and Kannod.

There is an inspection bungalow at Kannod, a post office at Ajnas and a combined post and telegraph office at Kannod

Owing to the general lack of facilities of communication, there is not much of trade, in the *pargana* only ordinary coarse cloth and blankets being manufactured in some villages for local use. However, what little trade there is centres round Kannod and Rajor. Four ginning factories (all worked by steam power) and a cotton press have lately been established at the former place

Trade, Manufactures & Industries.

Weekly markets are held at Ajnas, Golpura and Rana-thia and religious fairs are held annually at 11 different places

There are State schools at Kannod, Ajnas, Golpura, and Thuria and 1 private schools in the *pargana*

A Central library has also been established at Kannod since 1920

A Co-operative Central Bank was opened here in 1921 and an Agriculturists Commission Agency, called the *Kashthari Adhat Dukan* has been started at Kannod recently in order to afford mutual help to the cultivators

The *pargana* administrative establishments located at Kannod are those of the *Amin*, *Naib Amin*, *Munsiff*-Magistrate and Deputy Forest Ranger. There are also a police station and a municipality. The *pargana* has a subsidiary jail and a hospital. Kannod dispensary is one of the oldest *pargana* dispensaries in the State, having been established so long ago as 1852

The important places in the *pargana* are Kannod (4,349) and Rajor (187). The latter is a place of archaeological interest

Kataphod Pargana—The *Kataphod pargana* lies in the western part of the Nemawar District between 22°18' and 22°47' N and 76°28' and 76°49' E. It has an area of 182,414.43 acres

The *pargana* is bounded on the north by Bhopal territory, on the east by the river Dhrituni and the *pargana* of Kannod, on the south by the river Narbadi and the Central Provinces in British India, and on the west by the river Khari and Dhru and Gwahar territories

The northern and western portions are hilly, being also covered with jungle, but the eastern and part of the southern portions are mostly plain. That part of the southernmost section, however, which borders on Chandgarh is clothed in dense jungles and forms part of the forest once known as "Sitabyn". The elevation of the *pargana* above the sea level, from north to south ranges approximately between 1905 and 1061 feet and from west to east between 2007 and 983 feet.

The Dhatuni river passes through the north and borders on the east, while the Khari flows on the west of this *pargana*. The Chandkesar, a tributary of the Dhatuni, also traverses the *pargana*.

The original Kataphod *pargana* was allotted to Holkar by the Peshwa in 1782. The history of this *pargana* has been dealt with in the historical account of the Nemawar district. It continued as a separate *pargana* till 1904 when the Satwas *pargana* was merged into it.

The total number of villages is 132 of which 106 are inhabited and 29 are uninhabited. Of the former 92 are *khalsa*, and 14 alienated (12 *jagir* and 2 *istimari*). The population in 1921 numbered 28,141 (males 14,138 females 13,706) of whom 23,110 were Hindus, 3,208 Mahomedans, 221 Jains and 1,605 Animists. Of the total population 1,029 are literate, 1,004 being males and 25 being females.

The climate of the *pargana* is almost similar to that of Kannod, the maximum temperature during summer being 114° F and the minimum during winter being 45° F. The average rainfall is 32.35 inches a year.

The first settlement was made in 1865 and revision settlements in 1877 and 1905-06. The current settlement was made in 1926-27. The land revenue demand is Rs 1,46,905.

There are no *pucca* roads in this *pargana* excepting (1) the Dhantalao Nemawar road, which traverses its northern portion, and (2) the Khategaon-Satwas road which crosses its eastern border near the village of Pipal Koti and is now being pushed on beyond Satwas, *via* Loharda and Kataphod, northwards to Bijwad on the Indore-

Nemawar road. Another projected connection will join Satwas direct with Kataphod and pass on westwards *via* Godhanr to meet the Dhar State road leading on to Katkut and Choral.

There are inspection bungalows at Bijawad and Satwas and post offices at Kataphod, Loharda, Panigaon and Satwas.

Excepting the production of coarse *Khadi* cloth in a few of the larger villages, and the usual trade in cotton and cereals, there is nothing particular to be said about the general trade and industries of the *pargana*. Such trade as exists is limited to Kataphod, Loharda, Panigaon, Satwas and Dokakui. There is a ginning factory at Malakharad between Kataphod and Loharda.

Weekly markets are held at Kataphod, Kharya, Loharda, Panigaon and Satwas and fairs are held at 13 places.

There are 15 public schools at Kataphod and 8 others places and a private school at Iklera. The total number of scholars in these public and private institutions is 503 and 10 respectively.

A public library has recently been opened at Kataphod, the *pargana* headquarters and also at Satwas.

The *pargana* headquarters are at Kataphod and the administrative establishments located there are those of *Amra*. The *pargana* also has a subsidiary jail, a police station and a dispensary. Besides these there are a Forest Range Officer and a police station at Satwas, a Deputy Forest Range Officer and a police out-post at Panigaon, and police out-posts at Kharia and Iklera.

The principal places in the *pargana* are —Kataphod (1,651), Satwas (1,514), Panigaon (1,305), Loharda (1,210), Atwas (959), Baijagwada (689), Sundiel (680) and Bijawad (369). Satwas and Bijawad are places of archaeological importance.

Khategaon Pargana —This *pargana* lies between 22°30' and 22°52' and 76°54' and 77°11' E. It has an area of 1,85,783.34 acres.

Boundaries—It is bounded on the north and east by Bhopal territory, on the south by the river Narbada and the Hosangabad District of the Central Provinces and on the west by the *pargana* of Kannod.

The northern section of the *pargana*, which lies in the Vindhya range, is hilly, but the southern portion is a plain reaching down to the Narbada. The Narbada which flows along the southern border of the *pargana* is the only important river in these parts, the other streams viz, the Kakedi, Jamner, Amner, Kishner, Gomi, and Bagdi, being all of minor importance.

The early history of the *pargana* has been dealt with in the district account of Nemawar. In Akbar's time this *pargana* (then named Nemawar *pargana*) formed part of *sarkar* Handia in the *subah* of Malwa and is mentioned in the *An-i-Akbari*. Thus subsequently changed hands several times until at last it passed finally to Holkar in exchange in 1861, since when it has formed part of the Indore State. Up to 1904 Nemawar was a single *pargana* but in that year the old *pargana* of Harangaon was merged into it (with a *thana* at Harangaon), the united *pargana* being called Nemawar.

In 1908, however, under a revised reorganisation scheme of revenue divisions, this *pargana* came to be called after Khategaon, the *thana* at Harangaon being abolished in favour of one at Nemawar.

It consists of one town, Khategaon (2,821), and 237 villages of which 144 are inhabited and 23 are uninhabited. Of the former 104 are *Khalsa* and 10 alienated (6 *deuas*, 2 *jagir* and 2 *dharmadaya*). The population of the *pargana* numbered 33,786 (males 17,119, females 16,667), of whom 26,863 were Hindus, 1,884 were Mahomedans, 4,568 Animists, 460 Jains, 1 Christian and 10 others. Of the total population 844 were literate 777 being males and 67 being females.

The climate of this *pargana* in general does not much differ from that of the other two *parganas* of this district the maximum temperature in the hot season being 118° F and the minimum in the cold season being 48° F. The *pargana* is not very healthy on the whole, sore eyes

rheumatism and guineaworm disease being the prevalent diseases The average rainfall is 36.40 inches a year

This *pargana* was visited by famines in 1907 and 1921

The first settlement was effected in 1865 and revised settlements in 1876 and 1906-07 The current settlement was made in 1926-27 The land revenue demand is Rs 2,71,026,

There is only one metalled road in the *pargana* being a continuation of the British Harda Handia Road, connecting Nemawar with Khategaon, the headquarters of the *pargana* From Khategaon this road leads to Kannod, and from there onwards to Indore, via the Dhantlax Ghat Ferries are maintained at Nemawar and Bijalgaon villages on the north bank of the Narmada

There are inspection bungalows at Khategaon and Nemawar, post offices at Harangaon, Nemawar, and Sandalpur and a combined post and telegraph office at Khategaon

Excepting the production of coarse *khadi* cloth and blankets, in some of the villages, there is no other industry here worth mentioning Recently two steam ginning factories have been started at Khategaon

Weekly markets are held at Ganora, Harangaon, Iklera, Jiyagon, Nemawar, Sandalpur and Vikrampur Annual fairs are held at Amla, Ganora, Harangaon, Iklera, Khategaon, Nemawar, Sandalpur and Vikrampur

There are 10 public schools at Khategaon, and 9 other places and 2 private schools at Khategaon and Bandi The total number of scholars in these institutions is 654 and 49 respectively There is a library with a reading room and a Sewa Samiti at Khargaon

The *pargana* headquarters are at Khategaon and the administrative establishments located there are those of the *Amn* and the *Munsiff* Magistrate, the Excise Inspector, a Deputy Forest Ranger and a Sub-Inspector of schools There is a subsidiary jail and also a dispensary

A deputy forest ranger is posted and a police out post is located at Harangaon There is a police out-post at

Iklera and also a *Thanedar* and a police out-post at Nema-war.

There is a municipality in the *pargana* at Khategaon

Nemawar Forest Division.—This forest division comprises the forest tracts in the Nemawar district and includes the forest villages in the division the jurisdiction over which is vested in the forest department, the revenue authorities having no control over them. Consequently these villages are not included in the *pargana* accounts. The total area of the division is 367 66 square miles.

There are, in all, 37 forest villages, of which 16 are inhabited and 21 uninhabited. The total population of these villages, according to the census of 1921 was 928 (487 males and 441 females), consisting of 818 Hindus, 21 Mahomedans and 59 Animists. The total revenue demand of the villages was 3,108-8-3.

Nimar District,
Early history.

The tract in which this district lies has always been important historically. From the earliest days the great routes from the south to the north have traversed it. In the Buddhist books two routes to Ujjain are mentioned, one passing along the western side of the district and crossing the Nerbada opposite Mahasati, the modern Maheshwar, and the other still further west, which crossed at Chikhaldia and passed up northwards through Bagh, in Gwalior State¹. In Mughal days also the main route to Agra and Delhi passed along much the same line as the eastern Buddhist route, crossing the river at the ford of Akbarpur now Khalghat. The line of this route is still often indicated by the terminations *sarai* (rest house) and *chouki* (guard house) attached to village names. The principal stages mentioned by travellers are Bhukangaon, Khargon, Gogaon, Multhan and Akbarpur.

In the fastnesses of Nimar the aboriginal tribes, who were retreating before the Aryan invaders, found a last refuge, their representatives, the Bhils, Gonds and Korkus being, to this day, the principal inhabitants of the tract. In the third century A.D., the northern part of the district

(1) Rhys-Davids's "*Buddhist India*, P. 108" (O.G.).

was under the Hahayas (*Kalachuris*) who made Mahishmati (now Maheshwar) their capital. The history of this tribe is not quite clear. They appear to have first settled near Maheshwar about 219 A.D. After a time they were driven eastwards and acquired much of Bundelkhand. From the 9th to the 12th century the Pramars of Malwa held the country and have left numerous traces of their rule in the Jain temples, now mostly ruined, which are scattered throughout the tract, as at Un, Harsud, Singhana and Deola. The Muhammadans under Ala-ud-din first appeared in the district in 1291, while Malik Kafur marched through the region in 1306 but apparently without effecting any conquest. * Tradition always ascribes the rule over the greater part of Nimar to the Ahir or Gauri (Gaoli) Rajas in the 14th century. Their origin is obscure but their rule is undoubtedly a fact. Whether they were descended from the Yadavas of Devagiri or came south from the country between Gwalior and Jhansi, still called Ahirwara, is uncertain. They were no doubt descended from the Abhiras of Ptolemy †. In 1370 Firoz Tukhlik made over the districts round Khandesh and Nimar to an Arab adventurer, Malik Raja Faruki. His successor Malik Nazim in 1400, seized Asirgarh fort by treachery from Asa, the Ahir Chief of this region. The foundation of this fort is always ascribed to Asa, from whom it is also said to derive its name. This tradition is erroneous, as it had been in existence for quite a long time, being, prior to his reign mentioned in the *Mahabharata*. Of 19,571 Ahirs and 7,463 Gaolis enumerated in Central India in 1901, 11,878 and 2,478 respectively were found in Nimar. About the same time as the settlement of the Ahirs took place an influx of Rajputs had occurred. The Chauhans indeed are said to have seized Asirgarh, whence they were in 1295 driven by Ala-ud-din, who slaughtered almost the whole garrison ‡. Others who came into this tract at the same time were the Rathors

* E.M.H., Vol. II, 76-200 (O.G.)

† Elliot (Beames) traces under *Ahir* Crookes Tribes, under *Ahir* (O.G.)

(1) Bombay Gazetteer—*Khandesh*, 577 (O.G.)

(2) *Rajasthan*, Vol. I, 137 (O.G.)

of Bhamgarh and Katkut, the Sessodias of Barwani, and the Tonwaras of Champur

Since then, the district became more or less subject to Mahammadan rule. From 1401, the district was held by the independent Mahammadan kings of Mandu, and the southernmost parts by the Farukis, till it fell to Bahadur Shah of Gujarat in 1531. During the rule of the Sur dynasty the place seems to have been of little importance, being held by Bhopat Rai who was still holding it when Humayun left Malwa in 1535, as he then came up and occupied Mandu, left empty by the retreat of the Mughals. It fell to Akbar with Malwa in 1562. Pir Muhammad Khan, the successor of Adham Khan in the governorship of Malwa, subdued the tract taking Bijagarh, 'the principal of all the fastnesses in their country,'† slaughtering its whole garrison. He was, however, soon after, defeated and drowned while trying to cross the Narbada. Nimar was included by Akbar in the *Subah* of Malwa, (to which tract, however, it does not belong topographically), its territories being divided between the three *sarkars* of Bijagarh, Handia and Mandu. It was a wild region at this time, and large herds of elephants inhabited its forests. The greater part of the district lay in the Bijagarh *sarkar*, the administrative headquarters being at the town of Jalalabad ($21^{\circ}42' N$ and $75^{\circ}25' E$), situated at the foot of the Bijagarh fort. The fort was built, it is said, by a Gaoth Chief Bija, of the same tribe as Asa of Asirgarh in thirteenth or fourteenth century. In Aurangzeb's day most of Nimar was included in the *subah* of Aurangabad. The state of prosperity reached by the district in the middle of the 17th century is proved by the ruins of numerous mosques, palaces and tombs now buried in jungle, which are scattered over the district. Towards the end of the 17th century, however, the Marathas entered the district carrying on their depredations as far as Dharampuri in 1690. In 1720 the Emperor granted the Peshwa the *chauth* and *sardeshmukhi* of the Deccan province which included Nimar. In the same year Chun Khilich Khan, the first Nizam-ul-mulk, revolted and seized this tract among

† * E.M.H. Vol. IV, 391, VI, 18 (O.G.)

† E.M.H., Vol. V, 275 (O.G.)

others, defeating the Imperial forces at Burhanpur and Balapur. * Nimar was at this time governed by Rustam Beg, a tyrannous officer whom the *subah* of Aurangabad wished to remove from his post. Aware of this, Rustam Beg made over Bijagarh to the Nizam and was confirmed in his position of Governor. †

In 1739 and 1740, by the treaties of Barai Sarai (*Doorai sarai*) and Munga Paithan (*Mungey petun*) this fortress was made over to the Peshwa. ‡ By the arrangement with Ghazi-ud-din in 1752 all southern Nimar passed absolutely to the Peshwa, and was by 1755 entirely in the hands of his officers. In 1751 Ramchandra Ballal Bhuskutte was put in charge of the tract along with the *watan* of Sar-Mandloi of Bijagarh by the Peshwa and Holkar, and his descendants are still enjoying the *jagir* then granted to them. The whole district was at this time overrun by Bhils and was little cultivated. Ramchandra adopted drastic measures to subdue the Bhils. These people were brought into Khargon and were required to give security for good behaviour. On so doing they were presented with a special collar to wear. All Bhils who did not give such security were caught and beheaded at the *chabutra* in Khargon. The pillar to which the victims were bound for execution is still extant, as also the axe used, and are worshipped at the *dasahra* every year as emblems of law and order. Ramchandra appears to have done his best to restore peace and order and endeavoured to import agriculturists.

The district then contained 32 *mahals*, held by the Peshwa, and Holkar and the Barwani and Dhar chiefs. The Maratha districts were nominally, of course, all under the Peshwa, but certain districts had been given out in *jagir*, Holkar possessing Sendhwa and Nagalwadi, and the Barwani chief, the Dhar chief and others different *mahals*, fourteen in all being held in *jagir*. In 1768 the Holkar *mahals* were confiscated for bad management but were

* G.D., Vol. I, 394 p.p. (O.G.).

† E.M.H., Vol. VII., 490 (O.G.).

‡ G.D. Vol. I, 461, 474, 539, (O.G.).

restored to Ahilya Bai in 1769. In 1778, on the weakening of the Peshwa's power, the district passed entirely into the hands of Holkar, Sindhia and the Powar of Dhar except the Kasrawad tract, partly in order that its revenues might be devoted to the upkeep of Bajirao's cenotaph at Raver, and partly in order that the Peshwa might have control over the passes and fords leading into Malwa. This very typical Maratha method of assigning territory led to the sub-division of the Mughal *mahal* of Baswa (Basina) into the *parganas* of Beria, Sanawad and Silani, the first being retained by the Peshwa, and the other two going respectively to Holkar and Sindhiya. It was this complicated sub-division that caused protracted discussion after the British succeeded to the Peshwa's estates, the question being finally settled only in 1868.

The rise of Yashwant Rao Holkar I and the constant wars and raiding which followed from that time up to 1818 reduced Nimar to the last stage of exhaustion, Holkar, Sindhia and the Pindari bands sweeping through the district without intermission for nearly 20 years, devastating its fields and driving away its inhabitants.

After the war the *parganas* of Kasrawad, Kanapura and Beria fell to the British. In 1806, however, Kasrawad was restored to Holkar. Some trouble was given by Pindhari, Shaikh Dullah, between 1819 and 1822, and he had to be suppressed by troops. The Bhils also proved intractable for a time, until treated with firmness and kindness, but after employment was found for them in local Bhil corps no more trouble was experienced.

In 1823, by the treaty of Gwahior most of Nimar, which then belonged to Sindhiya, was placed under British management. From 1823 to 1867, it remained under British administration, and was under the Resident at Indore and the Agents to the Governor General in Central India from 1860 to 1864. For the first 20 years of this period it was grievously mismanaged, no attempt being made to repopulate the country or improve its condition. Captain Fiench, who was in charge in 1845, in replying to Sir Claude Wade's strictures on the condition of the district, remarked that he concurred in these strictures, but added "I am not aware of that officer (Sir C. Wade) having done aught to render it other than ys it is In

fact I have yet to learn that Sir Claude Wade or any of his predecessors, Residents at Indore, did anything to ameliorate the prospects of Nimar". * In 1847 there were still 842 deserted villages. The second period of 20 years saw rapid improvement in all directions. In 1857, although some excitement was manifested, no severe outbreak took place. In 1860 the district was ceded in full sovereignty to the British Government. In 1864 it passed under the Central Provinces administration, and Sir Richard Temple was able to say—"I have never yet seen any district in which so much has been done by the civil authorities alone for public works as Nimar." For the carrying out of these improvements the names of French, Keatinge and some others are familiar as household words.

While the superior control rested with Resident at Indore (after 1854, the Agent to the Governor General in Central India), the direct management was entrusted to an officer whose headquarters were at Mandleshwar, but after its incorporation in the Central Provinces the officer in charge lived at Khandwa.

In 1868, it was made over to Holkar in exchange for certain lands held by him in the Deccan and elsewhere, and has since remained in his possession.

Up to 1904 there were two separate districts here with Recent history. headquarters at Mandleshwar and Khandwa. In October of that year, however, they were amalgamated into one forming the present Nimar district, the total number of *parganas* having been reduced from 16 to 11. The *Nair* Subha at Mandleshwar then controlled the Maheshwar, Baiwaha, Chikhaldia and Lawani *parganas* north of the Nerbada, while the *parganas* south of the river were directly under the Subha who also exercised a general control over the whole of the combined district. The district then comprised 20 *thanas* or subordinate revenue divisions.

As a result of the reorganisation of the administrative divisions and sub divisions of the State, the number of *mahals* in the Nimar district was reduced from 11 to 8, viz.,

* Despatch of the Court of Directors of 16th April 1845
p 60 (OG)

Barwaha, Bhukangaon, Segaoon, Brahmangaon, Nisarpur, Kasrawad, Khargon, Maheshwar and Sendhwa That ar rangement still continues

Boundaries and area.

The Nimar district consists of a continuous block of territory, with the exception of the old outlying *pargana* of Nisarpur, and forms the southernmost portion of the Holkar State It lies between $21^{\circ}22'$ and $22^{\circ}35'$ N and $74^{\circ}35'$ and $76^{\circ}18'$ E Its extreme length from east to west is 76 miles and from north to south 81 miles It is bound ed on the north by the Vindhya Range, on the east by Dhar territory and the British districts of Khandwa and Khan desh, on the south by the Satpura range and on the west by Barwan territory and the British district of Khandesh. The area of the district is 16,63,335 03 acres

Physical aspects.

The district, which lies outside Malwa, the great Vindhyan scarp forming the southern boundary of that plateau, includes most of the ancient *Prant Nimar*, i.e. the country lying along the Narbada valley which has always been noted for its great fertility The district includes most varied tracts of the country, wild forest clad hills rich alluvial tracts, and long stretches of barren plain and low rocky hills From east to west parallel with the Narbada, lie well marked belts of the country In the centre is the rich Narbada valley, in the south the Satpuras and in the north the great scarp of the Vindhyan system In the south the range lies from 30 to 40 miles from the river while in the north the Vindhyas approach to within 14 or 15 miles A good general idea of the Narbada valley and its enclosing hills (as viewed from Jamghat on the Vindhyan scarp), is given in the description quoted below

'It was morning Standing on one of the loftiest "spurs of the Vindhyas, we were looking down on the valley "of the Narbada 2 000 feet below The sun had just clear "ed the lowlying mists, and sweeping up the long *vista*, "unfolded a lovely panorama of miniature lake, dense wood "land and green and golden grain fields Behind us like "a rampart stretched out on either hand the great hill sides, "while far away in the melting distance rose, in dull grey, "the parallel range of the Satpuras, these two guarding "like lofty walls, the garden valley of Nimar

"As the mist rolled away, there peeped up out of the "darkness at our feet a group of humble villages, mere

"broken patches of dull faded thatch, red tiled roof and
 "yellow straw pile Beyond these, field and village fol-
 "lowed in quick succession, and so close together that we
 "could barely distinguish where the trees of one parted
 "from those of another As the air cleared we could see
 "still farther, the melting mist unveiling not single villages
 "but groups, some clustered together in the river bottoms,
 "others banked on the hill sides, but still more fading into
 "indefiniteness against the greys and greens of the richly
 "clad soil, and only distinguished by some conspicuous
 "temple dome, tank or other landmark well-known to our
 "guides The wheat was just ripening and its yellow
 "patches stood out in sharp contrast to the brilliancy of
 "the flowering poppy fields, the bright green of the sugar-
 "cane, and the darker hued gram and jowar. Here and
 "there cultivation was interrupted by stretches of rugged
 "jungle and deep ravines, but oftener by clumps of noble
 "trees, mangoes and pipal, banyan and *mili*, each clump
 "marking a village Right up into the rocks of the foot
 "hills flowed this sea of cultivation, the necessity of man
 "extracting, by means of irrigation, what unaided Nature
 "refused to yield " *

The principal rivers are the Narbada, the Beda, Kunda,
 Deb, Goi, Sukta, Ansei, Aner Arunvati, Kanar, Choral,
 Man, Uri waghni and Hatni There are large tanks at
 Choli, Warli, Surpala, and Mandleshwar At Barwaha
 there is a well known spring called *Nageshwar-ha-lund*,
 while at Muhammadpur the Sagar-Bhagar spring and at
 the foot of the Triz din-vah peak the *Talkia pam* spring
 are held sacred Near Warli is a hot spring called *Unab*
Dev. It is sulphurous in character.

The forests of Nimru are very extensive and valuable,
 especially those in the Khargon *pargana* and generally south
 of the Narbada They comprise every variety of growth
 Much of this forest, however, has been very badly damaged
 by ruthless treatment The best sections lie in the Silu
 and Warli tracts where teak up to 4 feet in girth and
Terminalia of 5 feet and over, *Anogeissus latifolia* of 5 feet
 and *Dalbergia latifolia* of 4 feet are common *Anjan*
 (*Hardwickia binata*) forms nearly pure forest in Sendhwa
 and Bhikangron The hills in Bhikangron have been

Flora and
 Forests.

* Russell Village Work, India pp 9-11 (O G)

denuded of all but *anjan* North of Khargon in Balakwara and Kasiawad there is little save brushwood.

The part of Nimar north of the Narbada though well wooded, contains little or no forests of real value, *salai* (*Boswellia serrata*) and *mohini* (*Odina wodier*) with *anogeissus acacia* and other common forms predominating. The hills to the east of Manpur bear much teak, and near Choral and Barwaha it is of good quality.

Fauna.

In Moghal days wild elephants abounded in this tract, but these disappeared long ago. In more recent times the larger animals, such as tiger and bison (both *Gaerus gazrus* and *Bubalus arm.*), were once common, but they too are now very scarce. Panther and *sambhar* are, however, occasionally found. Fish abound in the Narbada, while the ordinary wild fowl are met with everywhere.

Geology & minerals †

The rock cropping out in the Nimar district are similar to those found in the south-western part of the Nema-war district. Between Katkut and the Kanar river, and at other places near Barwaha, iron ore occurs in a band in Bijawar breccia, 10 to 12 feet thick, picked samples of which yielded 35 per cent of iron. An abortive attempt was made about 1860 to establish iron works here, the ore being obtained from the following localities in the neighbourhood—Chiktimadri, Kaioudia, Mendikhaira, and Nandia.

Lameta sandstone and conglomerates cover a large area near Katkut. At the Ghatia Quarries, north of Barwaha, the conglomerates contain fossils similar to those in the Cretaceous Bagh beds which are of marine origin. The Barwaha exposure thus indicates approximately the easternmost limit of trespass of the Cenomanian sea.

Near Katkut are Bijawar limestones with associated breccia which contain a considerable quantity of scattered wad with a little psilomelene in places. A manganiferous grit also occurs *in situ* in the *Lametas*. These occurrences have no economic importance.

Excellent building stones are found in the Lameta and Bagh beds. The finest is a "Coralline" limestone,

†Written by Mr A. L. Coulson, M.Sc., D.I.C., of the Geological Survey of India.

made up of fragments of marine organisms resembling corals, which furnishes a handsome marble. This was used in the construction of temples and places at Mandhata and Mandu, being quarried at Bowaria and Chhakhani.

Sandstone quarries have been worked at Ghatia and Rupabari, near Barwaha (Bagh) and near Katkut (*Lameta*). The stone is durable and soft enough to be easily carved.

The climate here varies with elevation. In the portion lying in the Narbada valley between the hills, it is very oppressive in the hot weather, while the cold weather is of short duration. As regards the jungly portion it has all the disadvantages of a jungle climate. Its average rainfall is 24.57 inches a year.

The temperature on an average ranges between 95.2 in summer and 57.3 in winter.

The average rainfall for the last 34 years is 24.57 inches. In 1899, the famine year, only 6 inches were recorded.

The first (incomplete) census of these parts was taken in 1820 by Sir John Malcolm and gave a population of 32,135 for this district. In 1881 no district figure were tabulated. In 1891 the population here was 2,99,160 giving a density of 88 persons per square mile, the *pargana* north of the river then forming the Mandleshwar district having a density of 143, while those south of it had only 53 to the square mile. Towns and villages then numbered 1,114.

The total population in 1901 amounted to 2,57,110, giving a density per square mile of 66 persons. The diminution in population (amounting to 40,155 or 15.5 per cent) was not so severe in this district as in many other parts of the State.

At the census of 1911 the population of the district numbered 3,50,861, (1,78,873 males and 1,71,986 females), the increase in population amounting to 91,856 or 35.1 per cent. The mean density of persons per square mile was 90.6.

At the last census (1921) the population of the district was 3,89,185 (1,99,431 males and 1,90,054 females) This showed an increase of 38,621 or 11 per cent over the population of 1911 Of the total population the number of literates was 15,611 with 14,351 males and 1,260 females

As has been stated already, the district now contains 9 towns and 1701 villages

Towns and villages

The average village and town population of the district at the census of 1921 was 5,779 and 287 respectively The corresponding figures for 1901 were 10,284 and 228 (for Khargon and Mandleshwar districts combined) The average number of houses per square mile was 20.61 and the average number of persons per house was 1.87, as compared to 11.98 and 5.58 in 1901

Out of a total of 1206 inhabited towns and villages in this district, one (Khargon) contains over 10,000 souls, three (Barwaha, Maheshwar and Sanawad) over 6,000, two (Kasrawad and Baiud) over 3,000, four (Gogaon, Mandleshwar, Nisarpur and Sendhwa) over 2,000; and 83 over 1,000.

Urban.

The urban population (13,628) of this district resided in 9 towns with 10,553 occupied houses, and the rural (3,45,857) in 69,369 occupied houses, giving an average of 4.1 and 5 per house respectively The corresponding figures for 1901 was 4 and 5.7.

Principal castes by religion.

The most prominent Hindu castes in the district were

Bhulalas (63,091), Bhils (32,237); Gonds (24,022), Rajputs (20,909), Brahmans (17,920), Barelis (15,438), Kulmas (14,051), Kalotas (11,642); Balais (10,751), and Vaisyas (including Jains) (10,113)

Among Musalmans Shekhs (6,256), Pathans (4,459), and Pinyaras (2,354), predominated

per cent being distributed among the various other occupations too numerous to specify

Out of the languages spoken in the district, the most predominant according to the census of 1921 were —Hindi, including Rajasthani, Malwi and Nimadi (2,53,791), Gujarati, including Bhili and Bhilali (1,14,401) and Marathi (14,208) Languages.

The soil varies considerably in different parts. Along the Narmada valley a large area of fertile alluvial soil is met with, while in the hills themselves the detritus which collects in the valley often affords excellent land. The agriculturists of Nimai are noted for their industry and often produce far better crops from less promising soils than their more favoured but less hard working brethren of Malwa. The implements used are heavier in make than those of Malwa, the soil being much stiffer. In the hills, the inhabitants are mostly Bhils who have only lately begun to take an interest in cultivation Agriculture.

The total recorded number of cattle in the district in 1930 was 6,15,614 of which 143,691 were bulls and bullocks, 2,18,958 cows 127,159 buffaloes, 7,787 horses and mares, 6 mules, 3,015 asses, 1,14,955 sheep and goats and 13 camels Cattle.

Irrigation is practised not only with sugarcane and garden produce, as in Malwa but also with wheat, gram and maize. Water is mainly drawn from wells and *odhis*, though water from some of the local streams are also utilised Irrigation.

In 1881 and 1896 considerable distress was experienced in Nimai on account of scarcity of crops. In 1899, an unprecedented famine appeared. The first *parganas* to suffer were the old *parganas* of Chukhalda and Lawani, since combined into Nisarpur. It gradually spread through the whole district. State help was freely given, poor houses being opened and relief works started, while a large amount was advanced as *taccavi* loans. Though no very severe famine has appeared in the district during the past quarter of a century, yet scarcity or partial famine of food, fodder and even of water was felt to a considerable extent in 1907-1908, 1911, 1912 and 1921, and to a slight degree in 1909, 1910 and 1913 Famine.

Wages & prices. The rates of daily wages that prevailed in the district in 1905 were for skilled labour from 6 to 10 annas, for unskilled from 2 to 6 annas a day, women being paid at half the rate for males. The average cart hire was Rs 1.40 a day.

High prices of all necessaries of life and a growing demand for labour owing to growth of new industries, like ginning factories and cotton presses, have forced up wages from two to three times the normal rates that prevailed over twenty years ago. Barwaha and Sanawad are the most flourishing parts of the district, and both being on the railway line, wages there are necessarily higher than those in any other part of the district.

The agricultural labourers are generally paid in kind. The village carpenter, blacksmith and barber also receive a share of the village grain at certain *chaukis* * annually per plough in the village.

Trade and manufactures.

From early times Maheshwar has been widely famous for its handloom industry in the preparation of fine *lugadas*, *saris* and *dhotis* with ornamental borders. Besides this the local manufacture of coarse cloth and blankets are carried on at several other places in the district. With the increased cultivation of cotton, the connected industry of ginning and pressing has also assumed considerable importance here, there being no less than 48 ginning factories and 15 cotton presses in the district at the end of 1928. To keep pace with the times a number of power driven flour-mills have also sprung up lately within the State, this district having 31 of these. Almost all the ginning factories and cotton presses are worked by steam and all the flour mills by oil engine.

Trade, other than that in cotton is as yet not properly developed in this district owing to its jungly nature, want of good roads, and the distance from the railway.

The principal centres of trade in the district, besides the various *pargana* headquarters, are Muhammadi (1,578); Gogaon (2,782); Un (1,650); Bairud (3,059) and Balakwada (1,039).

The chief exports are gram, *Ghi*, *tilh*, cotton, and cotton seed; and the principal imports are salt, sugar, piece goods.

*A measure of *pucca* four seers, commonly used in Nimar.

tobacco, metal wares, spices, glass ware, kerosine oil, etc.

There are two Co-operative Central Banks in the district one at Maheshwar and the other at Sanawad For further details regarding these, reference is invited to the respective *pargana* accounts given below.

Cooperative
societies.

The Bombay Baroda and Central India Railway, (the Holkar State Railway section), skirts the eastern border of the district, the stations of Sanawad, Mukhtyara, Jethawaya and Barwaha lying within the State limits, while those of Khandwa and Mortakka in British India, are also conveniently near.

Communications
& trade routes.

Two Imperial metalled roads traverse the district, viz, the Bombay-Agra road and the Khandwa-Neemuch road. The former passes through Sendhwa, Segaoon and Maheshwar, while the latter through Bhikangaon and Barwaha *parganas*. At Barwaha the Narbada is crossed by a fine bridge used by both the railway and carts. The State metalled roads here, which have been constructed already, are those from Barwaha to Mandleshwar and Maheshwar, meeting (as projected) the Bombay-Agra road beyond, Mandleshwar to Khaigaon, passing through Kasrawad and Balakwada, Khargaon to Un and Segaoon with an extension beyond to Julwama on the Bombay Agra road, Khargaon to Desgaon, via Gujrikhed and Bhikangaon, Khargaon to Sanawad via Gogaon, Kukshi-Chikhaldia road via Nisarpur.

There are 12 inspection bungalows in the district, 21 post offices and 7 combined post and telegraph offices. There are also camping grounds at 8 places. At Barwaha, Sanawad and Sendhwa there are Imperial *Dak* bungalows.

Exports are carried by country carts to the railway station at Khandwa or elsewhere.

Weekly markets are held in no less than 53 places in the district, the biggest being those at Mandleshwar, Tembila and Khargaon. A special cotton market is held at Sanawad.

A large number of fairs viz, 31, are held in the district.

The district headquarters are at Khargon. The administrative establishments located there are those of

the *Subha* & District Magistrate, Assistant Conservator of Forests, Customs Circle Inspector, and Deputy Inspector of schools, Khargone Circle

The District Judge of Nimai, the P.W.D. Divisional Officer and the Deputy Inspector General of Police have their head-quarters at Mandleshwar

The *parganas* are each in charge of an Amin

Settlement.

The district was first settled in 1865, the demand being fixed at 44 lakhs. In the next settlement of 1881, the revenue demand rose to Rs 91 lakhs. The revenue demand in the settlement of Mr Hoare in 1906-07 was Rs 8,98,776, which gradually rose to Rs 12,32,235 in 1926-27, while that fixed during the recent settlement of 1926-27 comes up to Rs 15,31,161

For Police purposes the district has been placed under a Deputy Inspector General of Police, in charge, Southern Range, with headquarters at Mandleshwar. The Jail is located at Khaigone

Registration

Registration work is done by the revenue officers of the district under the direct control of the *Subha*, who is *ex officio* District Registrar

Municipal.

There are district municipalities at Barwaha, Sanwad, Bhikangaon, Kasrawad, Khargone, Maheshwar, Mandleshwar, Nisarpur and Sendhwa

Education

There is a High School at Khaigone. The total number of public and private educational institutions in the district are 76 and 99 respectively with 6,588 and 2,065 scholars respectively

Libraries.

Libraries exist at the following places in the district —

- | | | |
|---|---------------|--|
| 1 | Bhikangaon — | Bala Library, |
| 2 | Khargone — | Prince Yashwant Rao Library |
| 3 | Maheshwar — | Shardasadan Library, |
| 4 | Mandleshwar — | Shri Sawar Tukoji Rao Library, |
| 5 | Dhargaoon — | Public Library, |
| 6 | Susari — | do do |
| 7 | Sendhwa — | Prabhat Library, and His Highness the Maharaja Yashwant Rao Library, |

There are also village Panchayats at 10 places

A district hospital exists at Khargone and there are 19 dispensaries in the district. There are also 3 *Ayurvedic* dispensaries in the district.

The only important *jagirs* in the district are those of **Important Jagirs.**
- Ganpat Singh of Dahi and of Sardar Ramchandra Rao Bhuskutte of Gogaon.

Barwaha Pargana — This *pargana* is situated in the north-east corner of the Narmada District between 22°0' and 22°32' N and 75°58' and 76°17' E. It has an area of 1,71,813.69 acres.

It is bounded on the north by Dewas territory and the Mhow *pargana*, on the east by Dhar territory and the British district of Narmada, on the south by the Bhikangaon *pargana* and on the west by the British District of Narmada and the Malheshwar *pargana*.

The *pargana* is situated in level country, skirted by hills on the northern and eastern sides. The land is very fertile. The country slopes from north to south, all the drainage falling into the Narmada which flows along the centre of this *pargana*. The Narmada, which enters the *pargana* just below Mandhata island, is the principal river in this *pargana* with its tributaries, the Choral, Wadhali, Kholai, Gomati and Kanar. On the southern side in the former Sanawad *pargana* the principal stream is the Bankud. There are important tanks at the villages of Balwara, Mukhtiyara, Jethawaya, Jamniya and Sasalya, the Panjaria tank situated in the forests about four miles east of Barwaha being also worthy of note. There is a perennial spring at Barwaha, called the "Nageshwar ka kund."

This *pargana* is now composed of the two former *parganas* of Sanawad and Barwaha. Sanawad had originally formed part of the Baswa (Basma) *mahal* of *sarkar* Bijargarh of the *Ain-i-Akbari*. After the country fell to the Marathas (1753) that *pargana* was divided between Sindhua, Holkar and the Peshwa (1761). Baswa, the original headquarters of the *pargana*, was later on destroyed by the floods. The Barwaha *pargana*, which came into the possession of Sindhua in 1778, formed part of the

districts which were made over by him to British management in 1823. In 1864 it passed entirely into the possession of the British, together with the rest of Nimar, and was incorporated in the Central Provinces. But in the exchange of territories that followed in 1868, between the British and Holkar, the *pargana* was made over to Holkar in exchange for lands held by him in the Deccan.

Up to 1904 Sanawad was a separate *pargana*, while there were two *thanas* in the Barwaha *pargana*, one at Balwara and the other at Katkut. In 1908, Sanawad *pargana* was amalgamated with Barwaha, and the *thana* at Balwara was abolished. At present there is only one *thana* at Katkut in the combined *pargana*.

The population of the *pargana* in 1921 numbered 51,877 (27,038 males, 24,839 females), of whom 47,103 were Hindus, 3,585 Mahomedans, 682 Jains, 440 Animists, 11 Christians and 56 others. Of the total population, 3,958 are educated, 3,573 being males and 385 being females. There are two towns Barwaha (6,515) and Sanawad (7,748) and 225 villages, 156 inhabited and 69 uninhabited. Of the former 136 are *khalsa* and 20 alienated (5 *jagu*, 15 *istimrar*) and of the uninhabited 62 are *khalsa* and 7 alienated (*jagu*, 2 and *istimrar* 5).

The climate of the *pargana* is generally healthy, though guinea-worm disease prevails here and there throughout the *pargana*, and particularly in Sanawad town. Being situated in the Nimar valley, this *pargana* is subject to higher temperature than those lying in Malwa. The maximum temperature in summer usually reaches 113° F while the minimum in winter goes down to 60° F. Its average rainfall is 29.49 inches a year.

The first revenue settlement was introduced in 1870 and revised settlements in 1879 and 1906. The current settlement was introduced in 1926-27. The present land revenue demand of the *pargana* is Rs. 2,13,881.

The Holkar State Railway Section which is maintained by the Bombay Baroda and Central India Railway, runs through the *pargana*, with the stations of Mukhtyara, Jethawaya, Barwaha and Sanawad lying within its limits. This line which was opened for traffic in 1876, crosses the

Naibada near Barwaha by a magnificent bridge, recently constructed in place of the old one washed away by a flood some years ago. The Indore-Khandwa and the Barwaha-Maheshwar roads also traverse the *pargana*, the latter of these passing through Dhargaon and Mandleshwar. Another metalled road connects Sanawad with Khargon.

There are inspection bungalows at Barwaha, Sanawad and Satajana and an Imperial *Dak* Bungalow at Barwaha. There are combined post and telegraph offices at Sanawad and Barwaha and a post office at Balwada. Camping grounds have been laid out at Barwaha, Sanawad and Balwada.

Barwaha and Sanawad, being railway stations, are also trade centres of note. The chief exports are food grains, oil seeds and cotton. Trade in cotton is carried on in this *pargana* to a considerable extent; two cotton markets at Sanawad and Barwaha have been opened by the State within the last few years. Besides this cotton ginning and pressing, coin-grinding and manufacture of coarse cloth and blankets (*kambals*) are also carried on in certain populous villages of the *pargana* as per details given below.—

8 ginning factories at Barwaha town worked by steam.						
10	do	do	Sanawad	do	do	do
1	do	do	Balwara	do	do	do
1	do	do	Bangarda	do	do	do
4	Cotton presses at	Barwaha	do	do	do	do
6	do	do	Sanawad	do	do	do
3	flour mills at	Barwaha	do	do	do	do
4	do	do	Sanawad	do	do	do
1	do	do	Dhakalgaon	do	do	do

There is a State distillery in Barwaha town which was built in 1910 and a private printing press has been in existence at Sanawad town since 1925.

Weekly markets are held at Balwada Bangarda, Barwaha, Dhakalgaon, Katkut and Sanawad.

An important religious and commercial fair is annually held at Sanawad on the 5th of the dark half of Margashirsha in honour of Pūan-i-pūr, lasting for a fortnight, when large sales of cattle, cloth and metal pots take place there.

There are 13 public and 22 private educational institutions in the *pargana* with 1,192 and 403 scholars respectively.

There are two libraries in the town of Barwaha, one of them being public and the other owned by the local Jains. The former which is named "Shri Prince Yashwant Rao Bhawan" was established in 1926, while the latter has existed for some years.

Village panchayats have been established at Bangarda, Baswa and 4 other places.

The Sanawad Co-operative Central Bank, which is next in importance to the Indore Co-operative Central Bank, was started in 1919 and has since made good progress, one noteworthy feature of this bank being that even sweepers and peons have deposited their savings in it. The number of societies affiliated to this Bank is 28 with 641 members on the roll.

The *pargana* headquarters are at Barwaha in which the following *pargana* establishments are located:—

Amm, *Munsiff*-Magistrate, Extra Assistant Conservator of Forests, Distillery Inspector, Excise Sub-Inspector, Police Inspector, Sub-Inspector of schools. A lock-up and a dispensary are located there. Barwaha is a municipality under the District Municipalities Act.

Establishments located at other places are —

Sanawad —*Naib-Amm*, *Munsiff*-Magistrate, Forest Range Officer, Customs Inspector, Ganja Warehouse Inspector, Police Station, Lock-up, Dispensary and Municipality.

Katkut:—*Thanedar* and Deputy Forest Range Officer.

Balwada:—Police out-post

Junapani:—Police out-post

The principal places in the *pargana* are Barwaha (6,525), Sanawad (7,748), Baswa (1,175), Balwara (945) and Katkut (749).

Bhikangaon Pargana —The *pargana* lies on the east of the District of Nemar between $21^{\circ}32\frac{1}{2}'$ and $22^{\circ}2'N$ and $75^{\circ}46'$ and $76^{\circ}13\frac{1}{2}' E$ It has an area of 3,19,151 19 acres

The *pargana* is bounded on the north by the *parganas* of Kasīawad and Barwaha and some portions of British territory, on the east by British Nimai, on the south by British Khandesh and on the west by Khargone *pargana*

The *pargana* being situated in the Satpuras, the soil is generally of the *baidi* class and unsuited to the cultivation of *rain* crops Numerous small tributaries of the Narbada flow through the *pargana*, the most important being the Abhar, Ruparel, Kouti and Beda Several *nalas* are also of importance for local irrigation, the Jagdan *nala* and Hisa *nala* being the two principal ones Tanks exist at the villages of Kanzar, Bhikangaon and Sundrel, while a spring issuing from the hills at Jhurnya villages flows throughout the year

Bhikangaon is mentioned in the Ain-i-Akhari as a *mahal* in *sarkar* Bijagari in the *subah* of Malwa, being also noted for its local breed of horses It was one of the 32 *mahals* of *sarkar* Bijagari known as the 'Khaigon-battisi,' and which after the Maratha conquest were put under the management of Ramchandia Ballal Bhuskutte, who was appointed Subhadda of Nimai

This *pargana* formerly contained only 162 villages, but under the redistribution schemes of 1904 and 1908, villages from the old Muhammadpur, Khudgaon, and Silu *parganas* were transferred to it

The population of the *pargana* in 1921 numbered 50,919 (males 26,620, females 24,299) of whom 47,066 were Hindus, 1,583 Mahomedans, 14 Jains, 2,193 Animists, 57 Christians, and 6 others Of the total population, 1,374 were literate of whom 1,311 were males and 63 were females It consists of one town, Bhikangaon, and 247 villages of which 174 are inhabited and 73 are uninhabited Of the former 160 are *khalsa* and 14 alienated (*jagir* 13, *istimrar* 1). Of the uninhabited villages, 71 are *khalsa* and 2 alienated (*jagir*)

The climate of the *pargana* is generally healthy, though guinea-worm disease prevails in Bhikangaon town during

the rains, and in Punasala throughout the year. Further, the southern part of the *pargana*, being lully and covered with forests, is subject to malaria. The average temperature of the *pargana* ranges between 118° F in summer and 45° F. in winter. Its average rainfall was 30.04 inches a year.

A settlement was made in 1844. This was revised in 1904-05 and 1910-11. The current settlement was effected in 1926-27.

The land revenue demand is Rs 2,55,319.

No railway runs through the *pargana*, the nearest railway stations, serving the *pargana* being at Attai and Ajanti on the Holkar State Railway. There are two metalled roads here, one in north-west of the *pargana*, connecting Gogaon with Dhakalgaon and the other running across the centre of the *pargana* and joining Bannala to Bhatulpur via Bhikangaon, which is also connected with Khargon by a metalled road.

There are inspection bungalows at Bhikangaon, and Bhatulpur and a post office at Bhikangaon. There is also a camping ground at Dodawa.

Trade in the *pargana* is principally limited to food-grains, oil seeds and cotton. There are four ginning factories here, two at Bhikangaon, one at Mitawal and one at Bikhedkhurd, all worked by steam engine. There are also two flour mills—one at Bhikangaon and the other at Bannala, both worked by oil engine.

Weekly markets are held at Bhikangaon, Bannala, Champur, Dodawa, Mitawal, Sakargaon and Siwana, and fairs are held at Bhatulpur, Gordy Khurd, Kharwa, Ratanpur and Sagui.

There are public schools at Bhikangaon and 7 other places and private schools in 5 places. The number of scholars in these institutions is 399 and 119 respectively.

There is a library at Bhikangaon town known as the Bala Library.

There is also a Village *Panchayat* at Sundiel

The headquarters of the *pargana* are at Bhilungaon where there is a *Amni*, a *Munsiff* Magistrate, an Excise Sub-Inspector and a Forest Range Officer. A municipality, a lock up, a police station and a dispensary are also located there.

At Pokhar there is a Deputy Forest Ranger, at Chainpur there are a Deputy Forest Ranger and a Police Station, and at Dodawa there is a police out-post.

The principal places in the *pargana* are — Bhikangaon (1,113), Dodawa (1,248), Siwana (1,136), Banjara (1,042), Bannala (897), Lalkheda (836), Salada (808), Mitaval (757), Khudgon (520), Churmpur (468), and Sagun (376).

Kasarwad Pargana — This *pargana* lies in the north of the Narmada district between $21^{\circ}55$ and $22^{\circ}11$ N and $75^{\circ}30$ and $76^{\circ}17$ E. It has an area of 19,715.69 acres.

The *pargana* is bounded on the north by the Narmada river and the Maheshwar *pargana*, on the east by British Nimar, on the south by the *parganas* of Bhilungaon and Khargon, and on the west by Dhar territory.

The drainage of the *pargana* is from south to north. The land of the *pargana* is therefore somewhat elevated in its southern and western portions from where it slopes down gently towards north and east. Most of its streams, such as Abhar, Ruparel, Kouti, Satak and Beda issue from the Satpuras in the south and flow into the Narmada, which is the northern boundary of the *pargana*. Of these the Beda is the biggest in the district. The Satak rising near the village of Nanichkalpa flows past Balakwara and falls into the Narmada near Akbarpur, where a temple dedicated to Sataleshwar Mahadev has been built at the confluence. The Kunda river from the Khargon *pargana* falls into the Beda at Sirpatan. But none of these rivers is useful for irrigation. There are however several *nalas* which are of importance for irrigation, the Dhurkad, Khariya and Basalya *nalas* being the principal ones. Important tanks exist at the villages of Kasarwad and Shahabad. The soil here is of mostly *bardi* class and is unsuited to the cultiva-

the rains, and in Punasala throughout the year. Further, the southern part of the *pargana*, being hilly and covered with forests, is subject to malaria. The average temperature of the *pargana* ranges between 118° F. in summer and 45° F. in winter. Its average rainfall was 30.04 inches a year.

A settlement was made in 1844. This was revised in 1904-05 and 1910-11. The current settlement was effected in 1926-27.

The land revenue demand is Rs 2,55,319.

No railway runs through the *pargana*, the nearest railway stations, serving the *pargana* being at Attal and Ajanti on the Holkar State Railway. There are two metalled roads here, one in north-west of the *pargana*, connecting Gogaon with Dhakalgaon and the other running across the centre of the *pargana* and joining Bannala to Bhatulpur via Bhukangaon, which is also connected with Khaigon by a metalled road.

There are inspection bungalows at Bhukangaon, and Bhatulpur and a post office at Bhukangaon. There is also a camping ground at Dodawa.

Trade in the *pargana* is principally limited to food-grains, oil-seeds and cotton. There are four ginning factories here, two at Bhukangaon, one at Mitawal and one at Bulkedkhurd, all worked by steam engine. There are also two flour mills—one at Bhukangaon and the other at Bannala, both worked by oil engine.

Weekly markets are held at Bhukangaon, Bannala, Chaupui, Dodawa, Mitawal, Sakargaon and Siwana, and fairs are held at Bhatulpur, Gorady Khurd, Kharwa, Ratanpura and Sigur.

There are public schools at Bhukangaon and 7 other places and private schools in 5 places. The number of scholars in these institutions is 399 and 119 respectively.

There is a library at Bhukangaon town known as the Bala Library.

There is also a Village *Panchayat* at Sundiel

The headquarters of the *pargana* are at Bhikangaon where there is a *Amin*, a *Munsiff* Magistrate, an Excise Sub-Inspector and a Forest Range Officer. A municipality, a lock-up, a police station and a dispensary are also located there

At Pokhar there is a Deputy Forest Ranger, at Chainpur there are a Deputy Forest Ranger and a Police Station, and at Dodawa there is a police out-post

The principal places in the *pargana* are — Bhikangaon (1,113), Dodawa (1,218), Siwana (1,136), Banjara (1,012) Bamra (897), Lalkhedra (836), Salada (808), Mitaval (757), Khudgaon (520), Chainpur (468), and Sagun (376)

Kasabwad Pargana — This *pargana* lies in the north of the Narmada district between 21°53' and 22°11' N and 75°30' and 76°17' E. It has an area of 19,715.69 acres

The *pargana* is bounded on the north by the Narmada river and the Maheshwar *pargana*, on the east by British Nimai, on the south by the *parganas* of Bhikangaon and Khargon, and on the west by Dhar territory

The drainage of the *pargana* is from south to north. The land of the *pargana* is, therefore, somewhat elevated in its southern and western portions, from where it slopes down gently towards north and east. Most of its streams, such as Abhar, Rupatel, Kouti, Satak and Beda issue from the Satpuras in the south and flow into the Narmada, which is the northern boundary of the *pargana*. Of these the Beda is the biggest in the district. The Satak rising near the village of Namichkalpa, flows past Balakwara and falls into the Narmada near Akbarpur, where a temple, dedicated to Satakeshwari Mahadev has been built at the confluence. The Kunda river from the Khargon *pargana* falls into the Beda at Sirpatan. But none of these rivers is useful for irrigation. There are, however, several *nalas* which are of importance for irrigation, the Dhurkad, Khariya and Basalya *nalas* being the principal ones. Important tanks exist at the villages of Kasabwad and Shahabad. The soil here is of mostly *bard* class and is unsuited to the cultiva-

tion of the rabi crops. Some fertile soil however is met with round about the town of Kasrawad.

Early history.

In the absence of any documentary evidence as to the earlier history of the *pargana*, one has to depend upon the folk-lore which relates that Balakwara was under the Gonds and Kasrawad under the Bhat rulers, who were subdued by the Marathas with the help of the Rajputs, the latter being rewarded by grants of land in *jagir*. The Chhoti Kasrawad village was given in *jagir* to Bhuskutte, but it was resumed after the Mutiny of 1857.

Kasrawad and Balakwara are mentioned in the *Ain-i-Akbari* as *mahals* of *sarkar* Bijagarh. When the Peshwa divided Nimar among the Maratha leaders he retained the Kasrawad tract in his own possession, partly in order that its revenues might be devoted to the support of Bajirao's cenotaph at Raver, and partly no doubt with a view to retaining the command of certain roads and fords on the Nerbada.

The *pargana* passed later on to the British, and in the interchange of territories that took place from 1861 to 1868 between the British Government and the Holkar State, Kasrawad finally came to Holkar and has since formed part of the Indore State.

In the reorganisation of 1908 this *pargana* was first created by the combination of the old Balakwara *pargana* with slices of territory from the Dhargaon, Un, Khudgaon and Muhammadpur *parganas*.

The population of the *pargana* in 1921 numbered 38,275 (males 19,315, females 18,930), of whom 34,868 were Hindus, 2,945 Mahomedans, 106 Animists, 353 Jains, 2 Christians and 1 others. Of the total population 1,471 were literate, 1,362 being males and 112 being females.

The *pargana* has one town, Kasrawad (3,398), and 190 villages (120 inhabited and 70 uninhabited). Of the inhabited villages 111 are *khalsa* and 6 alienated (*jagir*), of the uninhabited villages, 67 are *khalsa* and 3 are alienated (*jagir*).

The climate of this *pargana* is generally healthy, the average temperature here ranging between 115° in summer

and 60° F. in winter. The average annual rainfall in the *pargana* is 25 31 inches.

The *autbandi* system of assessment was prevalent, up to 1860. A settlement was effected in 1861 which was revised in 1871, 1888 and 1906-07. The current settlement was effected in 1926-27.

The land revenue demand of the *pargana* is Rs. 2,34,854.

No railway line traverses the *pargana*, the nearest railway stations, which serve the *pargana*, being Sanawad, Mortakka, Jethawaya, and Barwaha. In the rainy season travellers proceed to the Narbada in bullock carts and from there to Mortakka by boat. The only metalled road that traverses the *pargana* is the Khargon Maudleshwar road which passes by Balakwara. The Bombay-Agra road passes near the border of the *pargana*, and country roads connect it with the interior. There is an inspection bungalow at Selani and a post office at Kasrawad.

The trade of the *pargana* is of the ordinary character, the only thriving article of trade besides food grains being cotton, whose cultivation is steadily extending year by year. Kasrawad town also produces good *khadi* and *nauar*.

There is one ginning factory worked by steam and two flour mills worked by oil engine, at the town of Kasrawad.

Weekly markets are held at Balwada, Balsamud, Bamkhal, Kasrawad (Badi), Mardana and Multhan and fairs are held at Balakwara, Mardana, Multhan and Sasdourah.

There are public schools at Amlatha, Balsamud, Balakwada, Bhulgaon, Kasrawad, Kasrawad Choti, Mardana, Multhan and Pinalgaon. The number of private schools is 11. The number of scholars in these institutions is 813 and 287 respectively.

There is a village *panchayat* at Kasrawad (Choti).

The head-quarters of the *pargana* are Kasrawad (Badi). The *Amni* Magistrate, and the Excise Sub-Inspector are located there. There are also a police station, a dispensary, a municipality and a lock up at the place.

tion of the rain crops. Some fertile soil however is met with round about the town of Kasrawad.

Early history.

In the absence of any documentary evidence as to the earlier history of the *pargana*, one has to depend upon the folk lore which relates that Balakwara was under the Gond and Kasrawad under the Bhat rulers, who were subdued by the Marathas with the help of the Rajputs, the latter being rewarded by grants of land in *jagir*. The Chhoti Kasrawad village was given in *jagir* to Bhuskutte, but it was resumed after the Mutiny of 1857.

Kasrawad and Balakwara are mentioned in the *Ain-i-Akbari* as *mahals* of *sarkar* Bijagarh. When the Peshwa divided Nimar among the Maratha leaders he retained the Kasrawad tract in his own possession, partly in order that its revenues might be devoted to the support of Bijnao's cenotaph at Raver, and partly no doubt with a view to retaining the command of certain roads and fords on the Narbada.

In 1720, the Nizam ul-mulk severed his allegiance to the Emperor, and with the help of Rustam Beg, the Governor of *sarkar* Bijagarh, succeeded in obtaining possession of the fort of Bijagarh. Between 1740-45 a part of Bijagarh passed to the Peshwa. By 1755 all Nimar was in Maratha hands, having been granted in return for assistance given to Ghazi ud din, the Nizam's son. The Maratha *subahdar* of Nimar was Ramchandra Ballal Bhuskutte, whose descendants still live at Burhanpur. Bhuskutte cleared the jungle which had sprung up round Bijagarh, and induced cultivators to settle there. He was rewarded with the Sarmandloiship of *sarkar* Bijagarh and Handia. The *sarkar* Bijagarh contained 32 *mahals*, and was, after the change of headquarters, also known as *Khargon Battishi*. Two of these *mahals* were at first assigned by the Peshwa to Holkar in *jagir*, to which more were added in 1764. In 1769 they were taken away from Holkar and put under the management of Nao Ballal, but were restored in the time of Ahilyabai. In the time of Yashwant Rao Holkar, the country was devastated by the Pindaris.

Before 1901 Barud, Diargaon, Un and Muhammadpur were five separate *mahals* or *parganas*. But in 1904 these were broken up and their villages merged into the remaining *parganas* of the district, of which Khargon was one. In 1901 there were three *thanas* in this *pargana*, at Un, Muhammadpur and Barud, but they were all abolished in 1908.

The population of the *pargana* in 1921 numbered 63,982 (males 32,540, females 31,442) of whom 57,084 were Hindus, 5,840 were Mahomedans, 6 Jains, 940 Animists, 98 Christians and 14 others. Of the total population 3,433 were literate, 3,096 being males and 335 being females. The *pargana* consists of one town Khargon and 271 villages of which 158 were inhabited and 113 were uninhabited. Of the former, 139 were *khalsa* and 19 were alienated (*jagir*), while of the latter 110 were *khalsa* 3 alienated (*jagir*).

In the villages between the hills the climate is oppressive in the hot weather, while the cold season is of short duration there. The average temperature of the *pargana* ranges between 116° F in summer and 50° F in winter. The guinea-worm disease prevails at certain places in the

A Deputy Ranger and a Police out-post are located at Balakwada

The principal places in the pargana are Kasrawad Badī (3,398), Balsamud (1,433), Pipalgaon (1,075), Balakwada (1,039) and Mardana (1,039)

Khargone Pargana—This pargana lies in the south of the Nimar District between $21^{\circ}22'$ and $21^{\circ}58'N$ and $75^{\circ}13'$ and $76^{\circ}1'E$. It has an area of 2,36,427 62 acres

The pargana is bounded on the north by the pargana of Kasrawad, on the east by the pargana of Bhikangaon, on the south by the British District of Khandesh and on the west by the Sendhwa and Segaoon parganas

The soil in this pargana is chiefly *khadi* and *bardi*. The southern portion is lully. The drainage of the pargana is from south to north. The Beda, Kunda, Dhalu and Sanaki are the chief streams. At the confluence of the last with the Narbada stands a temple dedicated to Mahakaleshwar Mahadev. The spot is held to be very sacred, and people resort there to bathe on religious festivals. At Darapur Bardya there is a spring called the *Dabi ka-jhira*, believed to possess the property of healing skin diseases.

Khargon is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkar* Bijagarh. The early history of this pargana is the same as that of the district. In the 15th century several Gauh or Ahir chiefs had established small principalities in southern Nimar, the Bijagarh fort formerly in this pargana (but now transferred to Segaoon) being said to have been built by Bija Gauh who then held sway there. In the reign of Aurangzeb, *sarkar* Bijagarh was transferred from the Malwa to the Khandesh *subah*. Originally the military headquarters of this *sarkar* were at Bijagarh, and the civil headquarters at Jalalabad ($21^{\circ}42' N$ $75^{\circ}25' E$). The wildness of the position made it unsuitable, as a headquarters town, and the *subah* and his offices were, therefore, removed to Khargon which has remained the headquarters since then. Subsequently, when the pargana was transferred to Khandesh, it came under the control of Mughal officials subordinate to the *subahdar* of Aurangabad.

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pargana The villages bordering on the Satpuras get more rain than those on the plains below Twenty inches of rain are considered sufficient for a good harvest The average rainfall of the *pargana* is 25.16 inches a year

The first settlement was made in 1865 for a term of 9 years The next settlement made in 1875 was for 11 years Revision settlements were again effected in 1890 and 1906-1907 The current settlement was introduced in 1926-27 for a term of 30 years The land revenues demand is Rs 2,44,238

No railway passes through this *pargana*, the nearest railway station being Sanawad, with which it is connected by a metalled road The other metalled roads in the *pargana* are —

- (1) Khargon to Julwana via Un and Segaoon,
- (2) Khargon to Khandwa via Bhukangaon,
- (3) do to Maudleshwar via Kasrawad, and
- (4) do to Sanawad via Gogaon

There are inspection bungalows at Khargon and Ahurkheda, post offices at Barud, Gogaon, Muhamadpur and a combined post and telegraph office at Khargone

Besides food grains and oil seeds, the other chief article of trade is cotton, trade in the last mentioned commodity having greatly increased since the recent opening of a cotton market at Khargone Coarse cloth (*khadi*) and *kambals* are also made almost in every large village Khargone and Gogaon are noted for dyeing and printing of coarse cotton cloth

There are 7 ginning factories, 3 cotton presses, 9 flour mills and 1 pumping plant in this *pargana*. Out of these, 6 ginning factories, 3 cotton presses and 3 flour mills are at Khargon, 1 ginning factory and 2 flour mills at Barud, and 1 flour mill at Bisthan, 2 at Gogaon and 1 (together with the pumping plant mentioned above) at Lonara All the ginning factories (except one at Khargon, which is worked by gas power) and all the cotton presses in the *pargana* are worked by steam.

Weekly markets are held at Barud, Bishthan, Gogaon, Khargone and Temla. There is also a cotton market at Khargone.

An important religious fair known as the "*Navagraha Mela*" is held for one month from the 15th of the bright half of Margashursha every year at Aurangpura, a desolate village near Khargone across the river Kunda, where considerable trade in cloth and cattle takes place. Minor religious fairs are held at seven other places.

An Anglo-Vernacular High School, called the "*Shree Devi Ahilyabai High School*," was opened at Khargone on the 1st of July 1927. A hostel is attached to the school and is called the "*Balwant Hindu Chhatralaya*" and was opened in 1926. In addition there are other public schools in that town. There are also public schools at 10 other places. The total number of scholars in all these institutes is 1,596. Besides, there are 19 private schools containing 627 scholars.

There is a public library named the "*Prince Yeshwant Rao Library*" at the town of Khargone. It was established in 1914.

The head-quarters of the pargana are at Khargone where there are an *Amin*, a *Naib-Amin*, a *Munsiff-Magistrate* and a *Forest Range Officer*. In addition an hospital, a jail and a police station are located there. At Khargone there is a municipality which is in a flourishing condition. Deputy Forest Rangers are located at Bishthan and Dhamera, and police stations at Gogaon, Barud and Ahirkheda. There is a dispensary at Muhammadpur.

The principal places in the pargana are—Khargone (10,010), Barud (3,059), Gogaon (2,782), Bishthan (1,666), Muhamudpur (1,578), Nagziri (1,284), Pipari (1,138), Umarkhali (1,115), Rayapura (1,101), Temla (971) and Bahirampur (855).

Maheshwar Pargana.—This pargana lies in the north of Nuar District between 22°9' and 22°23'N. and 75°31' and 76°0' E. It has an area of 1,29,414 28 acres.

The pargana is bounded on the north by the British pargana of Manpur, and the Mhow pargana, on the east

pargana. The villages bordering on the Satpuras get more rain than those on the plains below. Twenty inches of rain are considered sufficient for a good harvest. The average rainfall of the *pargana* is 25.16 inches a year.

The first settlement was made in 1865 for a term of 9 years. The next settlement made in 1875 was for 11 years. Revision settlements were again effected in 1890 and 1906-1907. The current settlement was introduced in 1926-27 for a term of 30 years. The land revenues demand is Rs. 2,44,238.

No railway passes through this *pargana*, the nearest railway station being Sanawad, with which it is connected by a metalled road. The other metalled roads in the *pargana* are —

- (1) Khargon to Julwania via Un and Segaoon;
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There are inspection bungalows at Khargon and Ahurkheda, post offices at Barud, Gogaon, Muhamadpur and a combined post and telegraph office at Khargone.

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There are 7 ginning factories, 3 cotton presses, 9 flour mills and 1 pumping plant in this *pargana*. Out of these, 6 ginning factories, 3 cotton presses and 3 flour mills are at Khaigon; 1 ginning factory and 2 flour mills at Barud; and 1 flour mill at Bisthan, 2 at Gogaon and 1 (together with the pumping plant mentioned above) at Lonara. All the ginning factories (except one at Khargon, which is worked by gas power) and all the cotton presses in the *pargana* are worked by steam.

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Maheshwar Pargana —This *pargana* lies in the north of Nimar District between 22°9' and 22°23' N and 75°31' and 76°0' E. It has an area of 1,29,414.28 acres.

The *pargana* is bounded on the north by the British *pargana* of Manpur, and the Mhow *pargana*, on the east.

by the Barwaha *pargana*, on the south by the Kasrawad *pargana* and on the west by Dhar territory

The eastern and southern parts of the *pargana* are on a level open plain covered with fertile soil, but the northern and western sections are hilly, with soils of lower fertility. The Nerbada flows along the southern boundary of this *pargana* and separates it from Kasrawad. The Maheshwari, Gadhi and Karam are other principal streams. There are several tanks of which those at Chohi and Mandleshwar are the largest. These contain water throughout the year, the water of the Mandleshwar tank being largely used for irrigation. Excellent duck shooting is obtained on these both in the hot and cold weather.

In Akbar's day Chohi Maheshwar was a *mahal* in *sarl* at Mandu. It appears that Maheshwar and the country immediately round it were acquired by Malhar Rao I, before he had established himself in Mrlwa or had received any grants from the Peshwa and may be considered as the first possession of the Holkar house. The *pargana* was usually known as Chohi-Maheshwar, Chohi, being the administrative headquarters of the *mahal*, and Maheshwar the military station on the fords of the Nerbada. Maheshwar, soon after became the civil capital of the Holkar's possessions, and Chohi declined in importance.

Mandleshwar and Dhargaon which are now included in this *pargana*, were long held by the British, being transferred to Holkar in 1867 in exchange for his territory in the Deccan.

Under the reorganisation of the revenue divisions which took place in 1904, 32 villages south of the Nerbada were included in the Kasrawad *pargana*, while 53 villages forming the Dhargon *pargana* were added to Maheshwar. The *pargana* then contained 1 town and 138 villages. But in 1908 there was a further redistribution of revenue divisions, some villages having been taken from Barwaha and merged into Maheshwar *pargana*, the number of its villages were thus increased to 174, excluding the two towns of Maheshwar and Mandleshwar. The population of the *pargana* in 1921 numbered 3,858 (males 19,911, females 18,917) of whom 32,115 were Hindus, 2,571 Mohammedans, 594 Jains, 3,052 Animists, 21 Christians and 2 others. Of the total

population 2,770 were literate, 2,329 being males and 241 being females.

There are two towns Maheshwar and Mandleshwar and 171 villages of which 119 are inhabited and 55 are uninhabited. Of the former 92 are *Khalsa* and 27 alienated (*jagir*) while of the latter 53 are *Khalsa* and 2 alienated (*jagir*).

The climate of the *pargana* is characteristic of Nimar, that is it is hotter and drier in summer, and less cold and less malarious in winter, as compared to Malwa. Its average temperature ranges between 102° F. in the summer and 62° F. in winter. The guinea-worm disease prevails at some of the villages in this *pargana*. Its average rainfall is 26.60 inches a year.

The first settlement seems to have been made about 1,871 for a period of 11 years after the expiry of which no new settlement was made for 7 years, i.e., till 1889. This settlement was revised in 1905-06. The current settlement was made in 1926-27 for 30 years. The land revenue demand is Rs 2,03,317.

The *pargana* is far from the railway, the nearest station being Barwaha. A metalled road leads from this station to Maheshwar 31 miles distant. The Bombay-Agra road runs through the north-west of the *pargana* connecting it with Mhow and Khalghat. Country cart tracks connect the *pargana* with neighbouring places of importance. Boats ply on the Narbada in the rainy season, from Maheshwar to Mortakka railway station. Regular motor service exists between Barwaha and Maheshwar.

There are inspection bungalows at Maheshwar, Mandleshwar and Pimplya-Bujurg, camping grounds at Choli and Kakarda, combined post and telegraph offices at Maheshwar and Madleshwar and post offices at Dhargaon and Karhai.

Besides the usual trade in corn, oil-seeds and cotton, Maheshwar, the headquarters of the *pargana*, has long been famous for its hand-loom products, such as *saris*, *lugadas*, *khans*, *dhotis*, *uparanas*, etc. The local weavers who manufacture these kinds of cloths are known as Maru.

There are 9 ginning factories, one cotton press and four flour mills in the *pargana* at Maheshwar, Mandleshwar, Dhargaon, Karhai and Nandra

Weekly markets are held at Maheshwar, Mandleshwar, Choli, Badwel, Dhargaon, Gulabad, Karhai and Pimplya-Bujurg; and fairs are held at Maheshwar, Choli and Pimplya Bujurg.

There are public schools at Maheshwar, Mandleshwar and 6 other places, and private schools in 22 places. The number of scholars in these institutions is 1,133 and 316 respectively.

There are libraries at Maheshwar, Mandleshwar and Dhargaon

There are also village *panchayats* at Dhargaon and Karhai.

Co-operative Central Bank.

A Co operative Central Bank under the name of the "Co-operative Central Bank, Limited, Maheshwar," was opened here in 1918, specially for giving help to the local weavers. It has a large number of smaller local societies affiliated to it. The Bank has opened a weaving school at Maheshwar in order to train the local weavers in improved methods of weaving and has also introduced a modern dyeing plant there for giving fast colours to the local produce. Since 1919 this Bank has also opened a store here for supplying raw materials and for purchasing, at bazar rates, the local manufactures, thus helping the weavers to continue their work when the market is dull.

The head-quarters of the *pargana* are at Maheshwar where an *Amin*, a *Munsiff*-Magistrate and the Excise Inspector of North Numar are stationed. A police out-post and a dispensary are located there. Maheshwar and Mandleshwar are thriving municipalities.

At Mandleshwar a *Munsiff*-Magistrate and a Sub-Divisional Officer (P W D) are stationed. Besides, a District and Sessions Court, a Deputy Inspector General of Police and the Public Works Out-Station Division are located there in addition to a dispensary and a police station.

There is a Deputy Forest Ranger at Chohi and a Forest Range Officer at Kakarda which has also a police station

A police out-post is located at Junapam.

The principal places in the *pargana* are:—Maheshwar (6,786), Mandleshwar (2,920), Dhaigaon (1,642), Chohi (1,210), Khargon (Chottya) (9,05), Katalahi (880), and Kakarda (204).

Nisarpur Pargana—This *pargana* lies in the north-west of the Nimar District between 22°2' and 22°23' N and 74°30' and 75°24' E. It has an area of 1,59,198.55 acres.

It is bounded on the north by Dhar and Gwalior territories, on the east by Dhar territory, on the south by Gwalior and Barwan territory and on the west by Alirajpur territory.

The northern and the southern portions of the *pargana* are hilly, the rest being level. The soil, excepting the flat alluvial tract adjoining the Nalbada, is mostly of the poor baidi class. The land of the *pargana* slopes down from east to west and from north to south. Besides the Nalbada, which form the southern boundary of the *pargana*, the most important streams here are the Uri, Wagn, Hatni, Waghed, Man (rising from the Man lake north of Nalcha in Dhar territory) and Mandawadi. In the last named stream there is a deep reach near Welahi villa called the *Mendya Doh*, or the pool of Mendya, which is believed to have the property of curing all cattle diseases. At a spot called Hainaphal, or the "Deer's leap", the Satpuras and the Vindhya approach one another, leaving a very narrow channel in the Nalbada obstructed by large blocks of basalt from one to the other of which a deer is popularly supposed to be able to leap.

Tanks exist at several places such as Pithanpur, Talwara, Singhana, Lambol, Ajandi, Lawani, Sitapuri and Bhanpura. The last 3 are big tanks.

This *pargana* was created in 1908 by combining the two *parganas* of Chukhalda and Lawani, with headquarters at Nisarpur. A peculiar feature of this *pargana* is the

fact that two of its villages, Singhana and Bajari (both belonging to the old Chikhaldā *pargana*) are under the dual control of Dhar and Indore States

In Akbar's day the tract of the old Chikhaldā *pargana* was included in the Kotra *mahal* of Sarkar Mandu. The village of Kotra, which now belongs to Dhar, lies near Chikhaldā. In the partition of this territory among the Maratha leaders, the Kotra *mahal* was assigned to Holkar about 1,738 and was granted in *Saranjami jagir* to Vithoji Bohia who had distinguished himself under Malhar Rao Holkar I. This *mahal* remained in the possession of the Bohias till the death of Vithoji's grandson Chimanaji Bohia.

Chimanaji's son Vithoji quarrelled with his wife, a grand daughter of Ahilya Bai, and Holkar confiscated his *saranjami jagir*, including Chikhaldā. Troops were even sent to Chikhaldā to seize Vithoji who, however, contrived to escape and took refuge in a village which had been granted to him in *jagir* by the Powar of Dhar. The latter, taking advantage of Vithoji's position, resumed the villages held by him in *jagir* from the Dhar State. Vithoji was attacked soon after, and the Chikhaldā *mahal* became *khalsa*. It was restored later on to Vithoji's son, Balwantrao*. Yashwant Rao Holkar's daughter Bhimabai had married Govind Rao Bohia, and on his death, attempted to administer the estate, but she soon got heavily involved in debt, and her lands (including Chikhaldā *pargana*) were attached by the Indore State in 1819.

The old Lawani *pargana*, the other constituent of the present *pargana* of Nisarpur, must, in Mughal days, have been included in the *sarkar* Mandu. Lawani was not, however, a *mahal* by itself, and must have formed part of the *mahals* of Balwadi, Manawai and Mandu. The Lawani *mahal* along with the Chikhaldā *mahal*, as stated before, remained in the possession of the Bohias till the death of Chimanaji Bohia. And its subsequent history too was like

* According to another version, (*vide* Old Gazetteer, p. 231) this and the Lawani *parganas* were given in dowry to Bhimabai, the daughter of Yashwant Rao Holkar I when she married Govind Rao Bohia, some years later.

that of *pargana* Chikhaldā, with which it was attached in 1819. For a considerable period the Ghule family, whose members still live at Toki, rented the *pargana* for Rs 3,170 a year.

The population of the *pargana* in 1921 numbered 47,787 (males 24,057, females 23,730), of whom 42,630 were Hindus, 1,241 Mahomedans, 256 Jains and 3,660 Animists. Of the total population 1,108 were literate, 1,049 being males and 59 being females.

The *pargana* has one town and 192 villages of which 176 are inhabited and 16 are uninhabited, of the former 107 are *khalsa* and 69 alienated (65 *istimari* and 4 *jagu*) and the latter are all *khalsa* villages.

The climate of the *pargana* is like that of the other neighbouring *parganas* in the Naibada valley, which suffer from the great heat prevailing in that region for the greater part of the year. The average temperature of the *pargana* ranges between 112° F in summer and 60° F in winter. In the jungly tracts and in the neighbourhood of Umarban the climate is malarious towards the close of the rainy season. The guinea worm disease prevails almost throughout the *pargana*, particularly at Singhana. Its average rainfall is 22.66 inches a year.

A large portion of the *pargana* had not been surveyed till the end of the last century and had been given out for cultivation on the *autbandi* system, the revenue being assessed on the number of ploughs in the village. Portions were surveyed and settled in 1877-87. The first regular settlement was made in 1905-06. The current settlement was effected in 1926-27. The land revenue demand of the *pargana* is Rs 1,17,299.

The *pargana* lies far from the railway. In the rainy season the Naibada serves as a high way for traffic from Chikhaldā to Mortakha railway station on the Holkar State Railway. A metalled road connects Chikhaldā with Kukshi in Dhru State *via* Nisarpur. Another metalled road runs from Chikhaldā *via* Barwani to Julwani on the Bombay-Agra road. And a third metalled road runs *via* Talwara to Thukri (Dhru) and Khilghat. A fair weather road also connects Toki with Lawani.

There is an inspection bungalow and a combined post and telegraph office at Nisarpur and post offices at Chikalda, Dahi, Singhana, Susari and Toki. A camping ground has been laid out at Lawani.

There is nothing particular to be said about trade and industries in this *pargana*. However, with the increasing cultivation of cotton, 6 ginning factories have lately been started at Nisarpur, Khumanpura, Susari and Toki. There are two flour mills also at Nisarpur and Susari.

Weekly markets are held at Nisarpur and all other important places, and religious fairs are held at Dahi, Limbol and Temarya.

There are public schools at Chikhalda, Dehari, Deswalya, Nisarpur, Singhana, Susari and Tonki and private schools in 3 places. The number of scholars in these institutions is 692 and 41 respectively.

There is a public library at Susari.

The *pargana* head-quarters are at Nisarpur where there are an *Amun*, a *Munsiff*-Magistrate, and Excise Inspector and a Customs Inspector. A jail, a police station and a dispensary also exist there. Nisarpur has been recently constituted into a district municipality.

There is a *Naib Amun* at Toki. A police station and a dispensary are also located there.

At Singhana there is a Thauedar exercising Civil and Criminal powers in a joint court along with a Dhai official.

There are police out-posts at Dahi, Dehari and Umbarban, a dispensary at Dehari and a forest senior guard at Umbarban.

The principal places in the *pargana* are —Nisarpur (2,027), Susari (1,580), Dahadi (1,013), Singhana (965), Toki (857), Dharamia (780), Dahi (771), Chikalda (690), Umbarban Bujurg (116) and Lawani (339).

Seagon Pargana —This *pargana* lies in the north west of the Nimar District between $21^{\circ}36'1\frac{1}{2}''$ and $22^{\circ}8' N$ and $75^{\circ}10\frac{1}{2}'$ and $75^{\circ}32' E$. The total area is 1,45,117 acres.

It is bounded on the north by the Narbada river and Dhai territory, on the east by Dhai territory and the Kas rawad *pargana*, on the south by Khargon and Sendhwa *parganas* and on the west by Barwani territory

The land of the old Brahmangaon *pargana*, particularly the upper or northern portion of it, is mostly level. There are also a few hills, but these occur in the southern and eastern portions. The soil is very rich, most of it being wheat land. In olden days Brahmangaon *pargana* seems to have been well cultivated, especially, when it came to the Peshwa, but in the disturbances of the 18th and the early 19th centuries, it was almost devastated and remained so till about 60 years ago. The Narbada, the Deb and the Borad are the principal streams in it. The drainage of the Nagalwadi tract is from south to north.

This *pargana* was first created in 1908 by amalgamating the old *pargana* of Brahmangaon with some villages from the Segaoon *thana* of Sendhwa *pargana* and some villages of the old *parganas* of Un and Nagalwadi.

Brahmangaon was originally one of the 32 *mahals* of *sarkar* Bijagair. In the distribution of *mahals* by the Peshwa, this *mahal* with six others was conferred upon Anup Singh, the Rana of Barwani, similar assignments of Nagalwadi and Sendhwa being made to Malhar Rao Holkar. Holkar's administration here was found to be unsatisfactory, and complaints of this having reached Poona, these *parganas* were resumed in Male Rao's days and entrusted to the *subahdar* of Nimai. In the time of Ahilya Bai, however, they were restored to Holkar, with the addition of Brahmangaon. In 1908-09 when *thana* Segaoon was transformed into a *pargana*, as explained above, Brahmangaon became a *thana* headquarters, and Segaoon the *pargana* headquarters. In 1916, this arrangement was reversed, the *pargana* headquarters being transferred to Brahmangaon and the *thana* headquarters back to Segaoon.

According to the census of 1921 the population of the *pargana* was 50,933 (25,857 males and 25,076 females) consisting of 47,963 Hindus, 1,257 Mahomedans, 1,633 Annamis, 48 Jains and 32 others. Of the total population 904 were literate, 866 being males and 38 being females.

The *pargana* comprises 160 villages of which 141 are inhabited and 19 are uninhabited. Of the former 136 are *khalsa* villages and 6 are alienated (*jagu*) while all the 19 of the latter are *khalsa* villages.

The climate of this *pargana* is not quite healthy. Guinea worm disease also prevails in certain villages e.g. Ichhapura, Gandhawad, Dasnawal and Sagaon. The average temperature of this *pargana* is just like that of the Maheshwar *pargana*. Its average rainfall was 27.06 inches a year.

Land was not surveyed till 1912 when the first settlement was effected. The current settlement was made in 1926-27. The land revenue demand is Rs. 1,44,117.

The *pargana* is far away from any railway line. The Bombay-Agra road traverses the northern part of the *pargana*. The metalled road from Barwani to Thukri (Dhar) on the Bombay-Agra road runs through the northern pocket of this *pargana*, touching the village of Dawana which is joined to Brahmangaon by a *kachha* road. A projected feeder road (which will eventually be metalled) also joins Un to the Bombay-Agra road south of Julwana, via Nagalwadi.

There are post offices at Brahmangaon, Khurampur, Nagalwadi, Bujurg, Ozar, Sagaon and Un Bugung.

Owing to the undeveloped state of the *pargana* nothing particular has to be said about its trade except that the cultivation of cotton is increasing there steadily year by year. There are five ginning factories and one flour mill working in the *pargana* at Dawana, Ozar and Un.

Weekly markets are held at Brahmangaon, Sagaon and 7 other places while annual religious fairs are held at Dawana, Jalalabad, Khajuri, Nagalwadi-Bujurg, and Sangwi. A camping ground has been laid out at Khurampur.

There are public schools at Brahmangaon, Sagaon and 7 other places with 518 scholars. The number of private schools in the *pargana* is 8 with 98 scholars.

The head quarters of the *pargana* are at Brahmangaon where an *Amni* and Excise Sub-Inspector are stationed. There is also a dispensary at the place.

A *thanedar* is stationed at Sagaon which also contains a dispensary and a lock up. A police out-post is located at Khurampura and a dispensary at Ozar.

At Un a police station and a dispensary are located and a Deputy Forest Ranger is also stationed there.

There is a police station at Nagalwadi and a Deputy Forest Ranger is also stationed there.

The principal places in the *pargana* are —Un bujur (1 650), Sagaon (1 215), Lonara (1 437), Dawana (1,227), Brahamangaon (1 208), Ozar (1,163), Lakh (1,126), Ghegaon (999), Khurampura (519) and Nagalwadi bujur (292).

Un bujur is a place of archaeological interest.

Sendhwa pargana —This *pargana* lies in the west of the Nimar District between 21°22 and 21°52 N and 75°1½ and 75°24 E. It has an area of 2 09,227 56 acres.

It is bounded on the north by the Segaoon *pargana* and Barwani territory, on the east by Khargon *pargana*, on the south and west by the British district of Khandesh and Barwani territory.

The *pargana* lies in the hilly tracts, largely inhabited by Bhils, Bhilalas, Barehs, Gonds, Korkus, etc. Very little cultivation was practised here till about forty five years ago. The soil is not very fertile except in patches here and there all round. The drainage of Nagalwadi and Sendhwa is from south to north while that of Dhabali is from north to south the high level region lying between Sendhwa and Dhabali. The Deb, Goi, Mogari and Kharchi are the most important streams flowing through the *pargana*.

In Akbar's day Sendhwa and Nagalwadi were *mahals* of *sailar* Bijayaji. After Nimar came into the possession of the Marathas, Nagalwadi and Sendhwa were assigned to Malhar Rao Holkar on the understanding that he maintained a guard on the Gwalanghat or Sendhwa pass in this *pargana*. The constant passage of armies to the Deccan, through Sendhwa caused great injury to the country and complaints regarding it were made to the Peshwa by the *Zemindars*. The tax called the *Paimah* was then levied from Holkar and given as compensation to the cultivators. Holkar's officers, however, continued to treat the landhold-

was badly, and representations were again made to the Peshwa. A severe reprimand was sent to Malhar Rao who, however, died soon after. This tract continued to be mismanaged until during the time of Male Rao the districts were resumed by the Peshwa and put under the Nimar *subhadar*. In Ahilya Bai's time, Tukoji Rao asked for the restoration of these *mahals*, which were granted in 1769 A.D. Since then they have continued as parts of the Holkar State. Certain boundary disputes regarding the Sendhwa-Khandesh border were settled in 1878 A.D.

The present Sendhwa *pargana* has been formed out of certain villages from the three separate *parganas* of Sendhwa, Nagalwadi, and Silu, and the *Thana* of Warla. The villages of Nagalawadi have been divided between Sendhwa and Segaon. Similarly some of the villages of the old Silu *pargana* were transferred to Sendhwa, and others to Khargone *pargana*. The *thanedarship* at Warla has long been replaced by a *naib Amnship*.

The population of the *pargana* in 1921 numbered 43,121 (males 22,063, females 21,058) of whom 40,837 were Hindus, 1,337 Mahomedans, 43 Jains, 897 Animists, 3 Christians and 4 others. Of the total population 558 were literate, 531 being males and 27 being females.

The *pargana* has one town Sendhwa and 125 villages (109 inhabited and 16 uninhabited), of the former 103 are *khalsa* and 6 alienated (*jagu*), and of the latter 15 are *khalsa* and 1 alienated (*jagu*).

The climate is considered unhealthy, being subject to malaria and the guinea worm disease. The average temperature of the *pargana* ranges between 108°F in summer and 60°F in winter. The average rain fall of the *pargana* is 25.92 inches a year.

The land had not been regularly surveyed and the *autbandi* system of assessment per plough was in force till the first settlement in 1905-6. The current settlement was introduced in 1926-27.

The land revenue demand of the *pargana* is Rs. 87,109.

No railway passes through the *pargana*, the nearest railway station being Nardhana on the Tapti Valley railway,

which is connected with Sendhwa by the Bombay-Agra road. An unmetalled road runs from Sendhwa *via* Nagalwadi to Un, whence a pucca road runs to Khargone, connecting it with Senawad on the Holkar State Railway.

There is an Imperial Dak Bungalow and a combined post and telegraph office at Sendhwa and post offices at Malawan and Warla.

Besides the usual trade in food grains and oil seeds, the trade in cotton has of late attracted greater attention here, as elsewhere in these parts. There are three ginning factories and two flour mills at Sendhwa, the former being worked by steam and the latter by oil engine.

Weekly markets are held at Sendhwa, Malawan and Warla and an annual fair is held near Rai and at Tajdun Wah hill in the Sendhwa Forest Range.

There are public schools at Sendhwa, Malawan and Warla with 200 scholars. There are also private schools at 6 places in the *pargana* with 171 scholars.

There is also a library named after His Highness the present Maharaja Yashwant Rao Holkar at Sendhwa, which was opened in the year 1916.

The head quarters of the *pargana* are at Sendhwa which is also a municipality. The administrative establishments stationed there are these of the Amn, Munsiff-Magistrate, Excise Sub-Inspector, Customs Inspector and Forest Range Officer. A police station, a dispensary and lock-up are also located there.

A Naib Amn (who is also a Magistrate), an Excise Sub-Inspector and a Forest Range Officer are stationed at Warla where a police station and a dispensary are also located. There is a Deputy Forest Ranger at each of the places Malawan, Dhannoria and Dhabali.

The important places in the *pargana* are Sendhwa (2,620), Warla (1,626), Jhopali (1,301), Dhannoria (1,203), Malawan (1,076), Chacharyapatti (313) and Dhabali (228).

Nimar Forest Division—This forest division comprises the forest tracts of the Nimar District and includes

the forest villages situated therein, the jurisdiction over which is vested in the forest department, the revenue authorities having no control over them. Consequently, these villages are not included in the *pargana* accounts. The total area of the division is 1,421.58 square miles.

There are in all, 121 forest villages in the division of which 42 are inhabited and 79 are uninhabited. The total population of these villages according to the census of 1921 is 3,938 (2,170 males and 1,768 females), consisting of 3,458 Hindus, 472 Mahomedans, 1 Christian and 2 others. The number of literates was 32. The total land revenue of the division was Rs 11,245.

Rampura-Bhan- pura District. Early History.

Nothing definite is known as to the early history of this tract. The numerous remains scattered through this district point, however, to its having been a place of importance in former days. From the 7th to the 9th century, it offered to the Buddhists, then fallen on evil days, their last asylum. At Dhamma and Poladongar in this district, and at Kohala and other places close by, are remains of great archaeological interest. These have been described in great detail under "Archaeology." From the ninth to the middle of the fourteenth century it was part of the dominions of the Prāmara Rajputs and an inscription dated *Samvat* 1341 belonging to this dynasty was lately discovered at Mori village.

About the middle of the thirteenth century, the Chandrawat Thakurs claim to have settled at Antu and gradually conquered the surrounding country having, in 1265 (according to the family chronicles), defeated and slain Rama Bhu, who then ruled over Rampura. To this day, the head of the Chandrawats, on his succession, receives the *tika* from the hand of a descendant of the said Rama Bhu. This tract thenceforward belonged to the Chandrawats until, in 1134, owing to internecine quarrels in the family it came for a time under the control of the Maharana of Udaipur. This arrangement, however, was only short lived, as the Muslim kings of Mirda gained ascendancy there soon after and maintained their influence till 1519, when Raja Sanga

defeated the Mandu king Mahmud II and he conquered Rampura, which then remained with him for nearly fifty years until Akbar's General Asafkhana wrested it once more and made it the chief town of a *mahal* in *sarkar* Chittor of the *subah* of Ajmer. Rampura witnessed its halcyon days during the reign of Rao Durgbhanji who was a contemporary of Rana Pratap and later on became a trusted *sardar* of Akbar's Court where he enjoyed a *mansab* of 4000 horse and fighting whose battles he laid down his life in 1606. In those days Rampura was described as a "prosperous town" by Akbar's victorious general, its prosperity being well depicted in the following Hindi couplet at the time, *viz*,

"Rampura Durgbhan ko dekhat bhage bhukh, Ghar
ghai nari Padmini, ghai ghai Chandan rukh"

(Hunger flies at the sight of Rampura of Durgbhan where sandal trees grow in every house and each housewife is a Padmini)

For more than a century thereafter Rampura remained with the Delhi emperors. In 1697 Rao Gopal Singh, the then Chandiaawat chief, was expelled by his son Ratan Singh who, having apostatized, gained Aurangzeb's favour and, assuming the title of Raja Mushim Khan, ruled the chief in his own right till his death in 1706. His son Badan Singh succeeded him, but subsequently after Alamgir's death Rana Sangram Singh VI (1716-34) recovered most of the adjoining country. In 1729, the Rana bestowed the chief of Rampura Bhanpura on Madho Singh for his maintenance. After Jai Singh's death in 1743, his eldest son Isai Singh succeeded him and for five years ruled in peace. Intrigues were then set on foot on behalf of his younger brother Madho Singh on the ground that, as the offspring of a Princess of Mewar, the latter had a preferential claim to succession. Isai Singh having obtained the aid of Sindhia, Madho Singh enlisted the help of Holkar. Eventually Isai Singh committed suicide, and Madho Singh got the Japur gaddi and Holkar his promised consideration in the shape of four districts (including Rampura), besides an amount of 76* lacs in cash and an annual tribute of

* Malcolm's Central India (Cal Edu 1880), Vol I
p 127.

Rs 350,000 for the future. Portions of this fief, however, remained attached to Mewar for several years, besides a considerable part of the Chandrawat fief of Amad (Amandgarh). Of the former, the Rana retained Hinglajgarh and the Tuppa of Jhaida-Kanjera and Budsa. Some years later Malhar Rao I invaded Mewar to recover the alicars in respect of these districts, when they too were surrendered by Rana Raj Singh (1755-62), who then rented Budsa under its new appellation of Malhargarh from Holkar. After the cession of Rampura to Holkar the local Chandrawats lost much of their former importance and so continued to harass him regardless of the *jagirs* and other concessions bestowed on them by the latter from time to time. This district was, accordingly, for many years a scene of a number of disturbances, the most serious being the rising of the Chandrawats after the battle of Lalsot in 1787 when the Chandrawats managed to recover Rampura for a time, though it was retaken by Sindhia the next year. Ahilya Bai also subsequently defeated them and put them to flight, confiscating the Amandgarh *jagir* granted to them by Tukoji Rao Holkar I in 1767, out of which five villages (Datoh, Mohkampur, Khempura, Gopalpura and Pokhaidi) were granted to Zahm Singh of Bhatkera for keeping the public peace in those parts.

In 1804 the district was the scene of Col Monson's disastrous retreat. After taking Hinglajgarh (July) he had advanced to Garoth. While there he learnt of Holkar's approach as also that Col Murray who was advancing from Gujrat had fallen back and pitched his camp across the Mahi River. Monson thereupon determined to return by the Mokundra pass. Sending his baggage to Sonria on July 8th he commenced to retreat, covered by the *negu* house under Lucan. After going 12 miles he heard of the defeat of his cavalry by Holkar and the capture of Lucan, who had been wounded at Pindri and subsequently died at Kotah. On the 9th he reached the pass and after severe losses retreated to Kotah closely pursued by Holkar, finally reaching Agia on August 31st, with his army in complete disorder.

During the time of Yashwant Rao I (1805-11) Bhanpura was the administrative if not the declared, capital of the State and here that brave retrieval of the fortunes of

the house of Holkar died on 28th October 1811 There his *chhatra* still stands to this day

Later on, in 1817-18, it was the scene of numerous petty engagements In 1821 the Thakur of Bhatkheri created a disturbance in this district, which had to be suppressed by a detachment of the Mahidpur Contingent under a British Officer and the villages previously granted to him by Ahilya Bai were resumed Again in 1829, the Thakur of Baigu who had seized Nandwai was similarly dislodged.

In 1852, on attaining his majority, Maharaja Tukoji Rao II restored to the Chandiawat Thakur of Rampura his ancestral village which had been confiscated by Yashwant Rao Holkar I Some years later (1868) the Maharaja was further pleased to grant them another village, of Pipha Khud, in exchange for the *sardeshmukhi* lands formerly enjoyed by them

In 1857 Tantia Topi's force was defeated near Jirapur in this district though the leader himself escaped leaving 5 elephants and Rs 5,000 worth of treasure behind him.

In 1901 Rampura and Bhanpura were treated as two separate districts, comprising 7 and 8 *parganas* respectively In 1908 the two districts were ordered to be amalgamated into one (with headquarters at Garoth) and the total number of *parganas* was reduced from 15 to 10 In 1907 the Telan *pargana* was made over to Rajgarh Darbar in exchange for the two villages of that State named Kundali and Lasurda (now included in Zirapur *pargana*). Again in the revenue reorganisation of 1908 the number of *parganas* in this district was reduced to 7, which number has since been maintained To this may be added the supplementary sub-division of forest villages which came into existence in the year 1899-1900 and has since been administered directly by the Forest Department and treated separately

Recent History.

The district of Rampura Bhanpura, which comprises within it five detached blocks, viz., 1 Rampura-Bhanpura, 2 Sunel, 3 Kothadi, 4 Jirapur, 5 Nandwai, lies in the north of the State between 23°51' and 25°8' N and 74°56 and 76°34' E It has an area of 9,75,031.17 acres It is

bounded on the north by Udaipur, Kotah and Jhalawar territories, on the east by Khulchupur and Jhalawar territories, on the south by Gwahar, Sitamau and Tonk territories, and on the west by Gwahar territory

Physical aspects. The district falls into two natural divisions, the hilly tract which lies in the north and the typical Malwa country which forms its southern section. The northern section is formed by the arm of the Vindhya which strikes across east and west from Chittor to Chanderi forming the northern boundary of Malwa proper, and the southern scarp of the Haravati *pathar* or tableland

The soil and general conditions differ with the two divisions, the hilly tract affording but indifferent facilities for agriculture, the red soil, called *joguni* locally, which predominates in that region being of only moderate fertility, whereas the southern section partakes in the general conditions of the Malwa plateau, a large proportion of the soil there being of the black cotton variety.

The only large streams met with are the Chambal and the Greater Kalisindh which are however, practically of no value for agricultural purposes, owing to the steepness of their banks. There are, nevertheless, many minor streams which are utilized for irrigation, the Au, Ansar, Retam and Son being the most important ones

There are two water-falls in this district, viz., Takharji falls near Navah in Bhanpura *pargana* and Kedarnath falls in Rampura *pargana*

Irrigation throughout this district is carried on from tanks from olden times, their number being consequently very large here. Almost all of them are very old and have been improved and repaired so as to be of full benefit to the people. The Jamsagar tank is situated in the midst of the town of Rampura. It is very old and supplies water to the wells situated to its south. The Tukosagar is also a large tank measuring 2,000 feet in length with an earthen dam on its three sides. It was constructed during the reign of Tukoji Rao II and has two masonry sluices, chiefly intended for irrigation. It holds water to a depth of 16 feet which ordinarily lasts all the year round.

The flora here consists of the varieties common to **Flora & Fauna** Malwa. In the hills a stunted jungle is met with, composed mainly of varieties of *Mimosa* including the *Khar* (*Acacia catechu*) and *Renuja* (*A. leucoclea*) the other predominating trees being the *Dhaoria* (*Anogeissus latifolia*), *Moyan* (*Odina woder*) and *Dhak* (*Butea frondosa*).

The fauna are also similar to those found in other districts. The tiger which had become scarce since 1899-1900 has increased in number owing to protection of other game and is common now. Many varieties of fish including *mahu* are found in the Chambal and Kahi Sindh.

In the Rampura Bhanpura district, Suket shales (Lower ***Geology and** or Upper Vindhyan) and Kaimur Sandstone (Upper Vindh **Minerals,** yan) are found in addition to the Deccan Trap, with which occurrences of laterite are also associated. The exact age of the Suket shales is as yet unsettled as though they are older than the Kaimur sandstone they may still belong to the Upper Vindhyan. The trap on weathering gives rise to the well known 'black soil'. Limestone have been worked at Bhambari and Mori and from the iron ores of Kethuh and Navahi, Yashwant Rao Holkar I is said to have obtained metal for his gun foundry at Bhanpura. These mines ceased working in 1884.

The climate is temperate except in the valleys to the **Climate & Rain-** north the average hot weather maximum temperature in **fall** the hot season, being 93.8° F and the average cold weather minimum temperature being 55° F. The average rainfall is 29.55 inches a year. The district is ordinarily healthy, though guinea worm is common in the Bhanpura *pargana* and some other places.

The earliest (and, for that matter, a tentative) enumeration of this district was made by Sir John Malcolm **The People** about the year 1820. It is impossible to say if the *pargana* boundaries were the same then as now, but the combined total population for the two districts of Rampura and Bhanpura came up to 27,951 in that year.

In the Census of 1881 no district figures were separately registered. In the first regular Census of 1891 the

* By Mr A. L. Coulson of the *Geological Survey of India*

total population of the district was 2,85,825 giving a density of 135 persons to the square mile, the number of inhabited towns and villages being 909

The Census of 1901 followed close on a series of bad years culminating in the disastrous famine of 1899 from the effects of which the district had not then recovered. The total number of inhabitants recorded was 1,56,021 giving a density of 73 persons per square mile or 62 less than in 1891 (thus clearly showing, even after allowance is made for an over estimate of the jungle population in the preceding census, how severely the district had suffered in the previous famine), the nett decrease being '5 11 per cent as compared with the population of 1891

In the Census of 1911 the population of the combined district numbered 1,92,521, giving a density of 90 42 persons per square mile and showing a nett gain of 21 per cent over the population of 1901

In the last (1921) Census the population of the district had increased to 2,02,773, giving a density of 95 persons per square mile and showing a nett gain of 5 3 per cent over the last figure

Towns & villages. The total number of towns is 8 and villages 891 thus making a total of 899. The average town and village population of the district in 1921 was 1,297 and 194 respectively as compared to 5,289 and 155 in 1901. Out of a total of 874* occupied towns and villages in this district, one (Rampur) contains over 5,000, four (Sunel Bhanpura, Garoth and Manasa) over 4,000, two (Narayangarh and Zirapur) over 3,000, and three (Machalpur, Kukdeshwar and Shamgarh) over 2,000, and twelve others over 1,000. The urban population (34,382) of the district resided in 8,197 houses and the rural (1,68,391) in 39,760 houses, giving an average of 4 2 to a house for the whole district, the same as in 1901. The average number of houses per square mile was 22 52

* Excluding Hamurpura and Tejpur (Manasa *pargana*) and Aon (Garoth *pargana*) with 2 villages included in other districts recently received from Gwalior State in exchange for Holkar's 1/3 share of Sundarshi town

The prevailing Hindu castes are —Balai (32,041), Castes by religion-
Rajput (20,438), Chamar (17,630), Sondhia (13,521),
Brahman (8,608), Mina (7,503), Gujar (7,141), Vaishya
(7,118) and Dhakad (6,537) The prevalence of Son-
dhias (whose number, however, has declined by 756 since
1921) is due to the fact that much of this district lies in
the Sondhwara tract of Malwa Among Mahomedans the
Pathans (2,710) and Bohoras (2,302) predominate, Ram-
pura town being one of the chief centres of the latter in
Malwa Among Jains the Oswals (2,108) come foremost
in point of number.

The greater part of the community in this district is Occupation.
naturally agricultural no less than 1,35,991 (including de-
pendants) or 67 per cent of the population, being engaged
in agricultural and pastoral occupations, and 8,658 (as
compared to 15,727 in 1901) forming 43 per cent of the
present population in field and general labour. Other in-
dustries of various kinds give employment to 24,690 per-
sons or 12.2 per cent, while trade and transport to 15,959
or nearly 8 per cent of the population.

The predominant language spoken in the district is Language.
Hindi with its various dialects, Malvi being spoken by the
vast majority of the people.

Agricultural conditions here do not differ materially Agriculture
from those obtaining in other parts of Malwa, except in the
hilly northern section where the soil is of poor fertility and
the population is composed largely of Bhils and Minas who
are poor cultivators. Formerly, however, poppy used to
be cultivated to a considerable extent in this district and
the cultivators here had a very good time because of the
unrestricted manufacture and export of opium. But since
1910 poppy cultivation has been limited to only three *par-
gasas viz.*, Manasa, Garoth and Rampura, and, though cot-
ton cultivation has been taken up instead, the economic pros-
perity of the ryot has not yet regained its past level.

The cattle here are mainly of the well known Malvi Cattle.
breed, but a small local breed, known as *Desi Ranajike-
Hale-la-Bail* is met with in the north of the district. The
total number of live-stock in the district in 1925 (the year
of the last annual census) was 4,00,331.

According to the cattle census of 1930, the total number of live-stock was 3,75,559 of which 55,546 were bulls and bullocks, 1,61,350 cows, 65,958 buffaloes, 6,797 horses and mares, 80,437 sheep and goats 1,533 donkeys and 938 camels

Irrigation, which is practically confined to poppy and vegetables, is carried on from wells chiefly and, to a lesser extent, from *orkis*, made in the beds of *nalas* and small streams the total irrigated area being small

Famines.

There is no record available of a famine having taken place here before 1899-1900, although distress had occurred from time to time, especially in the year 1834 In 1899 the rainfall only amounted to 6 inches, the crop outturn being only 19 per cent of the normal, while the fodder crop failed entirely, causing great mortality among cattle The Bhils and Minas, moreover, who were on the verge of starvation, added to the general distress by plundering villages Relief works were opened and Rs 1,35,000 distributed in relief Soon after, and before the ryots could recover from the effects of the aforesaid famine, an extraordinary frost, which set in on the 26th January 1906 and lasted for over a fortnight, considerably damaged the standing crops, especially the poppy crop which was in full flower In all nearly a lakh and sixty-five thousand of State revenue had to be remitted on account of the damage done to the crop by the frost in this district In the famine of 1908, though this district suffered less than Nimar and other districts in the State, the lot of the local ryots was a hard one and a large amount had to be spent by the State to help the peasantry to tide over the period of distress

Prices

No reliable statistics exist for early years Up to the famine year of 1899 *jowar* was sold at an average rate of 25 seers to the rupee, *maize* at 30, *bajra* at 15, gram at 18, and wheat at 16; in 1901 the rates rose to 15 for *jowar*, and maize, 8 for gram, and 7 for wheat, *bajra* remaining much the same In 1903 the prices had fallen considerably and, excepting wheat (which sold at 11 as against the pre-famine 16 seers to the rupee), the prices of all the other food grains had fallen to even lower than the pre-famine level. Generally the same rates with occasional slight variations prevailed up to 1905, when there was another famine

The prices of food grains rose steadily during the first 25 years of the century till they reached the maximum in 1925-26. Since then the prices gradually declined. During the latter half of 1930 the prices suddenly collapsed simultaneously with a fall in the prices of food stuffs throughout the country.

A diminished population combined with high prices had forced up wages in general and skilled artisans, who in 1881 received from 7 to 8 annas a day, were in 1901 getting Rs 1, while ordinary labourers 3 annas a day instead of $1\frac{1}{2}$ annas. After that the rates fell to 12 annas, in the case of artisans, and $2\frac{1}{2}$ annas in the case of labourers. During the above period cart hire also had risen from 10 to 15 annas a day, and then went down to 12 annas.

Wages.

Up to 1917 the daily wage rate of skilled artisans continued at 12 annas and for ordinary labourers it was 4 annas for man, 3 annas for woman and 2 annas for a child. From 1918 onwards the daily rates again rose to Rs 1 for artisans, 6 annas for an ordinary male labourer, 4 annas for a woman and 3 annas for a child, the present rate being between Re 1 and 2 for skilled artisans and 8 annas, 6 annas and 4 annas respectively for a man, woman and child.

Formerly this district was famous for its manufactures but competition with machine made articles has not but killed most of the local industries, including the manufacture of hand made country paper known as Rampur. A certain amount of inlaid metal work, for which Rampura has long been well known, and of carving on sandal wood has survived in a few places and such articles are still exported from there. Coarse cotton cloth and woollen blankets are also manufactured in several villages in the district. Of late a new industry is also reported to have been started here on a modest scale, viz, that of manufacturing scientific instruments used in land survey, etc., but it is too early yet to say anything more about it. Other industries are also generally represented here. There are 14 ginning factories, 4 wooden cotton hand-presses and 4 flour mills in this district.

Arts & Manufacture.

The trade of the district has not yet attained to any great importance, though for some years past, the district

Trade.

has been opened up by the Nagda Baran-Muttra Railway and several metalled roads. There is, however, reason to hope that in the near future it will improve more and more, especially as particular attention is now being paid by Government to extending cultivation of land by offering easy terms, and encouraging commercial activities in general by establishing new *mandis* and giving other concessions to trade. Two *mandis* have been established, one at Pipha and another at Shamgarh.

The chief articles of export are grain, crude opium (from the *parganas* of Manasa, Garoth and Rambura), oil-seeds and ghee. The chief imports are —salt, sugar, rice, hardware, spices, cloth, brass and copper utensils, kerosine oil, etc.

**Communications
&
Trade routes.**

The Nagda-Muttra, a broad gauge branch of the Bombay Baroda and Central India Railway, passes through the south eastern portion of this district, with Stations at Shamgarh, Garoth and Kurlasi, and serves its eastern *parganas* while the Khandwa-Ajmer line crosses the south-western corner of the district, with stations at Pipha and Tharod, and serves its western *parganas*. Besides these railways, there is also a net work of metalled roads in the district (and new ones are projected) connecting most of the important places.

Markets & fairs.

Weekly markets are held in 18 places in the district, the principal ones being those held at Sandhara, Melkhara, Shamgarh, Gangurni and Bhambori. Twenty-three fairs are held in the district, most of them being religious. The chief fairs are those held at Chandwasa, Shankodhar, Rampura and Kothada. The fair held at Zirapur in *Vaishakh* is, however, agricultural and commercial. It lasts for nine days during which period a brisk trade in cattle and commercial goods is carried on.

Administration.

The headquarters of the district are at Garoth. The chief administrative officer of the district is the *Subha* who is also the district-magistrate. He is assisted by 7 *Amins*, one in charge of each of the *parganas*. The highest judicial authority in the district is the District and Sessions Judge to whom all other judicial officers exercising civil and criminal powers are subordinate. Other offices located at Garoth are those of the Extra-Assistant Conservator of

Forests, Excise Inspector, Deputy Inspector of Schools, Veterinary Assistant and Health and Sanitation Inspector

There are no means of ascertaining the revenue of the district in early days. The first settlement was that based on the *kad dhap* survey of *Samvat* 1922 (1865) when the revenue demand was fixed at 13.6 lakhs. In 1881, when the settlement was revised, the demand was enhanced to 21.3 lakhs, but the actual collections never exceeded 12 * lakhs. Settlement

In 1904 the district, had suffered so heavily from famine, that a summary five years' settlement was made, the demand being fixed at Rs 9,11,514. On the expiration of that period, the district was included in the general settlement then in progress. The Revenue demand of the district in the settlement of 1907-08 was Rs 7,28,429 but thereafter it had gradually risen to Rs 11,24,231 by the end of 1926-27. The revenue demand fixed for this district in accordance with the last settlement completed in 1926-27 (which is now current), is Rs 11,32,847.

With a view to ensuring efficient administration in the Police Department, it has recently been found expedient to divide the district of Rampura Bhanpura into two separate police districts with headquarters at Rampura and Bhanpura respectively. The Deputy Inspector General of Police, Northern Range, has his headquarters at Garoth. The District Jail is also located at Garoth. Police

The Moghias being a registered criminal tribe of the State, are confined to Narayangarh and Manasa circles in the Rampura Police district where a regular watch is kept over them by a special officer under the administrative control of the Superintendent of Criminal tribes stationed at Tarana. The work of reforming these people has been satisfactorily progressing as would appear from the fact, *inter alia*, that a co-operative Society called 'the Shriram Moghia Society' has been started at Narayangarh which is run exclusively by the members of this tribe. With the help of this society started in 1919-20, the local Moghias are now able to get their own bullocks and seeds for cultivation and loans for sinking wells.

* These figures are only approximate

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The area alienated in land grants in the district is not accurately known. However, the number of villages held in *jagir* is 92 and that of *jagirdars* 24, the most important *jagirdar* being the Chandrawat Dewan of Rampura. The number of *istimrar* villages in the district is 98. In the matter of *jagir* villages this district stands second only to Nemar, but in the matter of *istimrar* villages this district comes first.

Important Jagirs.

There are in this district 11 inspection bungalows, 24 post offices and 5 combined post and telegraph offices.

Bhanpura Pargana:—This *pargana* lies in the north of Rampura-Bhanpura District between 24°22' and 24°47' N. and 75°32' 75°57' E. It has an area of 1,32,240.94 acres.

The *pargana* is bounded on the north by Udaipur and Kotah territories, on the east by Jhalawar territory, on the south by the Garoth *pargana* and on the west by the river Chambal and the State *pargana* of Rampura.

The country, except in the hills in the north, is typical of Malwa, and the soil is fertile, the best land lying round Kethuli, Sandhara, Navli and Kohala. The elevation of the *pargana* north and south, ranges between 1,606 and 1,544, and east and west between 1,550 and 1,283 feet respectively, above the level of the sea. The Chambal and its tributaries, the Ansar, Rewa and Tekhali are the most important streams. The Chambal abounds in fish, including the *mahseer*. Big game abounds in the local forests. The Ansar and the Rewa are used for irrigation by means of *odhis*.

The population of the *pargana* has varied widely from time to time as will be evident from the following figures:—

Year.	Population.
1820.	13,406.
1891.	34,144.
1901.	18,032.
1911.	22,253.
1921.	21,060.

The tremendous decline between 1891, amounting to 19 persons or 47 p.c., was obviously due to the terrible *famine* of 1899.

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The population of the *pargana*, in 1921, numbered 21,060 (males 10,676 and females 10,384), of whom 18,493, were Hindus, 1,621 Mahomedans, 597 Jains, 347 Animists and 2 others. The number of literates was 616. It consists of one town Bhanpura and 88 villages (70 inhabited and 18 uninhabited). Of the inhabited villages, 62 are *khalsa* and 8 alienated (*jagir* 4, and *istimra* 4), all the uninhabited villages are *khalsa*.

The climate except near the hills is not unlike Malwa. The temperature in the hot season generally ranges between 96° and 110°F and in the cold season between 55°F and 70°F. Gunnea worm disease and eye diseases generally prevail in this *pargana*. The average rainfall is 30.36 inches a year.

The first revenue survey and settlement was introduced in 1865. Revised settlements were made in 1881, 1897, 1902 and 1906. The current settlement was introduced in 1927. The current land revenue demand is Rs 91,832.

There is only one metalled road in the *pargana* which, passing through Rampura, connects Bhanpura with Usara and continues on to Jhalapatan.

There are inspection bungalows at Bhanpura and Bambhori buzurg, a combined post and telegraph office at Bhanpura and post offices at Sandhara and Sujanpura. Camping grounds have been laid out at Bhanpura, Karadya and Usara.

The trade in the *pargana* is limited to the ordinary necessities of life, and there is nothing particular or important to be said about it. One gunning factory and a flour mill exist in Bhanpura town.

There are public schools at Babulda, Bambhori buzurg, Bhanpura, Lotkhedi, Kethuli, Navh, Sandhara, Sujanpura, and Usara. The number of scholars is 962. There are also 4 private schools with 77 scholars.

There is a private reading room here called the "Hindu Mitra Mandala Vachanatalaya" though the same has, for some time past, been languishing for want of sufficient interest.

There is a village *panchayat* at Sandhara

The *pargana* headquarters are at Bhanpura. The establishments stationed thereat are those of the *Amn*, the Munsiff-Magistrate, the District Superintendent of Police and Police Station House Officer, the Deputy Forest Ranger and the Excise Inspector. A jail and a dispensary are also located there. Bhanpura, is a district municipality under the District Municipalities Act of 1914.

There are police outposts at Bambhori and Sandhara where there is also a dispensary, police frontier posts at Navli, Kethuli and Kinkhupur and a police *chauki* at Usara.

The principal places in the *pargana* are —Bhanpura (4,451), Sandhara (1,568), Lotkhedi (861), Sujanpura (820), Navli (809), Babulda (658), Bambhori-buzurg (629), Kethuli (617) and Kohala (558).

Champur, Dudakhedi, Hinglugarh, Kethuli, Kohala, Lotkhedi, Modi, Navli, Sandhara, Sujanpura, Takshakeshwar and Vithalpur are places of archaeological interest.

Pargana Garoth.—This *pargana* lies in the south-east of the Raipur-Bhanpura district between $24^{\circ}4\frac{1}{2}'$ and $24^{\circ}26'$ N. and $75^{\circ}21'$ and $75^{\circ}52'$ E. It has an area of 2,34,957.06 acres.

The *pargana* is bounded in the north by the Bhanpura *pargana*, on the east by Jhalawar territory, on the south by Gwalior territory, and on the west by river Chambal, Tonk territory and the Rampur *pargana*.

The eastern and southern portions of the *pargana* are covered with hills but the central portion round Garoth is a level plain. The elevation of the *pargana* north to south ranges between 1,500 to 1,600, and east to west between 1,600 and 1,200 feet above the sea level. The quality of the soil varies considerably, that of Barkheda and Gardi is the best, that round Shingarh and Kothadi being of fair quality, while that at Kharkheda and Melkheda, near the foot of the hills, is of very poor quality.

The Kanthali and Ansa rivers water the *pargana*. A tributary of the Ansa, the Rupanya Khal, is largely used

for irrigation, and hence its name "Rupanya" (producer of rupees). There are several tanks in the *pargana*, the three most important ones (and those largely used for irrigation) being the "Radhasagar" tank at Chandwasa, and the tanks at Thakarwad and Semali.

The early history of the *pargana* is included in that of the district of Rampura-Bhanpura. Like Indore, Garoth also boasts of an old family known as the 'Zamindars of Garoth' who are Bogarwal Vaishyas residing in Garoth and tracing their ancestry back to one Nemi Singh, who, in Samvat 1,504 (A.D. 1,447), came to these parts from Delhi with some cavalry and settled at Ratanpura (24°31' N. 75°50' E.) in the Bhanpura district. Later on, it is said the Emperor of Delhi while passing through the district, was well received by Nemi Singh and he conferred the Garoth *pargana* on him in jagir. In more recent times Garoth is historically important as the place from where Colonel Monson commenced his retreat before Yashwant Rao Holkar I which culminated in the disaster in the Mukundwara pass in July 1804. At Piplia village, 4 miles north-east of Garoth, Monson's rear guard under Lucan and Amarsingh of Kotah made a desperate stand against the Maratha army to enable Monson to retire and was cut up by Holkar's horse. Lucan * was wounded (and taken to Kotah where he died) while Amarsingh of Kotah, who commanded the Hara irregular horse, lost his life. The latter's cenotaph built by the Kotah State on the battlefield in a plot of land subsequently allotted by the Holkar State stands there to this day. Khandoji Mahdik, a commander in Holkar's army, also fell here and his cenotaph also stands near by. At one time, later on, the Sondhias, who form the greater part of the surrounding population, caused much trouble by their turbulent behaviour and a detachment of British troops was posted here from 1844-52. Up to the end of 1907 Chandwasa comprising 87 villages, had been a separate *pargana*, but in 1908 it was merged into the *pargana* of Garoth which explains the abnormal rise in its population in 1921.

The major portion of the population of the *pargana* consists of Minas and Sondhias, who inhabit the western portion of the *pargana*, and lead primarily a pastoral life which largely accounts for the economic backwardness of the people of the *pargana* as a whole. The population

of the *pargana* in 1921 numbered 45,656 (males 23,532 females 22,124), of whom 42,599 were Hindus, 2,290 were Muhamedans, 692 Jains, 53 Christians, and 17 others. The number of literates was 2,370 (males 2,191 females 179).

The *pargana* consists of one town (Garoth) and 211 villages. Of these 99 are inhabited and 12 uninhabited. Of the inhabited villages, 164 are *khalsa* and 35 alienated (*jagir* 10 and *istimhar* 25), all the inhabited villages are *khalsa*. Recently one more village, Aonia, has been added to the *pargana*. This is one of the five villages received from the Gwalior State in exchange for Holkar's share in Sundersi town given over to Gwalior.

The climate of the *pargana* is temperate and not unlike that of Malwa. Guinea worm disease is prevalent round Chandwasa in this *pargana*. The average rainfall is 80.12 inches a year.

The first revenue survey and settlement was made in 1886-87. Revised settlements were made in 1902 and 1907. The current settlement concluded in 1927 is for 80 years. The land revenue demand of the *pargana* is Rs 2,68,732.

One metalled road runs across the *pargana* connecting Boha in the east with Rampura on the north-west passing through Garoth and Khadaoda. The length of this road is about 29 miles. Another metalled road joins Shamgarh to Chandwasa via Malkheda. The length of this road is about 12½ miles. A third road connects Garoth with Malkheda at a distance of nearly 9 miles and leads on to Chandwasa. The Nagda-Muttra Railway line passes through this *pargana* having stations at Shamgarh, Kurlasi and Garoth. Thus Garoth *pargana* may be said to be well connected with the principal places in the *pargana* and with the broad gauge system of the B B & C I Railway, a circumstance that is expected to conduce to its general prosperity.

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Excepting the production of coarse *khadi* and *kambals* (woollen blankets) in some of the villages, there is no other home industry worthy of notice. Of late, 3 ginning factories, two worked by steam, and one by oil engine, and one cotton hand press have been opened at Garoth, and two ginning factories, one cotton hand-press and one flour mill worked by oil engine at Shamgarh. Kheda, a small village in this *pargana*, is specially noted for its maize which has a special local name *Andaga Makhi*. This maize takes longer time to grow but has large grain and a very delicious flavour.

Weekly markets are held at Garoth, Shamgarh, Bohia and Melkheda and fairs are held at Chandwasa, Bohia, Garoth, Kothada, Satkheda, and Badya.

About two miles east of Chandwasa is a series of interesting Buddhist caves well known as the Dhamnar caves, probably so named after the temple of *Dharmarajeshwar* carved in one of the caves. A great annual fair is held here on *Mahashnaratri*. It lasts for four days, and is attended by about 4,000 persons.

There are public schools at Garoth, Shamgarh and 10 other villages and private schools in 9 places. The number of scholars in these institutions is 962 and 202 respectively.

Garoth has an Officer's Club, a Public Library, a *Sanmitra Samaja* and a *Seva Samiti*.

There are village *panchayats* at Simiol, Bohia, Paoti, Satkheda, Shamgarh, Chandwasa, Malkheda and Khajuri Panth.

The *pargana* headquarters are at Garoth. The administrative establishments stationed there (in addition to the district establishments) are those of the *Amin*, *Munsiff*-Magistrate, Extra Assistant Conservator of Forests, Excise Inspector and Sub-Divisional Officer (P.W.D.). Garoth is a district municipality. The district hospital, the district jail and a veterinary dispensary are also located there.

At Bohia, Khadaoda and Melkheda police out-posts are located. At Chandwasa a *naib-Amin* is stationed and a police out post and a dispensary are located there.

A revenue *thana* and a police out-post are stationed at Shamgarh.

The principal places in the *pargana* are Garoth (4,366), Chandwasa (1,583), Khadaoda (1,110), Paoti (1,201), Shamgarh (2,129), Melkhada (962) and Poladongar.

Chandwasa, Dhamnar, Kothadi, Pola-dongar and Purgilana are places of archaeological importance.

Zirapur Pargana—The *Zirapur pargana* lies in the south-east of the Rampura Bhanpura district between 23°52' and 21°11½' N. and 76°15' and 76°33' E. It has an area of 1,53,912 87 acres.

The *pargana* is bounded on the north by Jhalawar territory, on the east by Khulchurpur territory, on the south by Narsingarh territory and on the west by Gwalior territory.

The land is for the most part hilly. The central part is open and level but the remainder is undulating, being intersected by rocky ridges. There is no thick jungle, but there is a considerable area of thorny shrub, wherein *chinkaras* and wild pigs abound and panthers are occasionally found. The *pargana* is fully developed and there is little room left for any extension of cultivation. The Greater Kali Sindh flows along the western border of this *pargana*, separating it from Gwalior territory. Two tributaries, the Chau and Chhapi, are locally important. There are also several tanks, the one at Zirapur being the largest of all and having water all the year round.

No written or documentary evidence is forthcoming regarding the early history of this detached *pargana* either before or during the Mahomedan sway there. In the *Am-i-Akbari*, Zirapur is mentioned as a *mahal* of *sarkar* Sarangpur in the *subah* of Malwa, yielding a revenue of 6,027 *dams* or Rs 123. Some time between 1,731 and 1,731/ however, this *pargana* fell to Siwai Jaisingh of Jaipur whereupon the local *chowdhary* appealed for help to the Peshwa and in 1738 the latter sent Malhar Rao Holkar who recovered it and made it a part of Maratha territory. Subsequently in *Samvat* 1800 (1743 A.D.), the Peshwa gave it to Malhar Rao Holkar I in a *ranjani jagir* for the

support of his troops, but the revenue accounts of receipts and expenditure continued to be sent to Poona by Holkar till 1752, when, the latter in his turn, bestowed this *pargana* on the Lambhate family as a *saranjami jagir* sub grant, which was held by them until its resumption by the Holkar in 1812.

Originally there were two *parganas* here, Zirapur and Machalpur, but in 1904 the latter was made a *thana* and merged into the present Zirapur *pargana*. Lately however, even that *thana* has been abolished, and Machalpur has become a part and parcel of the Zirapur *pargana* though a *naib amn* is still posted there.

The population of the *pargana* in 1921 numbered 44,332 (males 23,482, females 20,851), of whom 42,741 are Hindus, 1,563 Mahomedans, and 28 Jains. The number of literates was 666.

It consists of two towns Zirapur and Machalpur and 214 villages, 201 being inhabited and 13 being uninhabited. Of the former 160 are *khalsa* and 41 alienated (*jagu* 2, *istimrar* 39), while the latter are all *khalsa*.

The climate is hotter than that of Indore as the elevation above the sea level is less, and although the day temperature is rather high, hot nights are very rare. The maximum temperature in the hot season generally reaches 105° F. and in the cold season the minimum temperature is mostly 62° F. The *pargana* is generally healthy, except for a part of the year when malaria is prevalent. Guinea worm disease also is not unknown in this *pargana*. The average rainfall is 35.02 inches a year.

This *pargana* was fortunate enough to escape total drought even in exceptionally dry years and so the rigours of famine have not affected it to any appreciable extent, with the result that economically it has deteriorated less than the other *parganas* of this district.

The *pargana* was settled in 1865 for a term of 15 years and again in 1900. A revised survey and settlement was made in 1906-07. The current settlement was effected in 1926-27 for a term of 30 years. The land revenue demand of the *pargana* is Rs. 2,46,390.

There is only one metalled road in the *pargana* known as Zirapur-Chapahera road, the length of which is 9 miles and $3\frac{1}{2}$ furlongs. Unmetalled roads run to Ujjain and Akodia stations on the Ujjain-Bhopal Railway, and to Garoth on the Nagda-Mutta Railway.

There are inspection bungalows and post offices at Zirapur and Machalpur.

There is nothing particular to be said about the trade of this *pargana* which is of an ordinary character. Machalpur, however, has a developing cotton trade and there are two ginning factories and one wooden cotton hand press there, the former being worked by steam power and employing nearly 100 workmen during the busy season. The total capital invested in these three concerns comes to a little over ₹3½ thousand rupees.

Weekly markets are held at Zirapur Machalpur, Gangurni, Ghoghadpur, Badgaon, and fairs are held at Zirapur, Machalpur and Sendh.

There are public schools at Zirapur, Machalpur, Gangurni, Pipria and Ramgarh and a private school at Zirapur. The number of scholars in these public and private institutions is 396 and 14 respectively.

The institutions now in existence in this *pargana* are the reading room known as the "Sri Ram Vachanalaya" and "Shishu Vachanalaya" at Zirapur town. The former was founded in 1922 and was granted a donation of Rs 100 by the State in 1928.

The *pargana* headquarters are at Zirapur. The establishments stationed there are those of the *Amn*, *Munsiff*, Magistrate and Excise Sub-Inspector. A police station, a subsidiary jail, and a dispensary are located at Zirapur. Zirapur and Machalpur are district municipalities under the District Municipalities Act of 1914.

A *Naib Amn*, a district Inspector of Police and a *sayer* Inspector are stationed at Machalpur. A police station house and a dispensary are also located there. There are police *chaulkies* at Bhagnia and Chatrapur.

The principal places in the *pargana* are Zirapur (3,037), Machalpur (2,802), Pipha (1,135), Brahmangaon (904), Ghoghadpur (890), Kunda (853), Lak Lom (826), and Gangurni (755).

Machalpur is a place of archaeological interest

Manasa Pargana.—This *pargana* lies in the west of the district between $24^{\circ}6\frac{1}{2}'$ and $24^{\circ}36'$ N and $74^{\circ}56'$ and $75^{\circ}22'$ E. It has an area of 1,77,478.08 acres

It is bounded on the north by the Rampura *pargana*, on the east by the Rampura *pargana* and Jaora territory, on the south by Gwahor territory and on the west by the Pratabgarh and Udaipur territories.

The country in the north and in the centre is undulating and the soil fertile, while in the south it is a level plain. Tributaries of the Chambal, the Retam, the Idar and the Sau water the *pargana*. Four large tanks in the *pargana* are used for irrigation by means of channels, that at Narayangarh, which is of considerable size, having an earthen and a masonry bund. There were formerly iron mines at Parda and the remains of old furnaces are still visible there.

In Akbar's time this tract was included in *mahal* Budha or Budsa in *sarkar* Mandsoor in the *subah* of Malwa. Subsequently it passed to the Ranas of Udaipur who conferred part of it in *jagir* on Narayanji Baigal and part of it on Madho Singh of Jaipur from whom it passed in 1752-1762 to Holkar along with other territory ceded to the latter by Madho Singh of Jaipur and by Rana Raj Singh of Udaipur. It has since remained with the Holkars, except the portion transferred to Jaora in 1818. The Manasa *pargana*, as at present constituted, was formed in 1908 and comprises three former *parganas*, viz., Manasa, Narayangarh and Antri, the last mentioned having been absorbed into the first two in 1901, and the second subsequently merged in the first.

The population of the *pargana* in 1921 numbered 40,526 (males 20,711 and females 19,812), of whom 37,191 were Hindus, 1,772, Mahomedans, 920 Jains, 329 Animists, 3 Christians and 11 others. Of the total population 2,670 are literate, 2,502 being males and 168 being females.

The *pargana* consists of two towns (Manasa and Narayangarh) and 184 villages (173 inhabited and 11 uninhabited). Of the inhabited villages, 140 are *khalsa*, 33 alienated (*jagir* 17, *istimrar* 16), of the uninhabited villages 8 are *khalsa* and 3 alienated (*jagir* 2, *istimrar* 1). Hamipurra and Tejpurra, two of the 5 villages received from the Gwalior State in exchange for Holkar's share in Sundasi town transferred to the Gwalior State, are in this *pargana*. But their statistics, being unknown, are not included here.

The climate is, broadly speaking, fairly healthy, though guinea-worm disease obtains throughout the *pargana*. The temperature in the hot season usually reaches 106° F., while in the cold season it goes down to 58° F. Its average rainfall is 27.70 inches a year.

The first settlement is said to have been introduced in 1822. Subsequent settlement was introduced in 1867 and revision settlement in 1907-08. The current settlement for 30 years was made in 1926-27. The land revenue demand is Rs. 2,51,785.

There is only one important metalled road in the *pargana* (*viz.*, that in the west), which starts from Manasa and, passing through Narayangarh, meets the Mhow-Neemuch road at Pipha, a station on the Mhow-Ajmer section of the B. B. and C. I. Railway. There is also a short road from Manasa to Shiawan, which is itself joined to Neemuch by the Gwalior State metalled road.

There are inspection bungalows at Manasa, Narayangarh, Pipha and Kukdeshwar, a combined post and telegraph office at Manasa and post offices at Anra, Bhatkhedi, Budha, Kangetti, Kukdeshwar, Mahagarh, Narayangarh, Parda and Pimpia. Camping grounds have been laid out at Sikdi and Bara Fattar. Pipha and Tharod are railway stations on the Khandwa-Ajmer section of the B. B. and C. I. Railway.

The trade of the *pargana* which appears to be on the increase, is of the ordinary type though it is well known for its local manufacture of good and serviceable blankets (*jambals*). Recently 3 steam-worked ginning factories have been established in the *pargana* at Manasa, Tiliakheda

and Pipha There are also two flour mills, one at Kukdeshwari, and the other at Narayangarh

Weekly markets are held at Manasa, Narayangarh and Kukdeshwari and annual religious fairs are held at Mahagarh, Antri, Paida and Narayangarh

There are public schools at Manasa, Narayangarh, Kukdeshwari and 11 other places and private schools at 12 places The number of scholars in these public and private institutions is 1,513 and 161 respectively

At Manasa, there is a public library and a *Hitkarni Mandal*, founded respectively in 1917 and 1920 There is also an officers' club there Similarly, Narayangarh has a public library opened early in 1918 to commemorate the accession of the late ruler and maintained partly by municipal funds and partly by public subscription A *sewa samiti* has been established here since 1920

The administration head-quarters of the *pargana* are at Manasa The administrative officers stationed there are the *Amni*, *Munsiff*-Magistrate, P.W.D. Sub-Divisional Officer, Excise Inspector and Customs Circle Inspector. A lock-up, a police station and a dispensary are also located there.

Manasa and Narayangarh are municipalities under the District Municipalities Act of 1914

At Narayangarh a *Naib-Amni* and the Assistant Superintendent of Criminal Tribes (both of whom are III class magistrates) are stationed A dispensary and a police station are also located there

There are police out-posts at Kukdeshwari, Semli, Antri and Arnia.

Important places in the *pargana* are —Manasa (4,056), Narayangarh (3,195), Kukdeshwari (2,781), Bhatkhedi (*buzurg*) (1,335), Kanghati (1,175), Paida (1,106), Mahagarh (958), Budhri (813), Antri (867), Tharod (462) and Dhunderi (46).

Kukdeshwar, Antli, Tharod and Dhunderi are places of archaeological importance.

Nandwai pargana—This *pargana* lies in the north-west of Rampura-Bhanpura district, within the borders of the Rajputana Agency between $21^{\circ}50\frac{1}{2}'$ and $25^{\circ}7'N.$ and $74^{\circ}54'$ and $75^{\circ}11'E.$ It has an area of 23,730 24 acres.

The *pargana* is bounded on the north by Udaipur territory, on the east, south and west by Gwahor territory.

The *pargana* is hilly and the soil rocky and of low fertility unsuited for *rabi* crops. Four small streams flow through the *pargana*, the Zikari, the Baman, the Banodi and the Ganga. All, however, dry up in summer. The last named stream, the Ganga, has a tradition connected with it. A Brahman at Taroli kept several cows which he had named after rivers Ganga, Jamuna, and the like. One day he was calling the cow Ganga, when, at the sound of the name, a stream suddenly gurgled up from among the roots of a fig tree near by. He worshipped the stream and called it Ganga, and though the stream dries up in summer, there is water always at its source under the fig tree and it did not dry up even during the great drought of 1899-00.

No very reliable record is extant to show how this isolated and now most backward *pargana*, which originally belonged to the Rawat of Baigu, a fief of the Ranas of Udaipur, first came into the possession of Holkar. But local tradition says that after the death of Rana Arsuji and during the minority of his son Rana Hammu, the Rawat of Baigu revolted from his overlord, and the Mother-Regent thereupon sought the help of the Marathas to subdue the revolt. Accordingly, some time between the years 1770 and 1773, a battle was fought between the Rawat and Sindhia in which the former was defeated with the result that several of the *parganas* in his possession were appropriated by Sindhia who allotted one of these, the Nandwai *pargana*, to Holkar as the latter's share of the conquest. Later on, however, about 1787, Rawat Dongaisingh of Nandwai again seized this *pargana* and drove out Holkar's officers from there. Troops were thereupon sent from Indore and the refractory Rawat was reduced to submission in the following year after the battle of

and Pipha. There are also two flour mills, one at Kukdeswar, and the other at Narayangarh.

Weekly markets are held at Manasa, Narayangarh and Kukdeswar and annual religious fairs are held at Mahagarh, Antri, Parda and Narayangarh.

There are public schools at Manasa, Narayangarh, Kukdeswar and 11 other places and private schools at 12 places. The number of scholars in these public and private institutions is 1,513 and 161 respectively

At Manasa, there is a public library and a *Hitharim Mandal*, founded respectively in 1917 and 1920. There is also an officers' club there. Similarly, Narayangarh has a public library opened early in 1918 to commemorate the accession of the late ruler and maintained partly by municipal funds and partly by public subscription. A *sewa samiti* has been established here since 1920.

The administration head-quarters of the *pargana* are at Manasa. The administrative officers stationed there are the *Amin*, *Munsiff*-Magistrate, P.W.D. Sub-Divisional Officer, Excise Inspector and Customs Circle Inspector. A lock-up, a police station and a dispensary are also located there.

Manasa and Narayangarh are municipalities under the District Municipalities Act of 1914.

At Narayangarh a *Naib-Amin* and the Assistant Superintendent of Criminal Tribes (both of whom are III class magistrates) are stationed. A dispensary and a police station are also located there.

There are police out-posts at Kukdeswar, Semli, Antri and Arma.

Important places in the *pargana* are —Manasa (4,056), Narayangarh (3,195), Kukdeswar (2,781), Bhatkhedi (bujurg) (1,335), Kanghati (1,175), Parda (1,106), Mahagarh (958), Budha (813), Antri (867), Tharod (462) and Dhunderi (46).

Kukdeshwar, Antri, Tharod and Dhunderi are places of archaeological importance

Nandiwa pargana.—This *pargana* lies in the north-west of Rampura-Bhanpura district, within the borders of the Rajputana Agency between $24^{\circ}50\frac{1}{2}'$ and $25^{\circ}7'N$ and $74^{\circ}54'$ and $75^{\circ}14'E$. It has an area of 23,730 24 acres

The *pargana* is bounded on the north by Udaipur territory, on the east, south and west by Gwahor territory.

The *pargana* is hilly and the soil rocky and of low fertility unsuited for *rabi* crops. Four small streams flow through the *pargana*, the Zikari, the Bamani, the Banodi and the Ganga. All, however, dry up in summer. The last named stream, the Ganga, has a tradition connected with it. A Brahman at Taroli kept several cows which he had named after rivers Ganga, Jamuna, and the like. One day he was calling the cow Ganga, when, at the sound of the name, a stream suddenly gurgled up from among the roots of a fig tree near by. He worshipped the stream and called it Ganga, and though the stream dries up in summer, there is water always at its source under the fig tree and it did not dry up even during the great drought of 1899-00.

No very reliable record is extant to show how this isolated and now most backward *pargana*, which originally belonged to the Rawat of Baigu, a chief of the Ranas of Udaipur, first came into the possession of Holkar. But local tradition says that after the death of Rana Arsiji and during the minority of his son Rana Hamann, the Rawat of Baigu revolted from his overlord, and the Mother Regent thereupon sought the help of the Marathas to subdue the revolt. Accordingly, some time between the years 1770 and 1773, a battle was fought between the Rawat and Sindhia in which the former was defeated with the result that several of the *parganas* in his possession were appropriated by Sindhia who allotted one of these, the Nandiwa *pargana*, to Holkar as the latter's share of the conquest. Later on, however, about 1787, Rawat Dongarsingh of Nandiwa again seized this *pargana* and drove out Holkar's officers from there. Troops were thereupon sent from Indore and the refractory Rawat was reduced to submission in the following year after the battle of

Harkiya Khal Since then this tract has remained with the Holkars. Some time afterwards a *sanad* was conferred by Malhar Rao II on Dongai Singh granting him two villages (*Atba Khund* & *Kishanpura*) on *istimari* tenure and one (*Shivapura* *) in *jagir* besides 167 *bighas* of Inam land in Nandwai town under date 17th of *Rabi-ul-Akhar Fash* 1,231, corresponding to 9th October 1830.

This *pargana* was hard hit by the famine of 1899-00.

The population of the *pargana* in 1921 numbered 3,682 (males 1,894, females 1,788), of whom 3,532 were Hindus, 113 Mahomedans, 29 Jains, 8 Animists. Of the total population 101 males were literate. The *pargana* consists of 31 villages, 30 inhabited and one uninhabited. Of the former 27 are *khalsa* and 3 alienated (1 *jagir* and 2 *istimari*), while the latter is *khalsa*.

The climate of Nandwai *pargana* may be said to partake of the characteristics of Malwa and Rajputana both, its temperature ranging between 110° and 44°F during summer and winter. *Gumma* worm disease generally prevails throughout the *pargana*. Its average rainfall is 27.81 inches a year.

Survey and settlement were first introduced in 1907-08 and the current settlement was introduced in 1926-27. The land revenue demand of the *pargana* is Rs 12,883.

There is no metalled road in the *pargana*. Chitorguh is the nearest railway station, which is reached by a country track 45 miles in length. A more convenient, though longer route is from Neemuch railway station through Ratangarh and Khedi to Singoli (all in Gwalior territory) by metalled road, from Singoli by *kachcha* road via Raipur and Tejpur (both in Holkar territory) to Bichori in Gwalior territory and thence onwards through Raiti (Holkar territory) and Beju (Udaipur territory) to Nandwai a total distance of 75 miles, the portion beyond Bichori being the most inaccessible of all.

* On a hill near Shivapura a small fort stands with four minarets called *Ratigarh* and is said to have been built by Shiva Singh Thakur in 1793.

There is a post office at Nandwai

There is nothing noteworthy about local trade and industries in this *pargana* whose 31 villages are scattered about in the midst of Udaipur and Gwahor territories, far away to the north-west of the rest of the district, there being moreover, no facility of inter-communication between these island villages, surrounded, as they are, by foreign territory.

There is a school at Nandwai with 56 scholars

The headquarters of the *pargana* are at Nandwai where an *Amin*, who is also a 2nd class Magistrate, is stationed. He is invested with Revenue, Civil and Criminal powers. A police station, a lock up and a dispensary are also located there.

The principal place in the *pargana* is Nandwai with a population of 850

Rampura Pargana — This *pargana* lies in the north of the district of Rampura-Bhanpura between $24^{\circ}18'$ and $24^{\circ}43' N$ and $75^{\circ}31\frac{1}{2}'$ and $75^{\circ}33' E$. It has an area of 1,61,881.85 acres

The *pargana* is bounded on the north by Udaipur territory, on the east by Bhanpura and Garoth *parganas*, on the south by Jaora territory and the Garoth *pargana* and on the west by the Manasa *pargana*.

The soil except in the north is fairly fertile. The *pargana* is traversed by many streams, the most important being the Chambal and its tributaries the Tulsī, the Sumari, the Idari, the Eriadi and the Kosi. There is a small but picturesque water fall at Brudari Dev, a village in this *pargana*, which is worth seeing.

Tiger shooting is available round about Kanjanda, and it can also be had round about Bhuklu Khoh, Ambu Khoh and Besari, where there is a lake in which duck shooting is available on a small scale. There is also a State House at Besari built for the use of His Highness and his guests when visiting these parts for *shikar*.

The history of this *pargana*, which was ceded to Holkar about 1,752 A D, has already been dealt with, in the historical account of the district.

The population in the *pargana* in 1921 numbered 24,851 (males 12,407, females 12,444), of whom 21,075 were Hindus, 3,092 Mohamedans, 663 Jains and 21 Animists. This is the only *pargana* in the State where the number of females exceeds that of the males. Of the total population, 1,633 were literate, 1,443 being males and 190 being females.

The *pargana* consists of one town Rampura (7,719) and 148 villages (112 inhabited and 36 uninhabited). Of the inhabited villages, 75 are *khalsa*, and 37 are alienated (*jagir* 34, *istimrar* 3), while all the inhabited villages are *khalsa*.

Rampura is considered a healthy *pargana*; but guinea worm disease is prevalent throughout. It is cooler than Bhanpura and seldom has a hot night. The temperature generally ranges between 112° F and 52° F. The average rainfall is 30.46 inches a year.

The survey and settlement were first introduced in 1,880-81 and revised settlement in 1906-07. The current settlement was introduced in 1926-27. The Land Revenue demand of the *pargana* is Rs 98,908.

There is only one metalled road which traverses the *pargana* joining Rampura with Neemuch (38 miles) via Manasa on the west and Bhanpura and Jhalasapattan on the east. A proposal to link up Neemuch across Rampura-Bhanpura district with Chabir on the Katni Kotah branch of the G. I. P. Railway, via Bhawani Mandi Station on the Nagda-Mutti line, is under consideration, which if materialised, will, no doubt help to bring back some of its lost prosperity to the town of Rampura and adjoining tract.

There is an inspection bungalow and also a combined post and telegraph office at Rampura, and there is a post office at Kanjarda.

There is no particular commercial activity in the *pargana* the only trade that exists being limited to cotton

and food grains, but the town of Rampura, which was once prosperous, is still famous for its wooden handicrafts, its inlaid metal work and its manufacture of sword, sword-sticks and cutlery. The last mentioned industry is, however, decaying. Of late, some enterprising people have also started manufacturing survey and other scientific instruments on a commercial scale for use in some of the Central India States. Of the recent industries, the town of Rampura has one ginning factory, one wooden cotton hand press and one flour mill. The ginning factory is worked by steam and the flour mill by an oil engine.

Religious fairs are held at Rampura, Kanjarda, Kothada and Sankodhai.

There are public schools at Rampura, Kanjarda and Chachoi and private schools in 5 places in the *pargana* with 632 and 264 scholars respectively. In the Anglo-Vernacular school at Rampura, High school classes have been recently opened.

A public library known as the "Kunti Library" was established at Rampura town two years ago by private donation.

The *pargana* headquarters are at Rampura where an *Amn*, a *Munsiff*-Magistrate, Deputy Superintendent of Police, Forest Ranger, Excise Inspector and Customs Inspector are stationed. Rampura is a municipality under the District Municipalities Act of 1914. A subsidiary jail and a dispensary are located there.

A *Narb Amn*, who is also a III class Magistrate, is stationed at Kanjarda where a police station and a dispensary are also located. Police *chaukis* are located at Baktuni Pathai, Banjar, Bhuj, Gudla, Kundalya and Jannod.

The principal places in the *pargana* are Rampura (7,719), Kanjarda (1,899), Chachoi (773), Lotwas (658), Chowkadi (656) and Gudla (201).

Kanjarda is a place of archaeological interest.

Eleven miles to the west of Rampura lies the ruined fort of Amad (Amandgarh), a former stronghold of the

Chandrawats, its main gate still standing in a state of fair preservation.

Sunel pargana—This pargana lies in the east of Rampura-Bhanpura district between $24^{\circ}4'$ and $24^{\circ}28\frac{1}{2}'N$ and 75° , $54\frac{1}{2}'$ and $76^{\circ}16'E$. It has an area of 91,333 13 acres.

The *pargana* is bounded on the north by Jhalawar territory, on the east by Jhalawar and Tonk territories, on the south by Tonk territory and on the west by Jhalawar territory.

The country is level, with a few hills here and there. The soil about Kothadi is the best, that round Sunel consisting mostly of gravel. The supply of water is scarce and wells are deep. The *pargana* is watered by the river Au, a tributary of the Kalisindh, which forms its western boundary. The Greater Kali Sindh lies in the east of the *pargana*. The stream flows with great force and it is almost impossible to cross it even in boats when the river is in flood. There are several *nalas* and tanks in the *pargana*, but they are of no great size.

From documents in the possession of the local *kanungos*, it appears that Sunel was taken from its original Bhil owners by one Kalyansingh, a Gehlot Rajput in the eleventh century A.D., Gehlot Rajputs being still found in that neighbourhood. This tract has, in the course of its history, changed hands several times. Sunel and Raipur were, in Akbar's days, *mahals* in *sarkar* Gagrion, while Kothadi was one of the *mahals* of *sarkar* Kothadi Pirawa in the *subah* of Malwa, with a revenue of 18,56,566 *dams*. In course of time, it came to be included in the territory bestowed on Ratan Singh of Ratlam by Emperor Shah Jahan, but afterwards, when Sawar Jaisingh of Jaipur was Subhedar of Malwa, it was (in 1734) resumed and made over to the latter, to be later passed on by him (in 1739) to Bajirao Peshwa, who, in his turn, transferred it to the Ponwars of Dhar. These Ponwars made it over in *jagir* to Shivaji Shankar Orekar, their minister, who held it until it was temporarily seized in 1800, by Maharaja Yashwant Rao Holkar, but passed back to the Orekar. Shortly after, it fell to Sindhia in lieu of the help given by him to Rangoon Rao Orekar who was then at war with the Marathas. This

tract again fell to the Holkars in 1801, and has since remained in their possession except for the portion made over by Yashwant Rao Holkar to Amir Khan of Tonk in 1806, and confirmed on the latter by the British Government under the treaty of Mandason. In 1857 the town of Sunel was sacked by Tantia Topi.

Prior to October 1904 there were three separate *parganas*—Sunel, Raipur and Kothadi. But under the reorganization scheme of that year the last two were merged into the Sunel *pargana* with headquarters at Sunel.

The population of the *pargana* in 1921 numbered 21,769 (males 11,305, females 10,464), of whom 19,806 were Hindus, 1,703 Mahomedans and 260 Jains. Of the total population, 812 were literate. It consists of one town Sunel and 77 villages, 72 being inhabited and 5 being uninhabited. Of the inhabited villages 68½ are *khalsa* and 3½ alienated (*jag* 1 and *istimrar* 2½), while, of the uninhabited villages, 1 is *khalsa* and 1 alienated (*istimrar*).

The climate of this *pargana*, like that of Bhanpura *pargana*, closely resembles the climate of Bundelkhand but is slightly cooler. The maximum dry temperature is about 108° F but a hot night is rare. The minimum temperature is 54° F. The average rainfall is 31.14 inches a year.

The survey and settlement were introduced in 1906-07 and the current settlement in 1927. The land revenue demand of the *pargana* is Rs 1,62,317.

The Ujjain-Agar-Jhalapatan metalled road passes through the easternmost portion of the *pargana*. There is no other *pucca* road in it.

There is a small rest house at Kothadi and there are post offices Kothadi and Raipur and a combined post and telegraph office at Sunel.

The isolated character of the *pargana* and the absence of the means of communication are impediments in the way of its commercial progress. The trade of the *pargana* is, therefore, limited to mere necessities of life. There are, however, two ginning factories worked by steam in Sunel town.

Raipur is noted for its onions which are large and of good flavour

Weekly markets are held at Sunel, Kothadi, Raipur, Hemda and Kanwadi, and annual religious fairs at Sunel and Balada

There are public schools at Sunel, Raipur, Kothadi and Hemda with 600 scholars There are also two private schools with 30 scholars A *Datta Samaja* at Sunel and a *Vyaparattejah Mandal* (association for the advancement of trade) at Kothadi exist in the *pargana* There is also a public library at Sunel which was established in 1921. Its annual income from subscriptions is about Rs 175 There is a village *panchayat* at Raipur

The *pargana* headquarters are at Sunel where an *Amin*, a *Munsiff*-Magistrate and an Excise Sub-Inspector are stationed Sunel is a municipality under the District Municipalities Act of 1914 A dispensary, a police station and a subsidiary jail are also located there A dispensary and a police out post are located at each of the places Raipur and Kothadi

The principal places in the *pargana* are —Sunel (4,756), Raipur (1,674), Kothadi (1,209), Hemda (981), Surpoi (734) and Bola buying (559) The Kothadi and Pura Gilana are places of archaeological interest

Rampura Forest Division —This forest division comprises the forest tracts in the Rampura Bhanpura district and includes the forest villages in the division, the jurisdiction over which is vested in the forest department, the revenue authorities having no control over them Consequently these villages are not included in the *pargana* accounts The total area of the division is 494 14 square miles.

There are, in all, 34 forest villages, of which 12 are inhabited and 22 are uninhabited The total population of these villages, according to the census of 1921, was 897 (472 males and 425 females), consisting of 738 Hindus, 9 Mahomedans and 150 Animists The total revenue demand of the villages was Rs 3,800

The only place of importance is Hinglajgarh for which a separate account is given

A

ALAMPUR (*Pargana Alampur*) lies on the river Sonai between 26°2' N and 78°18' E. It is the headquarters of the *pargana* of the same name and is connected by a *pucca* road with Chirgaon, and is 22 miles from Moth, a small railway station on the Jhansi Cawnpur Section of the G I P Railway with which it is connected by a fair weather road.

Alampur, also called Malhaigarhi, is important only on account of the *chhatra* of Malhar Rao Holkar I who died there on 20th May 1766. An annual commercial fair is held here known as *chhatra mela* which lasts one month from the 15th of the bright half of *Paush* to the same date in *Magh*. On every Tuesday during this period large sales of cattle take place for export to the neighbouring parts.

Its population in 1921 numbered 2,427, (males 1,262, females 1,165). A weekly fair is held on every Saturday. In addition to the *pargana* offices, a vernacular school, a post office, a dispensary and a police station are located here.

ANTRI (*pargana Manasa*, district Rampura Bhanpura) is situated on the North bank of the Retam river and lies between 24°19' N and 75°14' E at an altitude of 1,454 above the sea level. It is accessible via Manasa and Garoth, being 12 miles from the former and 38 miles from the latter. It is connected with both these places by a road which is partly metalled and partly fair weather. The nearest railway station is Pipha at a distance of 19 miles from it. The village had a population in 1921 of 867 (males 473, females 394), of whom 716 were Hindus, 24 Mahomedans and 127 Jains. The number of occupied houses was 227.

The village is an old one having once been the headquarters of Sheo Singh Chandrawat who was the first of that stock to come to Malwa. There are several old temples in Antri about one of which tradition is that when the Chandrawats Shiva Singh and Shambhu Singh first settled

Raipur is noted for its onions which are large and of good flavour.

Weekly markets are held at Sunel, Kothadi, Raipur, Hemda and Kanwadi, and annual religious fairs at Sunel and Balada.

There are public schools at Sunel, Raipur, Kothadi and Hemda with 600 scholars. There are also two private schools with 30 scholars. A *Datta Samaja* at Sunel and a *Vyaparottejak Mandal* (association for the advancement of trade) at Kothadi exist in the *pargana*. There is also a public library at Sunel which was established in 1921. Its annual income from subscriptions is about Rs. 175. There is a village *panchayat* at Raipur.

The *pargana* headquarters are at Sunel where an *Amin*, a *Munsiff*-Magistrate and an Excise Sub-Inspector are stationed. Sunel is a municipality under the District Municipalities Act of 1914. A dispensary, a police station and a subsidiary jail are also located there. A dispensary and a police out-post are located at each of the places Raipur and Kothadi.

With the carrying out of a new proposal a metalled road will pass through Antu from Narayangarh to Ram-pura. A weekly market is held every Monday.

B

BAGLIGHAT (*pargana* Kataphod, district Nemawar). A pass which lies 38 miles from Indore, near the village of Dehri, between $22^{\circ}37'N.$ and $76^{\circ}27'E.$, at a distance of 12 miles north of Kataphod, the *pargana* head-quarters, with which it is connected by a country track passable by bullock carts.

It is an important pass in the Vindhya between Bagh and Kataphod, but is not in good condition being only used by empty country carts.

BALAKWADA (*pargana* Kasrawad, district Nimawar). A large village which is situated on the bank of the Satak river, 40 miles from Sanawad. It lies between $22^{\circ}0'N.$ and $75^{\circ}-32'E.$, and is at a distance of 10 miles from Kasrawad, the *pargana* head-quarters, and is also connected with it by a *kachcha* road, passable only by bullock carts. The population of the village in 1921 numbered 1,039 (males 530, females 509), of whom 733 were Hindus, 270 Mahomedans and 36 Jains. The number of occupied houses was 218. A market is held on every Saturday. There is a vernacular school and also a Police Station.

This large village is mentioned in the *Am-i-Akbari* as a *mahal* in *sarkar* Bijagari and is said to have been noted in those days for its sweet meons. Under the Holkars it was the headquarters of a *pargana*, but in 1904 it was amalgamated with the Kasrawad *pargana* and reduced to a *thana* which was also abolished in 1908. It is now a mere village. A fair is held here every year in honour of *Bhairava* on the 15th of the bright half of *Vaishakha*. There is an old tank near the *Bhairava* temple and also a *baori* built here by Maharam Ahilya Bai. It has two temples dedicated respectively to Lakshmi Narayan and Shri Ramji for the maintenance of which *nam* lands have been set apart by the State. To the east of this village, on the bank of Satak stream is also a very old temple of Bhawan which is held in great esteem by the people of the neighbourhood.

BALWADA (*pargana* Barwaha, district Nimar). A large village which is situated on the bank of the Kholar

at Antri, then only a small village, the goddess appeared to them in a vision and asked them to dig for her image at Bhamawadi. This was done and the image, which was discovered as foretold, was brought by them to Antri and enshrined there as the *Nau Durga Mata*. The Chandrawats shortly afterwards, were again similarly apprised by the Goddess that Hurma, a queen of the Delhi Emperor, was going on pilgrimage to Mecca but was likely to meet with danger on the Retam river, then in flood. The Chandrawats at once proceeded there and saved the queen, who returned to Delhi, asking her rescuers to follow her there and even gave them money for their travelling expenses. Later on when the Chandrawats reached Delhi they were received with great favour by the Emperor, who, by way of reward, conferred on them all the lands round Rampura and Bhanpura. On their return home they secured the help of the local officers of the Emperor and invaded the country round Rampura, then held by Rania Bihl, and, having killed the latter, established their rule there. The particular place in the Retam river at which queen Hurma was rescued is still called "*Rania Doh*" or the queen's pool. The Goddess has since become the family deity of the Chandrawats of Rampura and is moreover venerated by Rajputs throughout Malwa and Mewar. A legend has it that very long ago several men cut their tongues out and offered them to the Goddess. In four or five days' time the cuts healed and their tongues were miraculously restored. This practice of offering tongues therefore, gained ground and continued as late as 1884 when the Government ordered its discontinuance. As a mark of honour to the Goddess the State flag was never unfurled on the *pargana Kachari* at Antri, when it was the headquarters of a *pargana*. Subsequently in 1901, the *pargana* of Antri having been merged into those of Manasa and Narayangarh, Antri became a revenue *thana*, but even that has since been abolished and it is a mere village now, being mostly inhabited by Rajputs and Gujars. An important fair attended by traders from outside is held here every year in honour of the *Nau Durga Mata* from the 11th of the bright half of *Paus* to the new moon (*Amavas*) of *Magh*.

At a quarter of a mile from Antri stands the *Samadh* of a *Nanahpanthi* saint called *Anunathji*. A religious fair is held here in his honour in the dark fortnight of *Phalgun*.

With the carrying out of a new proposal a metalled road will pass through Antli from Narayangarh to Ram-pura. A weekly market is held every Monday.

B

BAGLIGHAT (*pargana* Kataphod, district Nemawar)
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A large village which is situated on the bank of the Satak river, 40 miles from Sanawad. It lies between $22^{\circ}0'N$ and $75^{\circ}-32'E$, and is at a distance of 10 miles from Kasrawad, the *pargana* head quarters, and is also connected with it by a *kachcha* road, passable only by bullock carts. The population of the village in 1921 numbered 1,039 (males 530, females 509), of whom 733 were Hindus, 270 Mahomedans and 36 Jains. The number of occupied houses was 218. A market is held on every Saturday. There is a vernacular school and also a Police Station.

This large village is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkar* Bijagarh and is said to have been noted in those days for its sweet meons. Under the Holkars it was the headquarters of a *pargana*, but in 1904 it was amalgamated with the Kasrawad *pargana* and reduced to a *thana* which was also abolished in 1908. It is now a mere village. A fair is held here every year in honour of *Bhanava* on the 15th of the bright half of *Vaishakha*. There is an old tank near the *Bhanava* temple and also a *baori* built here by Maharam Ahilya Bai. It has two temples dedicated respectively to Lakshmi Narayan and Shri Ramji for the maintenance of which *mam* lands have been set apart by the State. To the east of this village, on the bank of Satak stream is also a very old temple of Bhawan which is held in great esteem by the people of the neighbourhood.

BALWADA (*pargana* Barwaha, district Nimai). A large village which is situated on the bank of the Kholar

stream and lies between 22°—23'N and 75°—59'E, at an altitude of 1,418 Ft. above the sea-level. It is about one furlong from Mukhtyara railway station on the Holkar State Railway, and on the Indore-Khandwa road, 12 miles north-west of Barwaha.

The population of the village in 1921 numbered 945 (males 476, females 469), of whom 898 were Hindus, 42 Mahomedans and 5 Christians. The number of occupied houses was 277. A weekly market is held every Sunday. A Post Office, a Police Station, a camping ground and a vernacular school are located here.

This village lies in the Vindhya range and is surrounded by jungles on all sides. The date of its foundation is not known, but Tieffenthaller (1,756) mentions it as a stage on route from the Deccan. There is an old *sarai* here. A large tank, affording good duck shooting, is near the village. A flour mill worked by steam has recently been established here.

BAMNYA (*pargana* Petlawad, district Indore), lies between 23°6' N. and 74°45' E. It is a railway station on the Rutlam-Godhra Section of the B B & C I. Railway, 7 miles north-west of Petlawad (*pargana* headquarters) with which it is connected by a metalled road.

The population of the village in 1921 numbered 370 (males 231, females 139), of whom 153 were Hindus, 25 Mahomedans, 13 Jains and 179 Animists. The number of occupied houses was 102. The village has an inspection bungalow and a post office. A *wandi* called "Manorama-ganj" (after the Princess Manorama Raje) has been established near this station since 9th February 1917. It is an outlet for timber produced in the neighbouring forest. A guining factory has also been lately established here.

BANEDYA (*pargana* Depalpur, district Indore), is situated close to the Depalsagar Tank and lies between 22°53' N. and 75°36' E. It is two miles north-east of Depalpur (the *pargana* headquarters) with which it is connected by a good *lachcha* road capable of being traversed by bullock carts and motor cars only in the dry weather. It is 12 miles from Chambal, a railway station on the Indore Rutlam Section of the B B. and C. I. Railway, with which it

is connected by a *lachcha* road, over which tongas and bullock carts can pass

The population of the village in 1921 numbered 1,391, (males 671, females 720), of whom 1,253 were Hindus, 115 Mahomedans, 23 Jains, the number of occupied houses being 351. There is a vernacular school here. A camping ground is also laid out near the village.

The Depalsagar Tank with a circumference of about 6 miles lies between Banedya and Depalpur town. On an island in the tank there is the *dargah* of a Musalman saint which still enjoys some lauds originally granted by Emperor Jahangir, the *sanad* relating to the grant also containing a reference to the tank.

There is also a very old Jain temple of Parasnath here in whose honour a fair is held on the 15th of bright half of *Chaitra* every year for a period of 8 days when a chariot procession of the god is taken out. This village constitutes one of the two *jagir* villages of Sardar M. V. Kibe, having been granted to his great-grand-father, Vithal Mahadeo Kibe, alias Tatya Jog, in 1818.

BARGONDA (*pargana* Mhow, a district Indore) is a village situated near the Naredi Nala on the old road from Indore to Maheshwar by the Jam Ghat between 22°28' N and 75°44' E, at an altitude of 2,034 Ft. It is 10 miles from Mhow (the *pargana* headquarters) and is connected with it by a country track.

The population of the village in 1921 numbered 402 (males 210, females 192), of whom 303 were Hindus, and 99 Mahomedans, the number of occupied houses being 97. The village has an Anglo-Vernacular School and a Forest Range Officer is posted here. A market is held on every Wednesday.

It is noted historically as a cantonment of Maharaja Yashwant Rao Holkar I where he had a cannon foundry. It was here according to Malcolm that he lost the sight of one of his eyes by the bursting of a musket, though, according to Amir Khan, who was present at the time, this happened at Maheshwar while the Maharaja was firing at a floating light in the Nerbada. A fair is annually held here in honour of Balaji on the 1st of the dark half of *Paush*.

BARUD (*pargana* Khargon, district Nimar) is a large village which lies between $21^{\circ}15'$ N and $75^{\circ}32'$ E, at an altitude of 1029 Ft above the sea-level. It is at a distance of 7 miles south-west of Khargon, with which it is directly connected by a fair weather road. The metalled road connecting Un with Khaigon via Sinkheda on which motor cars are available, also passes through it.

The population of the village in 1921 numbered 3,059 (males 1,550, females 1,509), of whom 2,753 were Hindus, 297 Mahomedans, 3 Christians and 6 others. The number of occupied houses was 703. It has a vernacular school, a post office and a police station. A market is held on every Friday.

This large village said to derive its name from a dense jungle of baru (reed) there, which has lately been cleared. It is mentioned in the *Am-i-Albani* as a *mahal* in *sarkar* Bijagarh in the *subah* of Malwa, producing a revenue of 3,91,333 *dams*. It was formerly the headquarters of a *pargana* and subsequently of a *thana* of the same name. About a mile from Barud is a temple dedicated to Bhairav, locally held in high esteem. This deity is always invoked for protection during epidemics. A fair is held here annually in honour of this *Lamadya* Bhairav on the 2nd of the bright half of *Magh*. There are a ginning factory worked by steam and two flour mills worked by oil engines in the village which is famous for its betel-leaves.

BARWAHA (*pargana* Barwaha, district Nimar), situated on the east bank of the Choral river, on the Indore-Khandwa road, between $22^{\circ}15'$ N and $76^{\circ}2'$ E. It is the headquarters of the *pargana* of the same name and is a railway station on the Holkar State Railway between Indore and Khandwa. It is 43 miles from Khargone, the district headquarters.

The population of the town in 1921 numbered 6,515 (males 3,188, females 3,027), of whom 1,960 were Hindus, 1,358 Mahomedans, 184 Jains, 2 Christians, and 11 Animists, the number of occupied houses being 1,641. The town has a dispensary, an Anglo vernacular school, a vernacular school, a girls' school, a combined post and telegraph office, a municipality and an Imperial *dak* bungalow.

This important town, said to have been originally called Babulkheda, was founded in 1673 A.D. by Rana Suraj-mal, an ancestor of the present Zamindars of Barwaha, who were, in those days, petty local chiefs. This town is mentioned by Tieffenthaler, so it must have been a place of some importance in 1750 or thereabouts. Barwaha is a place of importance and a growing trade centre. The town was a favourite resort of His Highness Maharaja Shivaji Rao Holkar who built two palaces here, named the *Daryao Mahal* and the *Narbada Mahal*. An old fort first constructed by Rana Sahai Singh in 1737, is still in existence, being now used for the Munsiff's court and the Amra's Kachari. An old temple dedicated to Jayanti Mata also stands near the town. There is also a well known perennial spring here called *Nageshwar ka-Kund*. There is a State distillery here built in 1910 at a cost of about two lakhs of rupees. Besides, there are eight ginning factories, four cotton presses and three flour mills here, all worked by steam. Hematite exists in large quantities at Barwaha and was formerly worked, but that has now been given up.

BASODI (*pargana* Indore, district Indore) is a peak in the Vindhya which lies between $22^{\circ}38' N$ and $76^{\circ}14' E$, at an altitude of 2,183 Ft. above the sea level. The peak is so named, probably from the numerous bamboos (*bans*) which grow upon it. On the south it commands a view of Nimranpur Malhar (Dhar) and the valley of the Narbada, and to the west it overlooks the city of Indore. It is the highest peak on the Seoni and Raghogarh side. A boundary pillar on the summit demarcates the boundary line between Indore and Dhar territories.

BASWA (*pargana* Barwaha, district Nimar) is a large village situated between $22^{\circ}8' N$ and $76^{\circ}6' E$. It is at a distance of 3 miles from Sanawad, which is the nearest railway station. It is 13 miles south of Barwaha, the *pargana* headquarters, with which it is connected by a metalled road on which motor cars are available.

The population of the village in 1921 numbered 1,175 (males 598, females 577), of whom 1,031 were Hindus, 51 Mahomedans, 3 Jains and 90 Animists. The number of occupied houses was 198. It has a vernacular school and a village panchayat.

Under Moghal rule this large village was the headquarters of a *mahal* until nearly 170 years ago (when it came to be replaced by Sanawad) under *sarkar* Bijagarh. It has, in more recent times, greatly declined in prosperity since its partial destruction by floods some years ago. The metalled road from Indore to Khandwa passes through this village, and two streams the Bichah and Bakut, also flow near by.

BETMA (*pargana* Depalpur, district Indore) is a large village which lies between 22°41' N and 75°37' E at an altitude of 1,786 above the sea level. It stands on the metalled road from Indore to Dhar at a distance of 17 miles to the west of Indore, on which there is a regular motor bus service. It is 14 miles south-east of Depalpur, the *pargana* headquarters with which it is connected by a *kachcha* road.

The population of Betma in 1921 numbered 1,960 (males 1,041, females 919), of whom 1,519 were Hindus, 396 Mahomedans and 45 Jains, the number of occupied houses being 479. It has a police station, a post office, a vernacular school and a village *panchayat*. A weekly market is held on every Friday.

Betma is a large village mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* in *sarkar* Mandu in the *subah* of Malwa. It is said to derive its name from the word *bet* (which in the local vernacular signifies an island) because of its position between the rivers Chambal and Gambhir. For many years it continued to be the headquarters of a senecate *pargana* and for long was a favourite resort of Maharaja Tukoji Rao II. But now it is a mere village renowned for its betel leaf cultivation. A fair in honour of "Ramdeo Gujar" is held here on the 1st of the dark half *Chaitra* every year. There is also a flour mill here worked by oil engine.

BHAIROUGHAT—*Vide* Simrolghat

BHAJEPORI *Khad* (*pargana* Bhanpura, district Rampura-Bhanpura) is a small village situated 1½ miles from the Chambal river, between 24°27' N and 75°32' E. It is connected with Shri Chhatrapur, by a *pucca* road (27 miles) and Garoth (20 miles) by a *kachcha* road. It stands on the Rampura Bhanpura metalled road 11 miles from Bhanpura.

The population of Bhambori in 1921 numbered 382 (males 191, females 191) of whom 369 were Hindus, and 13 Mahomedans, the number of occupied houses being 981.

There is a big tank in the village which irrigates a considerable tract of land. It is chiefly famous for its limestone quarry near by, from which stone used to be exported in some quantity. The quarry is said to have been worked for the last 300 years.

BHAMNALA (*pargana* Bhukangaon, district Nimai) is a small village situated on the Beda river between 21°49'N and 75°52' E. It is 7 miles south-east of Bhukangaon with which it is connected by a metalled road. It stands on the *pucca* road connecting Desgaon to Khargone, 17 miles east of Khargone, the district headquarters, motor bus service being available. The nearest railway station is Khandwa (36 miles).

The population of the village in 1921 numbered 897 (males 442, females 455), of whom 881 were Hindus, and 16 Mahomedans, the number of houses being 196. It has a vernacular school and a weekly market is held every Thursday.

This small village was formerly the headquarters of a *thana* which has now been abolished. In 1834 the river Beda was in high flood and did much damage to this village. The predominating castes here are Rajputs, Telis, Kachhis, Bhils and Balaïs.

BHANPURA (*pargana* Bhanpura, district Rampura-Bhanpura) is an important town situated on the river Rewa, between 24°31' N and 75°45' E at an altitude of 1,344 Ft. above the sea level. It is 28 miles from Jhalrapatan and 58 miles from Neemuch below the arm of the Vindhyan range which strikes east from Chittor on the Neemuch-Piplia Jhalrapatan metalled road. The nearest railway stations are Shri Chhatrapur (12 miles) by *pucca* road and Bhawani Mandi (9 miles) by *kachcha* road.

The population of Bhanpura town in 1921 numbered 4,451 (males 2,223, females 2,228), of whom 2,917 were Hindus, 1,195 Mahomedans and 339 Jams, the number of occupied houses being 1,308. It is the headquarters of the

parwana of the same name being situated 11 miles from Garoth (district headquarters) by *kachcha* road and 32 miles by metalled road via Rampura. It has a dispensary, an Anglo-Vernacular School, a girls' school, a library, a post and telegraph office, an inspection bungalow, a police station and a *mandi*.

Bhanpura is an old walled town whose foundation, long long ago, is ascribed to one Bhana Bhu, though nothing is now known about its early history. In the fourteenth century it was conquered by the Chandrawats of Rampura and was passed on in the eighteenth century to Madho Singh of Jaipur, who bestowed it on Malhar Rao Holkar I. Bhanpura was in later years the administrative capital of the State and the favourite place of residence of Yashwant Rao Holkar I who died here on October 28th, 1811, and his cenotaph with a marble statue surrounded by a castellated wall still stands. In the town there is also a palace. Iron smelting on a considerable scale was carried on at Navli village, 10 miles north-east of this town, and Yashwant Rao Holkar I, taking advantage of this, established an extensive gun factory at Bhanpura in the work of which he himself often took an active part. Oranges grown in Yashwant Rao's Garden are still well known to this day throughout Malwa for their sweetness and good flavour. Bhanpura is surrounded by dense forest all round and is noted for its game, both big and small. In honour of Shree Jhadrhanda Vajrnatheshwar Mahadeo, a fair is held here twice a year on the 15th of the dark half of the months of *Shrawan* and *Phalgun*.

BHERUGHAT (on the Dhar-Gujri road) lies within the forest limits *via* Barwaha 15 miles south-east of Mhow and 16 miles in the same direction from Indore on the Indore-Barwaha road between $22^{\circ}25'$ N and $75^{\circ}31'$ E. Motor cars and *tongas* are available both from Mhow and Indore. It is a pass in the Vindhya near Sarai Talao, through which the Dhar-Gujri road passes. It was through this pass that the Marathas entered Malwa and surprised and defeated Darya Bahadur at Tirla in 1732.

BHIKANGAON (*parwana* Bhikangaon, district Nimn) is situated on the Khargoi De gion Road, 30 miles from Khundwa which is the nearest railway station. It lies between $21^{\circ}52'$ N and $75^{\circ}56'$ E, at an altitude of 1016 ft.

above the sea level. It is the headquarters of the *pargana* of the same name, 24 miles north east of Khargon the district headquarters with which it is connected by a metalled road, over which motor buses ply on hire.

The population of Bhikangaon in 1921 numbered 1,143 (males 635, females 508), of whom 792 were Hindus, 113 Mahomedans, 1 Animist, 53 Christians and 4 others, the number of occupied houses being 293. It has an inspection bungalow, a post office, a dispensary, a vernacular school and a municipality. There is a library here known as the *Bala Library*.

It is mentioned in the *Amir Akbari* as the headquarters of a *mahal* in *sarkar* Bijagarh. There are many signs of its having once been a large place. It has an old wall with gates, a mosque having two inscriptions dated 1053 *Hijri* (1643 A.D.) and a *baori*, said to have been erected by Ahilyabai. It was one of the regular stages on the old route from the Deccan and is mentioned by Tavernier and others.

BIJAGARH (*pargana* Segaoon, district Nimar) lies between 21°40' N and 75°21' E, at an altitude of 2753 feet above the sea level. It is an old hill fort in the Satpuras 20 miles to south west of Khargon the *pargana* headquarters and 4 miles west of the village Sangwa.

From 1531-1542 it was in the hands of a Rajput chief, Bhopat Rai (Bhupat Singh), who was an ally of Mallu Khan (Kadu Shah) of Malwa and as it was never subjugated by Sher Shah, it was no doubt still held by this chief when it fell to Akbar in March 1562. It was then taken by Pir Muhammad Khan, Adham Khan's successor as Governor of Malwa, a leader, of whom it is said that his boldness and courage were greater than his judgment. He attacked Bijagarh the principal fortress of that country and after a desperate fight took it by storm putting the garrison to the sword.

Ferishta says that Bijagarh was built in the time of Raja Bhoj, but local tradition assigns the fort to Raja Bija, one of the Guhik kings who occupied Nimar in the 11th century. In the *Amir Akbari* we find that Bijagarh was the headquarters of a *sarkar* in the *Jahangir* or Malwa with a *hatch* at Jalalabad which was the civil station of the *mahal* and lay at the foot of the hill on which the fort stands.

Its position in the centre of a wild forest-clad region infested by large herds of wild elephants made it unsuitable as a seat of the local administration, and the headquarters were removed to Khargon where they have remained up to the present day.

In Aurangzeb's time this tract was removed from the *subah* of Malwa and included in that of Khandesh, *sarkar* Bijagarh being one of the six *sarkars* of the Aurangabad *subah*. It was governed by an officer acting under the orders of the *subhedar* at Aurangabad. In 1707 the fort was held by a Rajput, Mohansingh, who is termed 'a rebellious *zamundar* in the difficult mountainous country of Bijagarh,' to whom Raja Shahu went when he was set at liberty by Prince Azam. In 1719 Nizam ul-mulk was appointed Governor of Malwa. Next year, however, incensed at the methods of the Sayad brothers, he threw off his allegiance and proceeded towards the Deccan, being joined by Rustam Beg who was then holding Bijagarh. In the last quarter of the century, Maratha expeditions were extended into Nimar as far as the Nerbada valley, and the customary *chauth* and *sardeshmukhi* (35 per cent of the revenue of the province) was levied. In 1739 by the convention of Barai Sarai *sarkar* Bijagarh was made over to Peshwa. By 1778 the whole of the Nimar had passed into the possession of the Maratha leaders, Bijagarh falling to Holkar.

The hill on which this fort stands is about a mile and half in circumference. There are five gates to the fort, one of which faces to the east, one to the south and three to the north. Near the largest of the three northern gates are two tanks known as the "*Ganesh tanka*" and "*Amir (Amrit) tanka*." The latter is also called "*Athag*" or unfathomable. Both are formed by excavations into the hill-side and are underground. Three tanks are also situated on the hill itself, one called the *Chhatri Talao* and the other two the *Sasbahu Talao* (or the ponds of mother-in-law and daughter-in-law). Near this stands the *chhatri* of a Gaulhi king. The inscription on this *chhatri* was taken away by a Bhil and was lost. A piece of level ground near the tank is said to have been the local market place, and though now overgrown with jungle, traces of stones and masonry are still visible there.

To the east of this fort there is a temple dedicated to the *Tanki huar Mahadev*, where a great religious fair is

held every year on the *Shivaratri* day. Traders from the neighbouring *parganas* bring their wares and open booths here on the camping ground about a mile from the temple. Just over the *lingam* water is kept dripping from a spring in the side of the hill. The orthodox believe that the act of pronouncing the words "Har Har" will cause the water to flow out in a large stream on to the emblem below.

At a short distance from this temple is a spot called the *sthan* of *Parvati*. A round stone with the impressions of two feet (*paduka*) on it lies near a small hollow containing water, which is sipped by people as being blessed by the goddess. No one is allowed to dip his fingers in the water as it would be an act of sacrilege to do so. The *mandlor* (headman) is given the proceeds arising from the offerings of the pilgrims. The fort is now in ruins.

BIJALPUR (*pargana* Indore, district Indore) is a large village lying between 22°40' N and 75°50' E, about five miles south of Indore City. It is served by a road partly *pucca* (4 miles) and the rest *kachcha*.

The population of Bijalpur in 1921 numbered 1,511 (males 788, females 722), of whom 1,161 were Hindus, 38 Mahomedans and 12 Jains, the number of occupied houses being 378. It has a vernacular school and a post office.

It is said to derive its name from a Rajput, Bije Singh, who was the *zamindar* and *patel* of the place long long ago. The Rodwal Brahmans, who were the *patwaris* of the village, quarrelled with Bije Singh's successor, Jay Singh, who killed one of them and for many years the village was the scene of the struggle between two factions. Bijalpur passed to Holkar in 1733. It derives a latter-day interest as having been chosen by Sutherland, (Sindhia's general) as his base in the battle of Indore, fought on October 14th, 1801. The village was for a time held in *jagir* by Maina Bai, the companion of Tulsai Bai, who was at the head of affairs during the early years of the reign of Malhar Rao II. After Maina Bai's death the village remained for some time in the possession of her spiritual adviser but was eventually escheated. Bijalpur is noted for its sugar-cane and ginger plantations and *gur* and *rab* which command a high price. *Gur* is manufactured and sold in the form of *khodis* which resemble in shape *chhana* or cowdung cake. There is a flour mill here worked by oil engine.

BIJASANI (*pargana* Indore, district Indore) is a small hillock 4 miles to the west of Indore city. It contains a small palace which is a favourite residence of the Holkar family. There is also a temple of Nava Durga in whose honour two fairs are held, one on the 8th and 9th of the bright half of *Chaitra*, and the other on the 8th and 9th of the bright half of *Aswin*, both attended by 2,000 to 3,000 people.

BIJASANI (*pargana* Sendhwa district Narmar) *vide* Ru village

BIJWAD (*pargana* Kataphod, district Nemawar) is a village lying between 22°46' N and 76°35' E. It is situated on the Nemawar-Dhantalao road, 51 miles east of Indore, near the Dhantalao Ghat, and is 9 miles north of Kataphod, the *pargana* headquarters, and 14 miles from Kannod, the district headquarters, with which it is connected by a *pucca* road.

The population of Bijwad in 1921 numbered 360 (males 186, females 183), of whom 304 were Hindus, 59 Mahomedans and 6 Animists, the number of occupied houses being 101. It has a vernacular school.

Bijwad is an old village of archaeological interest containing an old inscription, dated 1177-78 A.D. Its subsequent history is rather obscure though, during the later Moghal days, it appears to have been granted to Jats. In 1861 it passed to Holkar in exchange and has since remained a part of the Indore State. The ruins of several large Jain temples and many Jain images are to be found on an adjoining hill called the *Bandarpelharua*, to the north of the village. The fine carved stones from these ruins have since been used to build the temple of *Bijeshwar Mahadev* on the banks of the Dharm to the west of the village. A fair is held here on *Mahashivratri* every year.

BOLIA (*pargana* Garoth, district Pampun & Bharpura) is a large village situated 12 miles south east of Garoth town and 8 miles from Garoth station, and lies between 21°14' N and 75°18' E. It is connected with Garoth by a metalled road.

The population in 1921 numbered 1,502 (males 690, females 772), of whom 1,061 were Hindus, 225 Mahomedans, and 216 Jains, the occupied houses being 377.

A market is held every Saturday. There is a vernacular school, a post office, a village *panchayat* and a police station in the village.

In the 15th century, according to local tradition, Bohia belonged to Bhil *zamundars*, who, however, came to be dispossessed of it by the Laphia Sondhas. Fifty years later, the Sondhas were ousted in their turn by the Deora Thakurs of Haripura, who imported Kadawe Kunbis from Gujrat to cultivate the land and themselves became the *zamundars*. The Chandiawats of Rampura afterwards recognised their position and made them *patels* of Bohia by granting them *paruana* to that effect. The place was raised to importance in the 18th century by Madho Singh of Jaipur when this tract came to be bestowed upon him by the Maharana of Udaipur. Subsequently it passed on to Holkar when the district of Rampura was ceded to the latter by Madho Singh. For a long time thereafter, this village was included among the *lhasgi* villages of the Holkars. It was formerly the headquarters of the Satkheda *pargana*, being afterwards reduced to a *thana* which was subsequently abolished in 1908. It is a considerable local commercial centre being specially noted for its indigo and other dye trade. Its dyed carpets called *jajams* are much prized and find a ready market, in the State and elsewhere.

BORGARH or BHAWARGARH—Vide Gwalanghat

BRAHMANGAON (*pargana* Segaoon, district Nimar) is situated on the south bank of the Narbada, and lies between 22°7' N and 75°17' E. It is 36 miles north west of Khar-gone, the district headquarters, with which it is connected by a road which is partly *pucca* and partly country track. The nearest railway station is Mhow (53 miles).

The population of Brahmangaon in 1921 numbered 1 208 (males 596, females 612), of whom 984 were Hindus and 244 Mahomedans, the number of occupied houses being 282. It has a post office, a vernacular school and a dispensary. A market is held every Sunday.

Brahmangaon is mentioned in *Aam-i Akbari* as the headquarters of a *mahal* under *sarkar* Bijargarh in the *subah* of Malwa. At present it is the headquarters of the Segaoon

pargana since 1916 There are several *ghats* here on the Narbada. It has many temples among which those of *Sukanand* and *Mukheshwar* Mahadeo are said to have been built by Ahilya Bai and are maintained by the State The *Thukri-Talwad* road crosses Holkar territory about three miles from here To the south of the village is the *Kharya nala*, where the remains of salt-works are still to be seen.

BUDHA (*pargana* Manasa, district Rampura-Bhanpura) is a village near Mandasor lying between 24°15' N and 75°9' E at an altitude of 1,520 feet above the sea level It is 18 miles south of Manasa with which it is connected by a road, partly *pucca* up to Jaida and the rest *kachcha* The nearest railway station is Malhargarh (10 miles)

The population of Budha in 1921 numbered 813 (males 417, females 396), of whom 676 were Hindus, 83 Mahomedans, and 54 Jains, the number of occupied houses being 192 It has a post office and a vernacular school

In Moghal days Budha (Budsu of Tod) was the headquarters of a *mahal* of that name in the *sarkar* of Mandasor in the *subah* of Malwa This *pargana* subsequently passed to the Rana of Udaipur who bestowed it upon Narayanji Bargal as a reward for his excellent services Narayanji Bargal was brother-in-law of Malhar Rao I who had married his sister Gautama Bai Narayanji granted half of this *jagir* to his sister who named the principal town in her own share as Malhargarh, after her illustrious husband, while Narayanji called his capital Narayangarh In course of time (1755-1762), Budha finally fell to Holkar and Bargal himself became a *jagirdar* of the Indore State The *jagir* was, however, resumed by Yashwant Rao Holkar I in 1805, and, though restored two years later, it was again resumed by his successor in 1813, when Shankar Rao Bargal, who then held the estate, fled to Shitole Some time after, two of his villages were restored to him, but only to be resumed again in 1818 By the treaty of Mandasor, however, the *pargana* of Malhargarh and much of the surrounding territory were transferred by Holkar to Ghafur Khan and though Malhargarh has since formed part of the State of Jaora, the greater part of the old *pargana* of Budha is still held by the Holkars Budha was formerly a village of some commercial importance but

this has latterly declined. There is a big tank in the village.

C

CHACHARYAPATTI (*pargana* Sendhwa, district Nimar) is a large stretch of level land which lies between the hills of Bijagarh in the north and Tasdin-Vali in the south between $21^{\circ}35'$ N. and $75^{\circ}20'$ E. It is 18 miles south-east of Sendhwa, the *pargana* headquarters with which it is connected by a *kachcha* road. The nearest railway station is Mhow (102 miles).

Chacharyapatti is named after the neighbouring village of Chachrapati meaning a level plain. It forms a wide stretch of rich black soil of considerable depth capable of growing any crop. Numerous remains of wells and sugar mills show that the place was once highly cultivated. The old village list of *sarkar* Bijagarh allotted 13 villages to Chacharyapatti. In Moghal days this tract, which was also known as Patkhala *pargana* was noted for its wild elephants.

CHAINPUR (*pargana* Bhikangaon, district Nimar) is a small village situated on the east bank of the Beda river between $21^{\circ}43'$ N. and $76^{\circ}0'$ E. It is 14 miles south of Bhikangaon the *pargana* headquarters with which it is connected by a *kachcha* road. The nearest railway station is Khandwa (28 miles).

The population of Chainpur in 1921 numbered 468 (males 245, females 223), of whom 453 were Hindus and 15 Mahomedans, the number of occupied houses being 108. It has a police station and a forest range officer is posted here.

This small village, formerly the headquarters of a *thana*, is mentioned in the *Ain-i-Albani* as the headquarters of a *mahal* in *sarkar* Bijagarh, being then known as Chainpur Chamari. There is a small fort at Chainpur on the arch of which there is a stone inscription written in Urdu characters containing the name of Rana Raibha Singh, zamindar of *pargana* Chainpur. A weekly market is held every Thursday.

CHANDRAWATIGANJ (*pargana* Sawer, district Indore) is a village which lies between 23°2' N. and 75°43' E. It is a railway station on the B. B. & C. I. Railway between Indore and Rutlam about 25 miles north-west of Indore. It is 10 miles north-west of Sawer, the *pargana* headquarters with which it is connected by a *kachcha* road.

The population of Chandrawatiganj in 1921 numbered 521 (males 286, females 235), of whom 368 were Hindus, 67 Mahomedans and 86 Jains, the number of occupied houses being 118. A market is held on every Sunday. A vernacular school and a police station are located in the village.

This is a *mazra* of village Budhanya Panth. In 1908 the residents of Fatehabad, the neighbouring village in Gwalior territory, being ill-treated by the local *jagirdar*, applied to this State for land to settle in. Their request was granted and this new settlement came into being. There are two temples here, one consecrated to Shri Laxmi Narayanji and the other to Jain deities. It is named after Her Highness Chandrawati Bai Masaheba.

The place is important for its trade in food-grains.

CHANDWASA (*pargana* Garoth, district Rampura-Bhanpura) is a large village lying between 24°12' N and 75°28' E. at an altitude of 1594 feet above the sea level. It is 16 miles south of Garoth town with which it is connected by a metalled road.

The population of Chandwasa in 1921 numbered 1583 (males 804, females 779), of whom 1429 were Hindus, 154 Mahomedans, the number of occupied houses being 400. It has an Anglo-Vernacular school, a dispensary and a police station.

Chandwasa appears to have originally been a Bhil settlement, having been founded by and named after one Chandra Bhil. In course of time, however, the Bhils were ousted by Rajputs. The Dhamnar caves, about 3 miles distant from here, and the remains of a settlement near the caves, point to its being a populous centre more than 1200 years ago. Malcolm states that Chandwasa was the headquarters of a *pargana* consisting of 40 villages in the

time of Malhar Rao Holkar II. It continued as such till 1908, when it was merged with Garoth. It is now the headquarters of a *Naib-Amin*. A religious fair is held here on the *Maha Shivaratri* day in honour of *Dharmarajeshwar Mahadeo* and lasts for three days. There are tanks in the neighbourhood where duck-shooting is available.

CHIKHALDA (*pargana* Nisarpur, district Nimar) is a large village on the north bank of the Narbada river, four miles north of Barwan, situated between 24°5' N. and 74°53' E. It is 5 miles south east of Nisarpur with which it is connected by a metalled road. The nearest railway station is Mhow (99 miles).

The population of Chikhaldā in 1921 numbered 690 (males 327, females 363), of whom 547 were Hindus, 98 Mahomedans, 36 Jains and 9 Animists, the number of occupied houses being 184. It has a vernacular school and a post office.

The earliest mention of this place is in a grant by Vakpati Munja of Dhar (973-997), in which the piece of land assigned is described as the *tadar* (*vadar*) of Piparika (Pipha village) on the Narbada, bounded by the *Agarva nala*, on the north by the rivulet flowing into the ditch or *nala* of Chikhulika (Chikhaldā) on the west by *Gardabha nala*—the *Gardabha nala* is the present *Shree Kardama Kshetra* (Kharia river), and on the south by *Pisacha Tirtha*. The temple of *Mahadev* here and a *ghat* leading to the river have been cut out of the solid rock. A shrine dedicated to *Chand Shah Vali* (a Musalman saint) and another to the snake-gods *Bhulatdev* and *Takshkeshwar Mahadev*, stand to the east of the village. Chikhaldā is connected by a metalled road with Kukshi via Nisarpur.

CHOLI (*pargana* Maheshwar, district Nimar) is a large village situated between 22°15' N. and 75°43' E. It is 9 miles north-east of Maheshwar, the *pargana* headquarters with which it is connected by a country track. The nearest railway station is Barwaha (31 miles).

The population of Choli in 1921 numbered 1,210 (males 603, females 607), of whom 1,115 were Hindus, 41 Mahomedans, 25 Jains and 29 Animists, the number of occupied

houses being 259. It has a vernacular school and a camping ground.

This old village is mentioned in the *Ain-i-Akbari* as the civil headquarters (Maheshwar being the military headquarters) of the Choli-Maheshwar *mahal* in *sarkar* Mandu. Under Maratha rule also Choli continued as the headquarter of the *pargana*, but after Ahilya Bai fixed her residence at Maheshwar, this village began to decline in importance. There is an old temple here dedicated to *Ganpati* (the image being nearly 9 feet high), and also a temple of *Bhairav* in which a fragment of a stone inscription has been found. In front of the temple is a *dip-stambha* or a lamp-pillar, on which a lamp used to be lighted and was visible from Rupmati's palace at Mandu. Another temple dedicated to *Gauri-Somnath* was built by Gautama Bai, wife of Mallhar Rao I, and the *sabha mandap* in front thereof by Ahilya Bai. The ruins of some old temples (Jain) are also to be seen. A fair is held here annually on the 14th and 15th of the bright half of *Vaishakh* in honour of Bhairav, which is attended by people from a long distance. There is a large tank here where duck-shooting is obtainable.

CHORAL (*pargana* Mhow, district Indore) is a village situated on the Choral river between 22°27' N. and 75°57' E. It is 16 miles south-east of Mhow, the *pargana* headquarters with which it is connected by a *pucca* road and rail. It is a station on the Holkar State Railway.

The population of Choral in 1921 numbered 499 (males 292, females 207), of whom 411 were Hindus, 81 Mahomedans, 7 Christians the number of occupied houses being 134. It has a post office and an inspection bungalow.

Originally started as a mail-cart stage, Choral became a populous settlement in 1875, when it was made temporarily the terminus of the new railway from Khandwa, pending the alignment negotiating the scarp of the Vin-dhyas lying between Choral and Patalpani. A stone quarry near the village supplies *murrani* for the railway. The Indore-Khandwa road which passes close by the railway station.

D

DAHI (*pargana* Nisarpur, district Nimar) lies 7 miles north of the Narbada between $22^{\circ}7'N$ and $74^{\circ}36'E$, at an altitude of 1,057 ft. above the sea level. It is 16 miles west of Nisarpur, the *pargana* headquarters with which it is connected by a country track.

The population of Dahi in 1921 numbered 771 (males 387, females 384), of whom 552 were Hindus, 144 Mahomedans, 3 Jains and 72 Animists, the number of occupied houses being 165. It has a post office and a police station. A market is held here every Thursday.

It is the chief place in the Dahi *thakurat*. Aldie Singh Solanki, who is said to have received a grant in Malwa from Ala-ud-din, had three sons. A descendant of one of these, named Guman Singh Khushalsingh, left Umatwara and came to Nimar in the 16th century and having assisted in controlling the Bhils for the Malwa Sultans, obtained Dahi from the latter. The country round is very jungly. An annual fair is held in honour of Naharsingh Baba on the 14th of the bright half of *Kartik*.

DARJIKARADYA (*pargana* Sawyer, district Indore) is a village situated on the Khan river between $22^{\circ}56'N$ and $75^{\circ}53'E$, at an altitude of 1686 ft. above the sea level. It is about 4 miles south-east of Sawyer, the *pargana* headquarters with which it is connected by a country track.

The population of Darjkaradya in 1921 numbered 486 (males 249, females 237), of whom 479 were Hindus and 7 Mahomedans, the number of occupied houses being 113. It was formerly the headquarters of a *thana*. The inhabitants of the village are Khatris, Balais, Brahmans, Banias, Garis and Chamars.

DASNAWAL (*pargana* Khargon, district Nimar) is a small village situated between $21^{\circ}48'N$ $75^{\circ}47'E$. It is 12 miles south-east of Khargon, the *pargana* and district headquarters with which it is connected by a road, *pucca* up to Ghugaryakhedi and the rest fair weather. The nearest railway station is Sanawad (40 miles).

The population of Dasnawal in 1921 numbered 277 (males 152, females 125), of whom 274 were Hindus and 3

Mahomedans, the number of occupied houses being 69. A market is held every Tuesday.

This place is of no importance now except for a religious fair held there on the 15th of the bright half of *Vaishakh* in honour of the serpent god *Takshaka*. This god has a great reputation for curing snake-bites.

DATODA (*pargana* Mhow, district Indore) is a large village situated at about a mile to the west of the Indore-Khandwa Road, between 22°34' N. and 75°53' E., at an altitude of 1915 Ft. above the sea level. It is 11 miles east of Mhow with which it is connected by a road partly metalled and partly *kachcha*. The nearest railway station is Mhow (8 miles).

The population of Datoda in 1921 numbered 1427 (males 752, females 675), of whom 1376 were Hindus and 51 Mahomedans, the number of occupied houses being 364. It has a vernacular school.

A large village formerly known as Dakkan (a witch) on account of its being a place noted for witch-craft. People say that in days gone by such was the power of witch-craft there, that, vegetables were believed to drop blood if plucked without the permission of the owner. Several wild tales of this witch-craft are told by the village populace. It is said to have been founded originally by a Rajput named Devisingh. A small fort and two temples, one dedicated to Dharamraj and the other to *Ganpati*, are to be found in the village.

DEHRI (*pargana* Nisarapur, district Nimar) is a large village situated on the west bank of the river Uri, a tributary of the Narbada, between 22°18' N. and 75°55' E. It is 16 miles north-east of Nisarapur, the *pargana* headquarters with which it is connected by a country track.

The population of Dehri in 1921 numbered 1,013 (males 498, females 551), of whom 757 were Hindus, 131 Mahomedans, 82 Jains and 43 Animists, the number of occupied houses being 216. It has a vernacular school, a dispensary and a police station. A market is held every Tuesday.

Dehri is a large village with several Hindu temples and a Jain temple dedicated to Parasnath

DEOGURADYA (*pargana* Indore, district Indore) is a small village at the foot of the Deoguradya Hill. It lies between 22°10' N and 75°56' E at an altitude of 2,476 ft above the sea level. It is 5 miles south east of Indore and is connected by a metalled road.

The population in 1921 numbered 221 (males 130, females 91) of whom 219 are Hindus and 5 Mahomedans, the number of occupied houses being 18.

A small village which is of importance only on account of the fair held there on the 11th of dark half of *Phalgun* and the following two days every year in honour of *Shri Guteshwar Mahadeo* the temple there having been erected by Ahilya Bai. There is an ever flowing spring of water close to this temple. By a grant of Aurangzeb the hereditary *lanungos* of Kimpel had a right to collect a due (25 dams) from every shop at Deoguradya fair. This right was, however, capitalised, along with the other rights held by them, in the sum of Rs 3 000 paid to them annually by the State since the year 1858. Stone and lime stone quarries were at one time worked in the hill near by, the material being carried to the Holkar State Railway lines when it was under construction.

DEPALPUR (*pargana* Depalpur, district Indore) is situated close to the Depalpur Tank, between 22°51' N and 75°32' E at an altitude of 1,746 ft above the sea level. It is headquarters of the *pargana* of the same name and is 24 miles north west of Indore, the district headquarters with which it is connected by a metalled road over which there is a motor bus service.

The population of Depalpur in 1921 numbered 2,310 (males 151, females 1,156), of whom 1,574 were Hindus, 661 Mahomedans and 75 Jains, the number of occupied houses being 558. It has a vernacular school, a dispensary, a post office, an inspection bungalow, a police station and a municipality. A market is held every Sunday.

It is mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* of *sarkar* Ujjain in the Malwa *Sudab*, and

forming an important stage in the main route from Bijapur to Ujjain. This place is said to have been founded * by Devapala Paramara (1216-1240) who belonged to the Dhar family. There are several Jain temples here, two of which have inscriptions dated *Samvat* 1518 (1491 A D) and 1659 (1602 A D).

Like many other places Depalpur is also mentioned as the place where, according to the *Puranik* legend, Sravana abandoned his aged parents and the name of Depalpur is never uttered in the early morning because of a superstition that doing so would entail calamitous consequences, so much so that when absolutely necessary, the town is referred to by its different appellations such as *Kholdagaon* (the cursed village) or "Fatehpur" (the town of victory), the latter name being given to it for the reason that Yashwant Rao Holkar I about the year 1798, inflicted a crushing defeat there on the household troops of Kashirao Holkar and obtained a lot of horses and funds which he sorely needed. In fact this was the very first enterprise of Yashwant Rao and marked the commencement of the career of that intrepid seer of the Holkars who, as Tod says, "made terms with Lake at the altars of Alexander." Depalpur is mentioned in Malcolm's Index as a place having 1,035 houses and 3,841 people at that time, though it has since gradually declined in importance. There is a big tank about 6 miles in circumference between the villages of Depalpur and Banedya. It is an artificial lake (called Depalsagar) constructed according to the inscription by Devpala himself when he founded this town. Local tradition † has it, that, when constructed, the tank had no water, whereupon Devpala immolated his first born by name Vatsaraj and then the tank miraculously filled up. The

*There is extant, however, copy of a stone inscription (said to have been thrown into the local tank), dated 13th of the bright of *Magh*, *Samvat* 571 (514 A D) mentioning this as the date of the foundation of this village by Raja Devapala, sister's son of Raja Bhoj of Dhar and son of Raja Prithu.

†The *Annals* reports that an old *sanad* until lately in the possession of one Bheera Lalun Dhakad embodied this information but that the *sanad* in question got disfigured by rain water last year and has since become illegible.

tank covers an area of several square miles and still presents a fine sheet of water used for irrigation for miles around and affording good shooting in the cold weather. Depalpur is a place of some archaeological interest having an old temple of *Mangaleshwar* dedicated to Shiva and another on the other side of the lake dedicated to the Jain *Tirthankara Adinath* and consecrated on Tuesday, the 31d of the bright half of *Baisak* in *Samvat* year 1518 (1191-92 A D)

The dam of the lake having deteriorated, Maharaja Tukoji Rao II had it repaired at considerable cost. An inscription affixed there states that this work was done to preserve the memory of his Maharanis Bhagnathi Bai, Radha Bai, Parwati Bai and his sons Shivaji Rao, and Yashwant Rao. The repairs were begun on Wednesday, the 2nd of the bright half of *Pausa* in *Samvat* 1925 (1868 A D) and were completed on Sunday, the 7th of the bright half of *Kartik* in *Samvat* 1931 (1874 A D). On the completion of the work a temple was erected with six *lingams*. Five of these lie in a ring with the sixth in the centre. The five surrounding *lingams*, named after his five consorts, are the Bhagnathi Tukeshwar, Radha Tukeshwar, Parwati Tukeshwar, Mhalsa Tukeshwar and Lakshmi Tukeshwar, while the sixth one in the centre is named Tukeshwar or Kutumbeshwar after the Maharaja himself.

Duck and snipes are plentiful on the tank in the cold weather.

A fair known as "Gal ki-yatra" is held here every year on the 1st of the dark of *Chaitra*. This town is the birth place of Malhar Holkar, the son of the illustrious Ahilya Bai. In pre Mutiny days part of the Malwa Bhil Corps, was, for some years, stationed here.

DEWASIA GHAT (*pargana* Kataphod, district Narmada) is a pass in the Vindhya near Chandkesar stream. It lies between 22°38' N and 76°27' E at an altitude of 1996 feet above the sea level and is ten miles from Kataphod, the *pargana* headquarters with which it is connected by a country track.

A pass in the Vindhya between Dewasia (Gwalior) and Kataphod via Hirapur and Jmwani villages. It is

occasionally used by country carts and is so named after a village and a mountain peak situated near by in Gwalior territory. It begins close to the Dongapani forest near Jinwani village. There is also another pass on the same ridge called the Bhanon Ghat about two miles to the east ($22^{\circ}40'$ N, $76^{\circ}31'$ E).

DHAJARA (*pargana* Mhow, district Indore) lies between $22^{\circ}26'$ N and $75^{\circ}49'$ E at an altitude of 2,743 ft above the sea-level.

It is a peak in the Vindhya, said to have been so named from *dhuaja*, a flag, the hill being used as a rendezvous by the *Ghassias* of old, who erected a flag on the top of this peak as a signal for their neighbouring confederates to assemble for consultation or joint action.

DHAMNAR (*pargana* Garoth, district Rampur) is a small village situated about 3 miles from Chandwasa, 22 miles south of Rampur. It lies between $24^{\circ}12'$ N and $75^{\circ}30'$ E. It is 18 miles to the south-west of Garoth with which it is connected partly by a metalled road (16 miles) and the rest by a good serviceable track which is maintained in a decent state of repair. The nearest railway station is Shamgarh (14 miles).

The village is now deserted but is famous for its numerous old caves, Buddhist and Brahmanical, which exist there. *Vide Archaeology*.

DHANTALAOGHAT (*pargana* Kataphod, district Nemawar) This is a pass situated at $1\frac{1}{2}$ miles from the source of the Dhatum river between $22^{\circ}45'$ N and $76^{\circ}30'$ E. It is 15 miles north of Kataphod (the *pargana* headquarters) and 20 miles west of Kannod (the district headquarters) and is connected with both these places by a metalled road.

Dhantalaoghat is an important pass in the Vindhyas between Dhantala (Gwalior) and Bijwad. It is in comparatively good condition and carts coming from Indore into Nemawar generally take this route.

The metalled road from Indore *Via* Khudol, passes through this pass leading on *via* Panigaon Kannod and Khategaon to Nemawar where it joins the Mandia-Harda

road thus connecting the Nemawar district with the Great Indian Peninsula Railway at Haida

DHARAMRAI (*pargana* Nisarapur, district Nimai) is a large village situated near the north bank of the Narbada six miles south-east of Dahi between $22^{\circ}3'N$ and $74^{\circ}41'E$. It is 10 miles south-west of Nisarpur, the *pargana* headquarters with which it is connected by a country track

The population of the village in 1921 numbered 780, (males 412, females 368), of whom 551 were Hindus, 5 Mahomedans and 221 Animists. A market is held every Friday

Dharamrai was formerly included in the Dahi Thakurat. Various traces and remains of buildings lie round the village. It forms part of separate *jagu* in the possession of a branch of the present Dahi family

DHARGAON (*pargana* Maheshwar, district Nimad) is a large village situated 12 miles north of the Narbada between $22^{\circ}12'N$ and $75^{\circ}44'E$. It is 10 miles north east of Maheshwar and 34 miles north-east of Khargone with which it is connected by metalled road over which motor buses ply on line. The nearest railway station is Barwaha (20 miles) and it stands on the Barwaha Maheshwar road

The population of Dhargaon in 1921 numbered 1,642 (males 852, females 790), of whom 1,359 were Hindus, 243 Mahomedans, 21 Jains and 19 Animists. The number of occupied houses is 365. It has a vernacular school, a library and a camping ground is close by. A market is held every Thursday

In the 18th century the village belonged to Sindhia, who, in 1844, assigned it to the British Government. In 1861, it was made over by the latter to Holkar in the exchange of territory that took place in that year. Formerly it was the headquarters of the *pargana* of the same name which was broken up in 1901 and reduced to a *thana*. The *thana* was also subsequently abolished and Dhargaon is now only a populous village. A religious fair is held at Piphi village near Dhargaon on the 15th of the bright half

of *Margashusha* every year. There are two ginning factories in this village both worked by steam.

DHAVALI (*pargana* Sendhwa, district Nimai) is a small village situated on the river Aner between 21°21' N and 75°24' E. It is 40 miles south-east of Sendhwa with which it is connected by a road partly metalled and partly *kachcha*.

The population of Dhavali in 1921 numbered 228 (males 108, females 120), of whom 226 were Hindus and 2 Mahomedans, the number of occupied houses being 54. A Forest Range Officer is posted here.

This appears to be an old village, as it contains the ruins of an old mosque and of a dam across the Aner river. Formerly this village was the headquarters of a *thana* of the same name in the old Silu *pargana*. It is said to be the centre of the Nahal tribe of Bhils and their chiefs, who live in the district and receive a monthly allowance of nearly Rs 300 for keeping watch over the passes of the Satpuras. It is 18 miles from Chopra from which place a metalled road runs to Nardhana station on the Tapti Valley Railway. About 12 miles north of Dhavali the 'Tazdin Vali' peak (3,389) rises. It is held in great reverence both by the Hindus and Musalmans on account of the tomb of Tazdin Shah-Vali, a Mahomedan saint in whose honour an important fair is annually held on every Thursday in the month of *Shravan* and people come from great distance to visit this tomb.

DUDHAKHEDI (*pargana* Bhanpura, district Rampura-Bhanpura) is a village which lies between 21°26' N and 75°42' E at an altitude of 1549 feet above the sea level. It stands on the country track connecting Garoth with Bhanpura at a distance of 6 miles south of Bhanpura.

The population of Dudhakhedi in 1921 numbered 339 (males 172, females 167), of whom 336 were Hindus and 3 Mahomedans, the number of occupied houses being 78.

It is a small village of archaeological interest. It is important only on account of an old temple dedicated to Devi which is visited by large numbers of devotees at all times of the year, but particularly on *Dusseerah*, 10th of

the bright half of the month of *Aswin*. This deity is believed to be a great fulfiller of vows and people come here from very long distances to ask for divine help, or to return thanks for favours received. Sunday is a specially propitious day for presenting offerings to the goddess here.

F

FATIEHABAD—*Vide* Chandrawatiganj.

FATEHGARH (*pargana* Kataphod, district Nemawar) is a small village situated 10 miles south-east of Satwas, between 22°26' N. and 76°47' E. It is 20 miles south-east of Kataphod, the *pargana* headquarters and is accessible only by a stony track.

The population of the village in 1921 numbered 107 (males 57, females 50), of whom 104 were Hindus and 3 Mahomedans, the number of occupied houses being 26.

This village is important only for its situation at the confluence of the Narbada and the Dhatuni, where stands a temple dedicated to the God Maruti (Hanuman) in whose honour a fair is held every year on the new moon (*Amawas*) of *Aswin* generally known as *Bhutadi Amawas*. In the middle of the Narbada stands a fort called *Jogaka Killa*.

G

GANGURNI (*pargana* Zirapur, district Rampura-Bhanpura) is an important village situated between 24°4' N. and 76°27' E. It is 6 miles north of Zirapur, the *pargana* headquarters with which it is connected by a country track.

The population of Gangurni in 1921 numbered 755 (males 387, and females 368), of whom 696 were Hindus and 59 Mahomedans, the number of occupied houses being 175. It has a vernacular school and a market is held every Sunday.

GARAGHAT (*pargana* Mhow, district Indore) situated between 22°25' N. and 75°34' E. It is a pass in the Vindhya, also known as the Manpur *Ghat*, about four miles south-west of Manpur. The Bombay-Agra Road passes through the pass, its name *Gada ghat* being due to *gadads* or large country carts for which this pass is most suitable.

GAROTH (*pargana* Garoth, district Rampura-Bhanpura) lies between 24°19' N. and 75°40' E. The nearest railway

station is Garoth Road (5 miles) with which it is connected by a metalled road. It stands on the Boha-Rampura Road, midway between the two places.

The population of Garoth in 1921 numbered 4,866 (males 2,226, females 2,140), of whom 3,537 were Hindus, 635 Mahomedans, 192 Jains and 2 others, the number of occupied houses being 1,073. It has an Anglo Vernacular school, a girls' school, a library, a hospital, a post and telegraph office, an inspection bungalow, a police station and a municipality. A market is held every Wednesday.

It is the headquarters of the district of Rampura-Bhanpura and of the Garoth *pargana*. The town was formerly a Bhil settlement which fell to the Chandawat Rajputs in the latter half of the 13th century and after passing through many and various vicissitudes extending over several centuries, it passed on to Holkar about the year 1752. For a short period in 1811, it was the residence of Yashwant Rao Holkar who was moved there from Bhanpura, as the malady from which he was then suffering, was attributed to an evil spirit which haunted Bhanpura, where Yashwant Rao usually resided. At a later date the Sondhias, who preponderate in the neighbourhood, caused much trouble by their turbulent behaviour and a detachment of the Mehidpur Contingent, therefore, came to be stationed at Garoth from 1831 to 1842.

So long ago as 1822, Garoth was a flourishing town with a population of some 6,000 persons. After that it went on declining until 1901 when the population declined to 3,450. But the increase thereafter to 1383 in 1911 was not maintained during the following decade as the latest available figures would show though this may have been due to the wide-spread influenza epidemic that prevailed in 1918. A fair in honour of the Sakthia Bhairo is held here during the Ram Navami week every year. There are three ginning factories two worked by steam and one by oil engine. There is also a cotton press here.

GAUTAMPURA (*pargana* Depalpur, district Indore) lies between 22°59' N and 75°36' E at an altitude of 1631 ft above the sea level. It is 10 miles north of Depalpur with which it is connected by a road partly metalled and partly unmetalled. The nearest railway station is Chumbal (3

mules) a station on the Indore Rutlam section of the B. B. & C. I. Railway.

The population of Gautampura in 1921 numbered 3,002 (males 1,513, females 1,489), of whom 2,066 were Hindus, 834 Mahomedans, 100 Jains and 2 Animists, the number of occupied houses being 878. It has a vernacular school, a girls' school, a dispensary, a post and telegraph office, a police station and a municipality. A market is held every Wednesday.

This village, popularly known as Runaji Gautampura to distinguish it from other villages of the same name, was founded by and named after Gautama Bai, consort of Subheda Malhar Rao Holkar I. A curious concession was made in those days regarding residence in this town, all male-factors even murderers, being held safe from pursuit within its walls. Under the patronage of its illustrious founder and her famous daughter-in law, Ahilya Bai, the place soon became prosperous and is even now an important trade centre well known for its calico-printing industry, the printed cloth finding a ready sale at Indore and elsewhere in the neighbourhood. Notwithstanding this, however, and despite its being close to the railway station, this village has gradually declined in population since 1891 when no less than 5,019 people lived there. There is a large temple here dedicated to Shiva known as *Achaleshwar Mahadeo*, built by Gautama Bai in whose honour a fair is held every year on the *Maha Shivaratri* day (11th of dark half of *Phalgun*). There is a flour mill here worked by oil engine.

GHAT PIPLIA (*pargana* Mehidpur, district Mehidpur) is a small village situated on the right bank of the Sipra, between 23°39' N and 75°38' E. It is 12 miles north of Mehidpur with which it is connected by a country track.

The population of this village in 1921 numbered 225 (males 112, females 113), all Hindus, the number of occupied houses being 51.

This village was formerly the headquarters of the *thana* of the same name, the Sipra affording to it an ample supply of water throughout the year. It contains a temple dedicated to Ram where a fair is held on the 15th of the

bright half of *Phalgun* every year. An encamping ground is situated near the village.

GIDH KHO —*Vide* Pedma

GOGAN (*pargana* Khaigon, district Nimar) is a large village situated on the west bank of river Beda, between 21°55' N and 75°45' E It stands on the Khargon-Sanawad Road (metalled) 11 miles north-east of Khaigon, the *pargana* and district headquarters The nearest railway station is Sanawad (32 miles)

The population of this village in 1921 numbered 2,782 (males 1,343, females 1,439), of whom 1,751 were Hindus and 1,031 Mahomedans A market is held every Tuesday It has a vernacular school, a post office, an inspection bungalow and a police station

This village is of considerable local importance as a trade centre It is held in *jagir* by Sardar Bhuskutte under a *sanad*, dated 1162 *Fash*, (1754 A D) It is surrounded by a wall, three sides of which are of stone, while the fourth, which faces the Beda river, is of mud A metalled road connects it with Muhammadpur Cloth printing by Chhipas is carried on here to a considerable extent There are two flour mills worked by oil engine in the village

GUDLA (*pargana* Rampura, district Rampura-Bhanpura) is an important village lying between 24°39' N and 75°34' E It is about 20 miles north-east of Rampura with which it is connected by unmetalled road The nearest railway station is Shri Chhatrapur (26 miles)

The population of Gudla in 1921 numbered 201 (males 97, females 107), all Hindus, the number of occupied houses being 53 It has a police station

The importance of Gudla is due only to the neighbouring fort of Chaurasigarh, (now mostly in ruins) originally built by the Chundrawats when they ruled over this tract this fort occupied a very commanding position which gave it great importance in early days The hill on which it stands is surrounded on three sides by the water of the Chumbal, which on the eastern side passes

through a very steep gorge. A quaint legend is mentioned in this connection. The gorge through which the river now flows was formerly unbroken rock and an ichneumon lived in a hole there. The waters of the Chambal seeking an exit at last entered that hole and forced a passage through it, which, gradually and in course of time, assumed its present dimensions. This gorge is even now known to the people as the *nauli-la dar* or the ichneumon's hole.

GWALANGHAT (*pargana* Sendhwa, district Nimar) lies between $21^{\circ}31'$ N and $75^{\circ}1'$ E. It is 10 miles to the south-west of Sendhwa, the *pargana* headquarters, with which it is connected by a metalled road.

Gwalanghat is a pass in the Satpuras usually called the Sendhwa pass. It is over two miles in length commencing at Gwalanghat Chauki and ending at the fort of Bhawargadh. About half a mile from Gwalanghat *chauki* is the temple of Bijasani Devi in a *mazari* of village Rai. A fair is annually held here on the 9th of the bright half of *Aswin* and *Chaitra* and is attended by people both from Khandesh and Nimar. There is an old tank of considerable size with stone-steps on all sides, in front of this temple which has been lately rebuilt. At its top, this pass is guarded by a small fort called Bhawargadh or Bhoargadh ($21^{\circ}35'$ N. and $75^{\circ}1'$ E) built in Maratha style, apparently to guard the pass. It is said to have long formed the headquarters of the notorious Bhil leader, Khaja Naik, who gave much troubles during the Mutiny. Till recently a guard of 10 sowars was kept here for watch and ward, but that has now been replaced by four *chaukidars*. The fort is now in a bad state of repair.

H

HARANGAON (*pargana* Khategron, district Nemawar) is a village situated on the river Jamner between $22^{\circ}15'$ N. and $76^{\circ}58'$ E. It is 12 miles north-east of Khategron, the *pargana* headquarters, with which it is connected by a *kachcha* road.

The population of Harangaon in 1921 numbered 502 (males 245, females 257), of whom 355 were Hindus, 77 Mohammedans, 35 Animists and 32 Jains. The number of occupied houses was 157. A market is held every Sunday. There is a police station here.

This village and the surrounding area passed to Holkar in exchange in 1861. Before 1904, this village was the headquarters of a *pargana* named after it, but in that year it was reduced to the status of a *thana*, which has since been abolished and it is now a mere village. An annual fair called the *gal-l-yatra* is held here on the 1st of the bright half of *Phalgun* every year.

HARANPHAL (*pargana* Nisarpani, district Nimai) lies between 22°3' N and 74°11' E. It is about a mile to the south of Dharamai, and 1 mile south west of Nisarpani, the *pargana* headquarters with which it is connected by a metalled road *via* Dharamai.

Haranpal is a narrow channel in the Narbada river. The river at this spot is about 400 yards broad and obstructed by large masses of basaltic rock rising to 10 and 11 ft above the level of the stream, leaving three narrow channels through which the current rushes with great force. It is popularly supposed that a deer can leap across. This is a spot possessing great natural beauty.

HARSOLA (*pargana* Mhow, district Indore) is a large village lying between 22°34' N. and 75°49' E. It is 6 miles north east of Mhow, the *pargana* headquarters, with which it is connected by a road, partly metalled up to Sutar-khed and unmetalled beyond. The nearest railway station is Mhow (4 miles).

The population of Harsola in 1921 numbered 1,131 (males 750, females 681), of whom 1,378 were Hindus and 56 Mahomedans, the number of occupied houses being 345. It has a vernacular school.

It was formerly the headquarters of a *pargana*. But in 1904 it was reduced to a *thana* which has since come to be abolished, Harsola being merely a large village now. In 1818, Sir John Malcolm, when looking for a suitable site for a cantonment, encamped here in a garden which is still pointed out with pride by the local inhabitants. In later times too this was one of the favourite villages of Maharaja Tukoji Rao II who frequently visited it. A religious fair is held here in honour of Amrunath Mahadeo on *Shravan* (the 14th of dark half of *Phalgun*) every year. People

from Mhow Cantonment and the neighbouring villages come to bathe in the tank here on that day.

HASALPUR (*pargana* Mhow, district Indore) is a large village situated on the Chambal river, between 22°29' N. and 75°38' E. It is 12 miles south of Mhow, the *pargana* headquarters with which it is connected by a road partly metalled up to Kuali and the rest unmetalled (2 miles). The nearest railway station is Mhow (14 miles).

The population of Hasalpur in 1921 numbered 1,039, (males 566, females 533), of whom 874 were Hindus, 169 Mahomedans, 22 Jains and 31 Animists. A market is held every Monday. It has a vernacular school and a post office.

This large village is mentioned in the *Ain-i-Albani* as the headquarters of a *mahal*, in *sarkar* Mandu, and noted in those days for its betel leaves and for its vines which bore fruit twice a year, the *mahal* itself evidently being in a very prosperous condition at the time. By 1820, however, repeated Pindari raids had destroyed its former prosperity and rendered its villages so desolate that the *mahal* revenue, according to Malcolm, had to be reduced from Rs. 12,000 to Rs. 1,000 a year, the town of Hasalpur itself then having no more than 300 houses, a state of affairs that has not appreciably improved within the last one hundred years. Its famous vine-yards too have passed away, though betel-leaf cultivation still flourishes here, as shown by the numerous *pan* gardens (locally known as *pan-latanda*) now surrounding the village. In 1857 a rebel leader, named Bhagirath Deswai, was hanged on a small hill called Mor-Barda near the village, the spot where the execution took place being now held sacred by the local people, who have put a flag above it. The villagers proceed to this place to perform their vows. It continued to be the headquarters of a *pargana* till 1904, when it was amalgamated with the Mhow *pargana* and reduced to the status of a *thana* which also has since been abolished. Three tanks are situated near the village one of these being of considerable size and capable of irrigating about 120 acres. The other two known as the *Mithya talao* and *Londya-talao*, though of smaller size, are also used for irrigation.

HATOD (*pargana* Indore, district Indore) is situated midway between Indore and Depalpur. It lies between 22°48' N. and 75°47' E., at an altitude of 1764 ft above the sea level and is 11 miles north of Indore, the *pargana* and district headquarters with which it is connected by a metalled road. The nearest railway station is Palra (5 miles), a station between Indore and Rutlam on the B B & C I Railway.

The population of Hatod in 1921 numbered 2,061 (males 1,058, females 1,003), of whom 1,791 were Hindus, 123 Mahomedans, 142 Jains and 2 Animists. It has a vernacular school, a post office, an inspection bungalow and a police station. A *Munsiff* is also posted here. A market is held every Saturday.

Formerly it was one of the favourite villages of and often visited by His Highness Maharaja Tukoji Rao II, and was the headquarters of the *pargana* of the same name. In 1904, however, it was reduced to a *thana*, which has since been abolished. A short metalled road connects Hatod with Palra railway station, with which, as also with Indore, regular motor service is now available. A fair in honour of *Deo Dharam Raj* is held here every year on the 15th of bright half of *Kartik* and another in honour of *Ram Deo Gujar* on the 1st of dark half of *Chaitra*.

HINGLAJGARH (*pargana* Bhanpura, district Rampura-Bhanpura) is an old fort situated about 6 miles from Navah on the edge of the plateau on which Navah and Takshkeshwar stand, between 24°40' N and 75°47' E. It is about 14 miles north of Bhanpura, the *pargana* headquarters, and is not connected by any regular road.

Hinglajgarh is so named after the local shrine dedicated to goddess Hinglaj, one of the best known manifestations of Devi in western India. Tod has noted that she is specially revered by Rajputs, her principal shrine being located at a place in Las Belas State in British Baluchistan. Other places where she has shrines are at Makrana in Jaipur State (Rajputana) and at Kolhapur in the Deccan. The former Telugu Rajs of Bhugalkhanna also worshipped her. The place is of archaeological interest.

The surroundings of this fort are singularly picturesque. It stands 1,800 feet above the sea level and 300 feet above the surrounding country. On three sides deep and densely wooded ravines protect it from attack and on the fourth or northern side there is a natural wall of rock. It was always deemed impregnable until taken by assault on 31d July 1804 by Captain Sinclair with a detachment of Monson's force just before its ill-fated retreat. The fort covers an area of about two square miles and is surrounded by stone walls with four gates called the Patan Pol, Surat Pol, Katra Pol, and Mandesari Pol. On one of the four large bastions known as the *Fathepuri*, an old gun still stands, cast, it is said, by Yashwant Rao Holkar himself. Inside the fort there is a *Lig baori* but its water is not drinkable.

No detailed information exists as to the foundation of this fort, but it appears to have been built in olden times by one of the Jaipur Chiefs. When Madhosingh made over the district of Rampura to Holkar, Hinglajgarh, along with certain other fiefs, remained with the Rana of Udaipur and was ceded finally to Holkar by Rana Raj Singh between 1755-1762. The fort and its surroundings are now deserted, but up to its capture by the British in 1804, a large weekly market was held every Wednesday.

I

INDOKH (*pargana* Mahidpur, district Mahidpur) is a picturesque village situated on the left bank of lesser Kali Sind, 6 miles from Jharda, between 23°43'N and 75°45'E. It is 18 miles north of Mahidpur, with which it is connected by a *lachcha* road *via* Jharda. The nearest railway station is Mahidpur road (22 miles).

The population of Indokh in 1921 numbered 171 (males 219, females 225), of whom 437 were Hindus, 10 Mahomedans and 27 Jains, the number of occupied houses being 120.

This village has a double fort with two big gates, east and west, eventually built to guard the passage of the river overlooking the ford and also to keep under control the turbulent Sondhia population in these parts. At one time it constituted an important frontier outpost on the Gwalior-Dewas border. A stone *ghat* leads down to the water's edge. Though no records are available to show

the sea level It is 16 miles south of Mhow, the *pargana* headquarters with which it is connected by a *kachcha* road

The population of Jam *Chhoti* in 1921 numbered 217 (males 111, females 73), of whom 162 were Hindus, 28 Mahomedans and 27 Animists, the number of occupied houses being 32

This place was formerly of some consequence as commanding the important pass of Jamghat. In 1818 under the treaty of Mandasor it was ceded to the British and was guarded by a detachment of troops from Mhow It was, however, restored to Holkar later on There is a small fort standing here and also a tank close by Yashwant Rao Holkar after his defeat in 1801 took shelter at this place and remained here for some months

JAMGHAT or Jam *Darawaza* (*pargana* Mhow, district Indore) is a pass lying between 22°21' N and 75°44' E at an altitude of 2,188 feet above the sea level It is situated between Jam Chhoti and Bagdai

Jamghat was formerly important because the road from Maheshwar to Indore entered the plateau through it It is now surmounted by a massive gate (built there by Ahilya Bai in the year 1791), which bears an inscription The pass goes through the gateway which is about 25 yards long, 22 yards broad and 40 to 50 feet high On both sides of the gateway are spacious porticos Over these on the second story are open galleries looking on the road below In the southern wall three windows command a view of the adjacent Narmada valley two thousand feet below On the roof there is a raised square platform with holes for the posts of a *shamiana* The walls are loopholed and the eastern end is higher than the western Some tanks for storing water have also been made here From the top of the gate one sees a magnificent prospect spreading out below, which presents a lovely panorama of miniature lakes, dense forests and green and golden fields Behind, like a rampart, stretch out on either hand, the great Vindhyan cliffs, while far away in the distance rise, in dull gray, the parallel ranges of the Satpuras, the two lofty walls which guard the valley of Narmada and the waters of the sacred stream flowing through it Below lie the tanks of Choli, and the temples, fort and *ghats* of Maheshwar and Mandla-

when the village was founded, it appears to be an old one, as the remains of a temple of the 11th or 12th century have been used in constructing the fort and several old images are still lying outside its walls. Similarly the remains of an old gateway have been erected inside a small walled enclosure to form a shrine for a huge Ganpati. The stones are well-carved. The ghat, temples and the fort were built very many years ago by one of the Wagh *jagirdars* of Mahidpur. Near the ghat, the waters of two springs, which are slightly warm, issue from carved *Makara's* heads, evidently remains of the old temple. Later on it was the headquarters of a *thana* which has, however, since been abolished. A religious fair is held here every year on *Ramnawami*, the 9th of the bright half of *Chaitra* in honour of Shri Ramji.

INDORE CITY. *vide pargana* account.

INDORE RESIDENCY.

J

JAGOTI (*pargana* Mahidpur, district Mahidpur), is situated on the bank of the Gangi, a tributary of Sipra, between 23°24' N. and 75°49' E. It is 12 miles south-east of Mahidpur, the *pargana* headquarters with which it is connected by a country track. The nearest railway station is Mahidpur Road (19 miles).

The population of Jagoti in 1921 numbered 1,237 (males 643, females 594), of whom 1 199 were Hindus, 36 Mahomedans, 1 Jain and 1 other. A market is held every Thursday. It has a vernacular school, a post office, a police station, a village *panchayat* and a camping ground.

The village was originally the headquarters of a *pargana* of the same name, but was in 1901 reduced to the status of a *thana* which was however subsequently abolished. A fair call *Phuddol* fair is held here on the 6th of dark half of *Chaitra* in honour of Harasiddhi. At Julai-kheda 2½ miles to the north-east, there is a quarry of *bankars* which are dug out and burnt into lime. The prevailing castes here are Anjanas and Brahmins. There is also a Moghia settlement here. A ginning factory is worked by oil engine here.

JAM-CHHOTI (*pargana* Mhow, district Indore) is a small village situated within the forest limits, between 22°22' N. and 75°18' E., at an altitude of 2,181 feet above

the sea level It is 16 miles south of Mhow, the *pargana* headquarters with which it is connected by a *kachcha* road

The population of Jam Chhoti in 1921 numbered 217 (males 144, females 73), of whom 162 were Hindus, 28 Mahomedans and 27 Animists, the number of occupied houses being 32

This place was formerly of some consequence as commanding the important pass of Jamghat. In 1818 under the treaty of Mandasori it was ceded to the British and was guarded by a detachment of troops from Mhow It was, however, restored to Holkar later on There is a small fort standing here and also a tank close by Yashwant Rao Holkar after his defeat in 1801 took shelter at this place and remained here for some months

JAMGHAT or Jam Darawaja (*pargana* Mhow, district Indore) is a pass lying between 22°21' N and 75°44' E at an altitude of 2188 feet above the sea level It is situated between Jam Chhoti and Bagdaia

Jamghat was formerly important because the road from Maheshwar to Indore entered the plateau through it It is now surmounted by a massive gate (built there by Ahilya Bai in the year 1791), which bears an inscription The pass goes through the gateway which is about 25 yards long, 22 yards broad and 40 to 50 feet high On both sides of the gateway are specious porticos Over these on the second story are open galleries looking on the road below In the southern wall three windows command a view of the adjacent Nerbadi valley two thousand feet below On the roof there is a raised square platform with holes for the posts of a *shamiana* The walls are loopholed and the eastern end is higher than the western Some tanks for storing water have also been made here From the top of the gate one sees a magnificent prospect spreading out below, which presents a lovely panorama of miniature lakes dense forests and green and golden fields Behind, like a rampart, stretch out, on either hand, the great Vindhyan cliffs while far away in the distance rise, in dull gray, the parallel ranges of the Satpuras, the two lofty walls which guard the valley of Nimar and the waters of the sacred stream flowing through it Below lie the tanks of Choli, and the temples, fort and *ghats* of Maheshwar and Mandla-

shwar. On the south-east lie Padlia, Karai and Bag, and if the atmosphere be clear, Barwaha and Balwara, and even the pillars of Holkar's bridge across the Narbada are visible from here. Of this gate the following story is related—A Maratha, Ganpat Rao, stationed himself at the head of the pass and collected toll on horses and carts going through the *ghat*. The proceeds of this tax, called the *hatjhalat*, he took to Ahilya Bai who refused to accept the money and ordered that it should be spent on some good work for the public benefit, and with this money, supplemented by a contribution from the State, it is said the gate was erected. A Mahomedan saint's tomb and two graves of Europeans stand near the gate. Below the fortress is a tank called Ahilya Bai tank in which the Choral river is supposed to have its source. The river flows northwards from there and about 8 miles from it falls from some height into a tank below called the Mendi Kund, constituting one of the many beautiful water-falls in the Holkar State.

JANAPAO is a hill peak lying between 22°21' N and 75°41' E, at an altitude of 2,803 feet above the sea level. It is 11 miles south of Mhow and is accessible by a *pucca* road up to Kauli and by a mountain track (2 miles) beyond. The nearest railway station is Mhow (11 miles). It is an important peak in the Vindhya range lying within the State forests. It forms the water parting of the Chambal and the Karam on one side and Gambhur and Nakedi on the other. On the top there is a temple of Janakeshwar Mahadev facing the east. Behind the temple a stone *gau-mukh* or cow's head is fixed, through which trickle the waters of a spring regarded as the source of the Chambal. These waters are supposed to have power of removing evil spirits from the body of persons possessed by them and people believed to be so affected are brought here from distant places to bathe therein. On the 15th of the bright half of *Kartik* every year a fair is held here which is very largely attended by the lower classes such as Bhils, Chamaras, Balais and others from the adjoining parts, and a large amount of country liquor is sold here on that occasion.

JARDA (*pargana* Manasa, district Rampura-Bhanpura) is a village situated on the bank of the Retam river, between 24°20' N and 75°7' E, at an altitude of 1,471 feet

above the sea level. It is 12 miles from Manasa, the *pargana* headquarters, with which it is connected by a metalled road. The nearest railway station is Pipha (14 miles)

The population of Jarda in 1921 numbered 341 (males 187, females 154), of whom 306 Hindus, 17 Mahomedans and 18 Jains, the number of occupied houses being 77.

Local tradition has it that this village with eleven others (six of which have since passed on to Gwalior) was formerly held in *jagir* by a kinsman of the Ranas of Udaipur (very probably the Chandiwats or Rampura). It formed part of the *pargana* of Jarda-Kanjarda which was ceded to Holkar by Rana Raj Singh of Udaipur (1755-1762) and has since remained with the Holkars.

JHARDA (*pargana* Mahidpur, district Mahidpur) is a large village situated on the river Gangi, a tributary of the Sipra, between 23°37' N. and 75°14' E. It is 10 miles north of Mahidpur with which it is connected by a country track. The nearest railway station is Mahidpur Road (16 miles).

The population of Jharda in 1921 numbered 1,420 (males 720, females 700), of whom 1,243 were Hindus, 139 Mahomedans and 38 Jains, the number of occupied houses being 339. A market is held on every Saturday. It has a vernacular school, a post office, a police station, a village *panchayat* and a camping ground.

In *puranic* times, Jharda was included like Mahidpur in the great *Mahakalban*. The village which is an old one, is said to have been founded in *Samvat* 1209 (1152 A.D.) by Mandalji Aujana who came from Gujrat and appears in the mediæval period to have passed through prosperous times. It is a place of archaeological interest. Many *sati* stones are scattered round the place. It was formerly the headquarters of a *pargana* of the same name, but in 1908 it was merged into Mahidpur *pargana*. A fair known as *Phuldole* fair is held here in honour of Narayan on the 6th of the dark half of *Chaitra*.

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KAKARADA (*pargana* Maheshwar, district Nimar) is a small village lying between 22°20' N. and 75°30' E. It is on the Bombay-Agra Road 24 miles from Mhow, which

shwar. On the south-east lie Padli, Karai and Bag, and if the atmosphere be clear, Barwaha and Balwara, and even the pillars of Holkar's bridge across the Narbada are visible from here. Of this gate the following story is related —A Marathi, Ganpat Rao, stationed himself at the head of the pass and collected toll on horses and carts going through the *ghat*. The proceeds of this tax, called the *hatphulsi*, he took to Ahilya Bai who refused to accept the money and ordered that it should be spent on some good work for the public benefit, and with this money, supplemented by a contribution from the State, it is said the gate was erected. A Mahomedan saint's tomb and two graves of Europeans stand near the gate. Below the fortress is a tank called Ahilya Bai tank in which the Choral river is supposed to have its source. The river flows northwards from there and about 8 miles from it falls from some height into a tank below called the *Mendi Kund*, constituting one of the many beautiful water falls in the Holkar State.

JANAPAO is a hill peak lying between 22°21' N and 75°41' E, at an altitude of 2,803 feet above the sea level. It is 11 miles south of Mhow and is accessible by a *pucca* road up to Kauli and by a mountain track (2 miles) beyond. The nearest railway station is Mhow (11 miles). It is an important peak in the Vindhya range lying within the State forests. It forms the water parting of the Chambal and the Karam on one side and Gambhari and Naredi on the other. On the top there is a temple of Janakeshwar Mahadev facing the east. Behind the temple a stone *gaumukh* or cow's head is fixed, through which trickle the waters of a spring regarded as the source of the Chambal. These waters are supposed to have power of removing evil spirits from the body of persons possessed by them and people believed to be so affected are brought here from distant places to bathe therein. On the 15th of the bright half of *Kartik* every year a fair is held here which is very largely attended by the lower classes such as Bhils, Chamaras, Balais and others from the adjoining parts, and a large amount of country liquor is sold here on that occasion.

JARDA (*pargana* Manasa, district Rampura-Bhanpura) is a village situated on the bank of the Retam river, between 24°20' N and 75°7' E, at an altitude of 1,471 feet

A market is held here every Monday. It has a vernacular school, a post office and a police station.

This village is mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* in the Ujjain *sarkar* of the *Subah* of Malwa. Local tradition traces its origin to a local Raja about a thousand years ago. Up to Ahilya Bai's time it was the chief town of the *pargana*. She, however, transferred the headquarters to Indore and this village then lost its importance. The *zamindars* of Indore in early times for long had their own headquarters here. A small fort containing the mosque of Zamzamashah Pır stands here. The ruins of another fort called Pratabgarh lie on the hillock not far off. There are two temples here. One of them, dedicated to Vishnu, was built by Ahilya Bai, while the other, dedicated to Shiva, by Maharaja Tukoji Rao II. In 1882 this village was granted in *jagir* to Yadav Rao Holkar by Maharaja Tukoji Rao Holkar II. A religious fair called the *gal-ki-yatra* is held here on the first of the dark half of *Chaitra*.

KANJARDA (*pargana* Rampura, district Rampura-Bhanpura) is a large village situated at the foot of the hills which separate Mewar from Malwa. It lies between 24°40' N, and 75°13' E and is 23 miles from Rampura, from where it is accessible partly by metalled road up to Kukdeshwai (11 miles) and the rest by a mountain track. It is also accessible via Manasr partly by a metalled road and the rest by a mountain track. The nearest railway station is Neemuch (30 miles).

The population of Kanjarda in 1921 numbered 1899 (males 962, females 937), of whom 1,702 were Hindus, 48 Mahomedans, 149 Jains, the number of occupied houses being 483. It has a vernacular school, a dispensary, a post office and a police station.

Kanjarda lies to the north-west of Rampura town. The early history of this village is not known, but probably it was founded long ago by Chavans who had, in olden times, started the settlement of Gawara about half a mile away. The Chavans were grain-carriers and owned large herds of bullocks. In later times this place seems to have passed on to the Chandrawats, from whom it was taken by Madho Singh of Jaipur and subsequently ceded by him to Subhedar

is the nearest railway station. It is also 12 miles north-west of Maheshwar, the *pargana* headquarters with which it is connected by a *kachcha* road.

The population of Kakarada in 1921 numbered 204 (males 104, females 100), of whom 57 Hindus, 141 Mahomedans and 6 Animists, the number of occupied houses being 54. It has a police station and a camping ground. A Forest Range Officer is posted here.

This small village was formerly the headquarters of a *thana*, which has since been abolished. There is an old *dharmashala* here.

KALAKUND (*pargana* Mhow, district Indore) lies just below the *ghats* between Choral and Patalpani, at 22°29' N and 75°52' E. It is 11 miles south-east of Mhow and is a railway station on the Holkar State Railway.

The population of Kalakund in 1921 numbered 169 (males 101, females 68), of whom 145 were Hindus, 23 Mahomedans and 1 Christian.

Kalakund is a *mazra* of village Kushalgarh. At this point special *ghat* engines are attached, one being placed in rear of the train. The line rises from 1½ miles beyond this station on a gradient of 1 in 60, and then of 1 in 40 until Patalpani station is reached, a rise from the Naibada bed of 1,300 feet in 33 miles, and from Kalakund to Patalpani of 700 feet in 6 miles. The place takes its name of *Kalakund* or the black pool from a tank in black basalt situated here. The country is wild and panthers are common in the neighbourhood. There is a waiting room at the station.

KAMPEL (*pargana* Indore, district Indore) is a large village lying between 22°37' N and 76°3' E. It is 20 miles south east of Indore with which it is connected by a road partly *pucca* (12 miles) and the rest *kachcha*. The nearest railway station is Indore (21 miles).

The population of Kampel in 1921 numbered 1,977 (males 1,009, females 968), of whom 1,882 were Hindus, 95 Mahomedans, the number of occupied houses being 435.

A market is held here every Monday. It has a vernacular school, a post office and a police station.

This village is mentioned in the *Am-i-Akbari* as the headquarters of a *mahal* in the *Ujjain sarkar* of the *Subah* of Malwa. Local tradition traces its origin to a local Raja about a thousand years ago. Up to Ahilya Bai's time it was the chief town of the *paragana*. She, however, transferred the headquarters to Indore and this village then lost its importance. The *zamindars* of Indore in early times for long had their own headquarters here. A small fort containing the mosque of Zamzamashah Pir stands here. The ruins of another fort called Pratabgarh lie on the hillock not far off. There are two temples here. One of them, dedicated to Vishnu, was built by Ahilya Bai, while the other, dedicated to Shiva, by Maharaja Tukoji Rao II. In 1882 this village was granted in *jagir* to Yadav Rao Holkar by Maharaja Tukoji Rao Holkar II. A religious fair called the *gal-ki-yatra* is held here on the first of the dark half of *Chaitra*.

KANJARDA (*paragana* Rampura, district Rampura-Bhanpura) is a large village situated at the foot of the hills which separate Mewar from Malwa. It lies between 24°40' N, and 75°13' E and is 23 miles from Rampura, from where it is accessible partly by metalled road up to Kukdeshwar (11 miles) and the rest by a mountain track. It is also accessible via Manasa partly by a metalled road and the rest by a mountain track. The nearest railway station is Neemuch (30 miles).

The population of Kanjarda in 1921 numbered 1899 (males 962, females 937), of whom 1,702 were Hindus, 48 Mahomedans, 149 Jains, the number of occupied houses being 483. It has a vernacular school, a dispensary, a post office and a police station.

Kanjarda lies to the north west of Rampura town. The early history of this village is not known, but probably it was founded long ago by Chavans who had, in olden times, started the settlement of Gawara about half a mile away. The Chavans were grain carriers and owned large herds of bullocks. In later times this place seems to have passed on to the Chandrawats, from whom it was taken by Madho Singh of Jaipur and subsequently ceded by him to Subhedar

Malhar Rao Holkar I about 1752 A D along with a considerable tract of surrounding territory

It is a place of archaeological interest and has a modern temple with a large and very old image of Chaturbhuj Vishnu having all the 21 *avatars* carved upon it. It is held in great veneration by the people of the surrounding villages and a religious fair is held there on the *Harali Amavasya* or the new moon in the month of *Ashada* every year. There is also a temple here dedicated to Shiva called the Godya Mahadeo in whose honour a fair is held on the full moon of *Vaishakh* every year. Another temple dedicated to *Varaha* or boar incarnation of *Vishnu*, is situated at Varah Kheda near by, a fair being held there also on the full moon of *Chaitra* every year. A small tank known as "Turakya Talai" is situated near the village. The village was formerly the headquarters of a *thana*, but now it is a mere village remarkable for tiger shooting in the vicinity.

KANNOD (*pargana* Kannod, district Nemawar) is situated on the Indore Haida road, 20 miles north west of Nemawar, between 22°40' N and 76°45' E, at an altitude of 687 feet above the sea level. It is 60 miles to the east of Indore with which it is connected by a metalled road over which motor buses ply on hire. The nearest railway station is Haida on the G I P Railway (34 miles).

The population of Kannod in 1921 numbered 4,319 (males 2,242, females 2,107), of whom 3,222 were Hindus, 1,031 Mahomedans, 9 Jains, 82 Animists and 5 others. The number of occupied houses was 1,059. A market is held here every Sunday. It has an Anglo Vernacular School, a girls school, a library, a post and telegraph office, an inspection bungalow, a police station, a hospital and a municipality.

The town is the headquarters of the *pargana* of the same name as also of the district of Nemawar. It is said to have been originally founded by two Gondhs named Koki and Gotu Daroi. It has always been considered as the principal town of what was known formerly as Nemawar Panch Mahal, the group of the five *parganas* of Rajor, Nemawar, Satwas, Kataphod and Halangron. (For its early history vide history of the Nemawar district). It

passed on in exchange to Holkar in 1861 and has since formed part of this State. A fair is held here during Moharrum every year. The town possesses a thriving cotton market and has a cotton press and three ginning factories. There is also a Co operative Central Bank here.

KARAI (*pargana* Maheshwai, district Nimai) is a large village situated on the bank of the Malan stream between 22°17' N and 75°48' E. It is 16 miles north-east of Maheshwai, the *pargana* headquarters with which it is connected by a road partly *pucca* up to Dhargaon and the rest *kachcho*. The nearest railway station is Barwaha (18 miles).

The population of Karai in 1921 numbered 880 (males 486, females 394), of whom 572 were Hindus, 88 Mahomedans and 220 Jains, the number of occupied houses being 246. A market is held every Sunday. It has a vernacular school, a post office and a camping ground.

This village is said to have been founded about 200 years ago. A temple of Shri Gangadhar Mahadev, built in Ahilya Bai's time exists here and a reservoir called the 'Ganga jhira' of great importance lies near the shrine. There is also a temple of Nagnath to the south of the village. The temple is maintained by a grant of *manu* land, from the State. There are two ginning factories, both worked by steam and one flour mill (worked by oil engine) in this village.

KAREDI (*pargana* Tarana, district Mahudpur) is a large village lying between 23°27' N and 76°15' E. It is 14 miles north east of Tarana *pargana* headquarters with which it is connected by a country track via Nipanya. The nearest railway station is Makshi (18 miles).

The population of Karedi in 1921 numbered 669 (males 350, females 319), of whom 654 were Hindus and 15 Mahomedans. A market is held every Friday. It has a camping ground.

The village is an old one, it is said, originally called 'Kankauohipuri'. There is a temple dedicated to Mahalakshmi in whose honour a religious fair is held on the Tuesday following the 5th of the dark half of the *Chaitra* every

year. It had formerly a *thana* which, however, has been abolished.

KASRAWAD BADI (*pargana* Kasiawad, district Nimar) stands on the Khargon Mandleshwar road, 3 miles south of Narbada and lies between 22°-8' N and 75°37' E. It is the headquarters of the *pargana* Kasiawad and is 22 miles north of Khargon, the district headquarters with which it is connected by a metalled road over which buses ply on hire. The nearest railway station is Sanawad (30 miles).

The population of Kasrawad in 1921 numbered 3,398 (males 1,634, females 1,761), of whom 2,703 were Hindus, 579 Mahomedans and 116 Jains, the number of occupied houses being 813. It has a vernacular school, a post office, a police station, a dispensary and a municipality.

This village is said to have been founded some 1,500 years ago, by whom it is not known. During the past 500 years it has changed hands three times. For three hundred years it was held by the Mahomedan rulers of the land. Then for about 100 years by the Marathas and for fifty years by the British who ultimately gave it to Holkar in exchange between 1861 and 1868. One and a half miles from Kasrawad there is an old tank named, "Sara," which is said to have been constructed by its Mahomedan rulers. This tank holds water for six or seven months in the year. There is also an old mosque here and a tomb of *Vilayat Shah Vali* on the summit of a hill close by. To the west of this hill there is a temple of *Gangaleshwar Mahadeo*, and to the east of the village there is also a temple of *Bhawani* said to be nearly 1,500 years old. This village has been the headquarters of the *pargana* ever since its amalgamation with this State. *Khadi* and *nevar* of a good quality are manufactured here. There is a ginning factory and a flour mill here worked by steam engine respectively.

KASRAWAD Chhoti (*pargana*, Kasiawad, district Nimar) stands on the Khargon Mandleshwar road between 22°5' N and 75°38' E. It is 3 miles south of Kasrawad, the *pargana* headquarters with which it is connected by a metalled road. The nearest railway station is Sanawad (33 miles).

The population of Kasrawad Chhoti in 1921 numbered 743 (males 378, females 365), of whom 591 were Hindus,

108 Mahomedans, 42 Jains and 2 others, the number of occupied houses being 184. It has a vernacular school.

It is not known when this village was founded. But not far from the present village the site of a large town called 'Kama' is pointed out and an old gate and some foundations are shown. A large and ancient stone image of Nandi (the sacred bull of Shiva) is to be found to the east of the village. There is a *baori* constructed by Ahilya Bai and a temple dedicated to Shri Ramchandra. There is also a tomb of one Kalekhan Pir which is worshipped on the Dasse ah day. He is said to have been an officer in one of Dudrenec's battalions who was killed in a fight between Yashwant Rao I and Dudrenec when the latter was serving Keshiro Holkar. A stone quarry was formerly worked here and the stones were used in building the *ghats* at Maheshwar.

KATAPHOD (*pargana* Kataphod, district Nemawar) is situated on the Chandkesar river, between 22°35' N and 76°34' E at an altitude of 1,116 feet above the sea level. It is 11 miles south-west of Kannod, the district headquarters with which it is connected by a *kachcha* road.

The population of Kataphod in 1921 numbered 1,651 (males 828, females 878), of whom 1,249 were Hindus, 299 Mahomedans, 21 Jains and 82 Animists, the number of occupied houses being 435. It has an Anglo-Vernacular school, a library, a dispensary, a post office, and a police station. A market is held every Friday.

Kataphod is the headquarters of the *pargana* of that name. The ancient name of this village was Kawatapur of which Kataphod is a corruption. (For its early history *vide* the *pargana* account). A fair in honour of Khande Rao is held here on the 1st of the dark half of *Chaitra* every year. A general library has been recently opened.

KATKUT (*pargana* Barwaha, district Nimar) lies between 22°25' N and 76°7' E. It is 16 miles north-east of Barwaha, the *pargana* headquarters, with which it is connected by a road partly metalled up to Balwara and partly unmetalled (10 miles). The nearest railway station is Mukhtyara (12 miles) on the Holkar State Railway.

The population of Katkut in 1921 numbered 749 (males 385, and females 364), of whom 712 were Hindus, 36 Mahomedans and 1 Jain, the number of occupied houses being 214. A market is held every Saturday. A Forest Range Officer is located here.

This large village formerly had about 2,000 houses but during the disturbed days of the Pindari war it declined rapidly and in 1829 contained only 75 houses. In 1800 fifty smelting furnaces were still working there but by 1820 only two remained. The ore was procured from near the deserted village of Mandahari, 8 miles to the north west, and yielded about 25 per cent of malleable iron. Katkut is surrounded on all sides by jungles and has been long noted for its fine red sand stone, which was used in 1874 to supply materials for the construction of the railway. A line of tramway, 20 miles long was laid from Gwala 2 miles south of Choral, to Katkut. To the east of the mines and quarries flows the Kanar river which separates Barwaha *pargana* from Nimanpur. Makrar of Dhar State. Near Katkut on a temple and a well there are two old inscriptions, in one of which dated 1700 *Samvat* (1643 A.D.) the name of one king Briddhipal Deo occurs.

KAYATHA (*pargana* Tarana district Mahidpur) is a large village situated near the left bank of the lesser Kali Sind between 23°14' N and 76°1' E, at an altitude of 1639 feet above the sea level. It is 8 miles south of Tarana the *pargana* headquarters with which it is connected by a *kachcha* road. The nearest railway station is Tarana Road (4 miles) on the Bhopal Ujjain Section of the G. I. P. Railway.

The population of Kayatha in 1921 numbered 1377 (males 700, females 677) of whom 1087 were Hindus, 221 Mahomedans and 69 Jains, the number of occupied houses being 400. It has a vernacular school, a post office and a police station. A market is held here every Sunday.

Kayatha is traditionally supposed to be the Kapithhaka mentioned by Varahamihira in his *Brihat-Sanhita* as being the neighbourhood of Avantī (modern Ujjain). From the records of the local *zamindars*, however, the present town appears to have derived its name from some Kayasthas who founded it in the pre Mahomedan days. Kayatha is

mentioned in the *Ain-i-Akbari* as a *mahal* under *sarkar* Sarangpur, and must, in those days, have been a more populous and prosperous place than it is now. Three *dharmashalas* built in oldentimes still exist here as silent witnesses of its former importance

KETHULI (*pargana* Bhanpura, district Rampura-Bhanpura) is a village situated on the plateau on which Navalī and Takshakeshwar stand, between 24°39'N. and 75°40'E. It is 12 miles north-east of Bhanpura with which it is connected by a country track.

The population of Kethuli in 1921 numbered 617, (males 310, females 307), of whom 584 were Hindus, 29 Mahomedans, 2 Jains and 2 others, the number of occupied houses being 617. It has a vernacular school and a police station.

A village possessed of archeological interest and said to have been founded by one Lachman Singh Hada, about 500 years ago and forming part of an estate of 12 villages held by him. In course of time, eleven of these villages came to be deserted one after another, and only Kethuli remained. It reached its greatest prosperity in the 16th century when the Jain merchants built the temple which still stands there bearing the date *Samvat* 1652 (1595 A.D.) after which it gradually declined. In 1867 it was plundered by the Gangorī Thakurs

KHADAODA (*pargana* Garoth, district Rampura-Bhanpura) is a large village lying between 24°24'N. and 75°29'E. It stands on the Garoth Bohia metalled road, 12 miles north-west of Garoth and 6 miles south east of Rampura. The nearest railway station is Garoth (17 miles).

The population of Khadaoda in 1921 numbered 1,140 (males 572, females 568), of whom 1,086 were Hindus and 54 Mahomedans, the number of occupied houses being 285. It has an Anglo-Vernacular school and a post office. A market is held every Saturday

It is said to have been founded by Bhils in the 16th century. Subsequently the Bhils were driven out by the Mahomedans, possibly the Malwa Kings, though one Behari Shah is locally credited with having done so. There are

some old inscriptions here Khadaoda was the headquarters of a *pargana* till 1904, when it was made a *thana* and amalgamated with the Chandwasa *pargana* which too has since 1908 been merged with the Garoth *pargana*. The *thana* also that existed there came to be abolished in 1908 and Khadaoda is now a mere village chiefly inhabited by Dhakads, Minas and Gujars.

KHAJARANA (*pargana* Indore, district Indore) lies between 22°44' N and 75°51' E, at an altitude of 1852 ft. above the sea level. It is 5 miles north-east of Indore the *pargana* and district headquarters with which it is connected by a road partly *pucca* (3 miles) and the rest *kachcha* (2 miles). The nearest railway station is Indore (4 miles).

The population of Khajarana in 1921 numbered 1,151 (males 582, females 569), of whom 810 were Hindus and 341 Mahomedans, the number of occupied houses being 286.

This village is not mentioned in the *Ain-i-Akbari* and is no doubt comparatively modern. On a small elevation near the village is a temple of *Ganpati* built in the time of Ahilya Bai. A land grant has been assigned for the upkeep of this temple. A religious fair is held here on the 4th of dark half of *Magh*, which is largely attended by people from Indore and neighbouring villages, as also a *gol-hi-yatra* on the first of dark half of *Chaitra*.

On the elevated plateau to the east of the village stands a large Mahomedan tomb. It is known as the *Dargah* of *Nahar Shah* who was killed at Nagda near Dewas. His headless trunk, however, is supposed to have reached Khajarana and to have been buried in this tomb. The *Dargah* is visited by a large number of devotees from the city every Thursday. The *mujawar* holds a land grant from the State for the maintenance of the *Dargah*.

the Narbada, between 21°49' N and 75°36' E It is the seat of the *pargana* and district headquarters The nearest railway station is Sanawad 12 miles on the Holkar State Railway with which it is connected by a metalled road

The population of Khargon in 1921 numbered 10,610 (males 5,402, females 5,208), of whom 7,593 were Hindus, 2,999 Mahomedans, 1 Animist, 10 Christians and 7 others The number of occupied houses was 2,418 It has an Anglo-Vernacular High School, a vernacular school, a girls' school, a library, a hospital, an inspection bungalow, a post and telegraph office, a police station and a municipality

Khargon appears to be an old town. In Moghal days, it rose to considerable importance, becoming a chief town of *mahal* in *sarkar* Bijagarh In the time of Aurangzeb, the headquarters of the whole *sarkar* was moved here from Bijagarh and Jalalabad When Raja Shahu was in captivity in the time of Aurangzeb, the *jagir* of Khargon was given to him A fort, palace and numerous tombs and mosques give evidence of its position in those days The river bank here has been strengthened by a stone revetment and beautified with *ghats*

It is a considerable trade centre and is rapidly developing, as new communications are being opened, the recent establishment of a cotton market here also adding to its importance Khargon has always been noted for its *al* (*Morinda tinctoria*) dye, and though the industry is not now in so flourishing a condition as it was once, a considerable trade therein still exists There are 6 ginning factories and 3 cotton presses here All these (except one ginning factory run by gas power) are worked by steam. There are also 3 flour mills here worked by oil engine

KHARYA (*pargana* Kataphod, district Nemawar) is a village lying between 22°20' N and 76°42' E It is 22 miles to the south of Kannod, the district headquarters, and 21 miles south-east of Kataphod, the *pargana* headquarters with which it is connected by a country track passable in fair weather

The population of Kharya in 1921 numbered 342 (males 178, females 169), of whom 332 were Hindus, 7

Mahomedans and 3 Animists, the number of occupied houses being 78. It has a police station and a market is held every Saturday.

It passed to Holkar in exchange in 1861. Subsequently it came to be the headquarters of a *thana* which has since been abolished.

KHATEGAON (*pargana* Khategaon, district Nimawar) is situated on the Bagdi river 6 miles north-west of Nema-war between 22°36' N 76°55' E. This town is the head-quarters of the *pargana* of the same name. It is 12 miles south-east of Kannod, the district headquarters with which it is connected by a metalled road. The nearest railway station is Harda (22 miles).

The population of Khategaon in 1921 numbered 2,824 (males 1,449, females 1,375), of whom 2,076 were Hindus, 294 were Mahomedans, 190 Animists, 254 Jains and 10 others. The number of occupied houses was 714. It has an Anglo-Vernacular school, a library, a dispensary, an inspection bungalow, a post and a telegraph office, a police station and a municipality. A market is held every Monday.

This town is said to have been originally founded by a Gond, named Ramsa Daroi and appears to have been in existence when Thakur Sultan Singh in the year 1412 A.D. came and subdued this tract. For that service he was granted by the local Mahomedan governors 300 *bighas* of *jagir* land which are still held by his descendants. (As to its subsequent history *vide* the *pargana* and district accounts). Khategaon town passed to Holkar in 1782 during the partition of the Nemawar Panch Mahals between Sindhia and Holkar and has since formed part of the Indore State. Affairs were more or less in an uncertain State till 1793 when some sort of recognition was extended by Holkar to the local descendants of the aforesaid Ramsa Daroi, with whom it remained till 1831 when it became *khalsa*. After that this village, along with certain others, came to be held in *nyara* by Mahant Paresram Gir, who in 1841, gave shelter here to a colony of Jains migrating from

Hari Rao Holkar who was reigning at the time The village continued in the possession of the Mahant and his successors till 1858 when it was made *khalsa* once more Up to 1908 this town formed part of the Nemawar *pargana* which has however since been renamed Khategaon *pargana* with its headquarters here

It is a trade centre of growing importance owing to its cotton market (the *barodi* being the principal kind of cotton that fetches the highest price locally) There are two ginning factories here A fair is held here on the first of the bright half of *Phalgun* every year in honour of Meghnath

KHEONIGHAT or *Khenoughat* (*pargana* Khategaon, district Nemawar) is situated on the northernmost border of the *pargana* between $22^{\circ}50'$ N and $76^{\circ}53'$ E, at an altitude of 1262 feet above the sea level It is 20 miles north of Khategaon, the *pargana* headquarters from which it is accessible by a *kachcha* road via Sulgaon and Junrpani

It is a pass in the Vindhya between Kheoni and Daulatpur (Bhopal territory) Carts pass through it to Ichharwar and Sehore in Bhopal

KHILCHIPUR (*pargana* Bhanpura, district Rampura-Bhanpura) is a small village situated on the bank of the Chambal at the foot of the plateau between $24^{\circ}37'$ N and $75^{\circ}41'$ E It is 12 miles north west of Bhanpura, with which it is connected by a *kachcha* road

The population of Khilchipur in 1921 numbered 432 (males 222 females 210), of whom 319 were Hindus, 30 Mahomedans, 18 Jains and 65 Animists The number of occupied houses was 109

It is a small village (formerly attached to *thana* Bam-bhori) but now important only for the sport that is obtainable in the neighbourhood, the jungles being a favourite resort of the tiger

KHUDGAON (*pargana* Bhikangaon, district Nimad) is a small village situated between $21^{\circ}54'$ N and $75^{\circ}51'$ E

It is 7 miles north-west of Bhukangaon with which it is connected by a *kachcha* road

The population of Khudagaon in 1921 numbered 520 (males 237, females 283), of whom 503 were Hindus and 17 Mahomedans. The number of occupied houses was 132

It is mentioned in the *Ain-i-Akbari* as a *mahal* in *sarkar* Bijagarh. An old mosque and several temples are to be found in the village. Even so late as 1903 it was the headquarters of a *pargana* of the same name, but in 1904 it was reduced to a *thana* which was also subsequently abolished and it was reduced to the status of a mere village

KHURAMPURA (*pargana* Segaoon, district Nimar) is a village which lies between 22°2'N and 75°21'E. It is 10 miles south-east of Brahmangaon, the *pargana* headquarters with which it is connected by a country track. It stands on the Bombay-Agra Road 52 miles from Mhow

The population of Khurampura in 1921 numbered 519 (males 290, females 229), of whom 493 were Hindus, 25 Mahomedans and 1 Jain, the number of occupied houses being 116. It has an aided school, a post office, a police station and a camping ground

It was formerly the headquarters of a *thana* which has now been abolished. At Khajuri, 7 miles south-west from here, a large fair is held for 4 days from the 15th of the bright half of *Ashwin* every year.

KHUDEL (*pargana* Indore, district Indore) is a large village lying between 22°42' N and 76°2' E. at an altitude of 1805 feet above the sea level. It stands on the Indore-Nemawar Road, (metalled) 12 miles east of Indore, the *pargana* and the district headquarters.

The population of Khudel in 1921 numbered 1,162, (males 985, females 591), of whom 985 were Hindus and 177 Mahomedans. The number of occupied houses was 157. It has a vernacular school, a girls' school, a police station, a village *panchayat*, an inspection bungalow and a dispensary.

It is an old village which was the headquarters of a *pargana* of the same name amalgamated with *pargana* Indore in 1908. At Setkhedi, a small village about a mile distant from here, a religious fair known as *gal Liatra* is held every year on the 1st of the dark half of *Chaitra*. The predominating castes here are Rājputs, Kachhis, Bagris and Balais.

KOHALA (*pargana* Bhanpura, district Rampura-Bhanpura) lies between 21°32' N and 75°39½' E. It is six miles west of Bhanpura, the *pargana* headquarters with which it is connected by a country track.

The population of Kohala in 1921 numbered 558 (males 267, females 291), of whom 516 were Hindus, 36 Mahomedans, and 6 Jains. The number of occupied houses was 146. It has a vernacular school and a camping ground.

This village is of great antiquity and, though now insignificant, possesses great archaeological interest having at one time been the capital of the Chandrawat Thakurs. Old *sanads* in the possession of the local *laxi* and others show that it was at one time the headquarters of a Mughal *pargana*. A temple of *Varaha* occupies a prominent place here. Temples dedicated to this incarnation of Vishnu are not very common in India.

KOTHADI (*pargana* Sunel, district Rampura-Bhanpura) is a large village lying between 24°10' N and 75°59' E. It is 16 miles from Sunel, the *pargana* headquarters, with which it is connected by a country track. The nearest railway station is Caroth (20 miles).

The population of Kothadi in 1921 numbered 1,269 (males 630, females 639), of whom 1,200 were Hindus, 71 Mahomedans and 13 Jains. The number of occupied houses was 336. It has an Anglo Vernacular school, a dispensary, a camping ground and a police station.

Prior to 1904 it was the headquarters of a *pargana*, but was in that year amalgamated with Sunel and reduced to the status of a *thana*, which has been abolished lately.

From pre-Muslim days this village was a stronghold of Jainism and, as stated by its *zamindars*, was still

a prosperous town and headquarters of a big district under the Delhi Emperors. The Emperor Akbar once halted 3 miles from Kothadi and the spot was thereafter called *Parao* or the camp, becoming later on corrupted into *Pirawa*, (now in Ponk State). The *taluk* office was then removed to *Pirawa* which rose in importance while Kothadi declined. In the *Amir Albari* Kothadi *Pirawa* formed a *sarkar* of the *Malwa subah* containing the nine *mahals* of *Awai* (Jhalawar), *Badod*, *Alot*, (*Dewas*), *Dagdhalya*, *Ghosi*, *Basi*, *Panch Pahar*, *Rumja* and *Sohet* (*Soyat* in *Gwalior*). About 1726 the *pargana* fell to *Jaipur*, but passed, two years later, to *Udaipur*. During 1,734 and 1,735 A.D. a sort of dual possession was exercised there by the *Rana* and *Holkar*. In 1736 it passed finally to *Malhar Rao Holkar*, who, in the following year granted this village, along with three others near by to his wife *Gautama Bai* and formed her *khasgi* or private estate. Altogether 20 villages were granted and they continued in *khasgi* until 1808 when *Pirawa* was given to *Amir Khan*. Kothadi was then made *khalsa*.

There are several old temples in the village, and one has a history of its own showing the former rivalry between Jainism and Brahmanism. This temple, which is now dedicated to *Rama* and is named *Isai Bhanjan Jabateshwar Rama*, "Mighty Rama, the Destroyer of Jains," was originally a Jain temple. Towards the end of the 14th century, however, as tradition says, misunderstandings arose between Jains and the local officials, and eventually the former had to leave the town proper and form a separate colony of their own near by. The Hindus thereon removed the Jain images from the temple and replaced them by images of *Rama*, *Laxman* and *Sita*, retaining the temple as above. The descendants of the Jain emigrants still visit Kothadi for worship and while within the precincts of Kothadi *pargana* will neither eat nor drink anything, but after worshipping go to *Pirawa* and there cook their food. There is a *dharma shiksha* and a *Vijayaratneja Mandal* (Society for the advancement of trade) here.

KOTHADI BARDI or *Kolri Bardi* (*pargana* *Indore*, district *Indore*) is a hill lying between 22°37' N and 76°4' E at an altitude of 2,079 feet above the sea level. It is 3 miles north east of *Tillor* being situated between *Ujeni*

and Murla villages. The Sipra river is believed to take its rise from the foot of this hill.

KUKDESHWAR (*pargana* Manasa, district Rampura-Bhanpura) is a large village situated on the Neemuch-Jhalrapatan metalled road, 8 miles to the west of Rampura, between 24°29' N. and 75°16' E. It is also accessible by a metalled road from Manasa (8 miles) the *pargana* headquarters. The nearest railway station is Neemuch (26 miles).

The population of Kukdeshwar in 1921 numbered 2,781 (males 1,443, females 1,338), of whom 2,615 were Hindus, 65 Mahomedans, and 107 Jains, the number of occupied houses being 733. It has a vernacular school, a girls' school, an inspection bungalow, a post office, a dispensary, a camping ground and a police station. A weekly fair is held on every Tuesday.

Kukdeshwar (then called Kanakeshwarpur) was formerly the headquarters of the *pargana* of that name but, having been amalgamated with Manasa *pargana* it was made the headquarters of a revenue *thana*, which has since been abolished, the village being now mostly inhabited by Malwa Khatis and Tambolis who carry on the cultivation of betel leaves there on a large scale. It is a place of great archaeological interest. On the banks of a tank is the old temple of *Sahasra Mukheshwar Mahadev* which has a great reputation, a local fair being held there on Mahashivratri day. There are also two other old temples in this village, one dedicated to Vishnu and the other to Parswanath, the great Jaina Saint. Numerous sati pillars are scattered about round the village many of these bearing inscriptions now mostly illegible. A small fort called, "Hamadhika-Killa" stands 3 miles north of the village. There is also an old *sarai* here.

KUNDI KHEDA (*pargana* Mahidpur, district Mahidpur) is a small village lying between 23°37' N. and 75°49' E. It is 16 miles north-east of Mahidpur, the *pargana* and district headquarters with which it is connected by a country track.

The population of Kundi Kheda in 1921 numbered 258 (males 133, females 125), all Hindus. The number of occupied houses was 60.

a prosperous town and headquarters of a big district under the Delhi Emperors. The Emperor Akbar once halted 3 miles from Kothadi and the spot was thereafter called *Parao* or the camp, becoming later on converted into *Pirawa*, (now in Ponk State). The *Amir*'s office was then removed to *Pirawa* which rose in importance while Kothadi declined. In the *Amir-i-Albani* Kothadi *Pirawa* formed a *sarkar* of the Malwa *subah* containing the nine *mahals* of *Awai* (*Jhalawar*), *Badod*, *Alot*, (*Dewas*), *Dagdhalya*, *Ghosi*, *Basi*, *Panch Pahar*, *Runija* and *Sohet* (*Soyat* in *Gwalior*). About 1726, the *pargana* fell to *Jaipur*, but passed, two years later, to *Udaipur*. During 1734 and 1735 A.D. a sort of dual possession was exercised there by the *Rana* and *Holkar*. In 1736 it passed finally to *Malhar Rao Holkar*, who, in the following year granted this village, along with three others near by to his wife *Gautama Bai* and formed her *khaski* or private estate. Altogether 20 villages were granted and they continued in *khaski* until 1808 when *Pirawa* was given to *Amir Khan*. Kothadi was then made *khalsa*.

Nothing is known about the ancient history of this village, but judging from the remains of a fort and other buildings here, it must have been a place of importance probably in the time of the Malwa kings, when Lawani was a military out-post. One of the Mandu fort gates is known as the "*Lawani darwaja*." Lawani was formerly the headquarters of the *pargana* of that name but it was abolished in 1908 and amalgamated with Nisarpur *pargana*.

LINGAPANIGHAT (*pargana* Khategaon, district Nema-war) lies between 22°50' N and 76°59' E, 18 miles north of Khategaon the *pargana* headquarters with which it is connected by a country track. This is a pass in the Vindhya (so called after a village of that name) a few miles north of Harangaon by which country carts go to Ichhawar and Sehore via Dudia.

M

MACHALPUR (*pargana* Zirapur, district Rampura-Bhanpura) lies between 24°8' N and 76°19' E. It is nine miles north-east of Zirapur, the *pargana* headquarters with which it is connected by a country track.

The population of Machalpur in 1921 numbered 2,802 (males 1,415, females 1,357), of whom 2,386 were Hindus, 406 Mahomedans, 10 Jains, the number of occupied houses being 751. A market is held every Monday. It has a vernacular school, a dispensary, a police station and a municipality.

This small town reputed to be about 500 or 600 years old, was formerly called, Hemakhedi, after one Hema Bhil, a local predatory chief, who was, it is said, driven out in *Samvat* 1539 (1482 A D) by the *mandlous* of Chittor, who then gave the village its present name of Machalpur. Feuds between the Bhils and successive *mandlous* continued for many years and numerous *sati* stones still mark the spot where the wives of *mandlous* killed in these feuds mounted the funeral pyre. In course of time this tract came under the sway of the Delhi Emperors and remained with them (at first as part of the Zirapur *pargana* in *sarkar* Sarangpur) till 1732-33 when it passed to Sawai Jai Singh of Jaipur and from the latter, in *Samvat* 1800 (1743 A D) to the Peshwas who finally made it over to Holkar. There are few places of local interest here except

This is an old village said to have been first colonised by Bhats from Marwar about 800 years ago. Latterly it was the headquarters of a *thana* but is not so now. It contains a temple of Radha Krishna which is supported by an *inam* grant of land from the State. A fair is held here on the 6th of dark half of *Chaitra* every year.

KUSHALGARH (*pargana* Mhow, district Indore) is a small village situated near the foot of the *ghats* between 22°28' N 75°50' E at an altitude of 2 624 feet above the sea level. It is 18 miles south-east of Mhow (the *pargana* headquarters) from where it is accessible by railway up to Kalakund and from there by a foot path or a country track. The nearest railway station is Kalakund (4 miles) on the Holkar State Railway.

The population of Kushalgarh in 1921 numbered 182, (males 109, females 73), of whom 153 were Hindus, 25 Mahomedans, 3 Animists and 1 Christian. The number of occupied houses was 61.

The village lies within the State forest limits and derives its name from the fort here which is said to have been founded by a Rajput Kushal Singh a long time ago. The fort encloses a space of nearly 8 acres with loop holed high walls and a platform mounted with antique guns and with a store of ancient and heavy matchlocks which used to be fired from nests. The fort on the south-east is protected by a steep scarp on the west by a deep ravine called *kabutrakhoh*, and on the north by the abrupt fall of the hill side. Kushalgarh was formerly a *thana*.

L

LAWANI (*pargana* Nisarapur district Nunsad) is a village situated between the two streams Khuj and Churi at 22°19' N and 75°19' E. It is 32 miles north-east of Nisarapur, the *pargana* headquarters with which it is connected by a country track which traverses parts of foreign territory. It is also connected with Khujari, on the Bombay Agency Road by a metalled road.

The population of Lawani in 1921 numbered 339 (males 160, females 179) of whom 233 were Hindus, 6 Mahomedans and 100 Animists. The number of occupied houses being 61. It has a camping ground.

Nothing is known about the ancient history of this village, but judging from the remains of a fort and other buildings here, it must have been a place of importance probably in the time of the Malwa kings, when Lawari was a military out-post. One of the Mandu fort gates is known as the "*Lawari darwaja*" Lawari was formerly the headquarters of the *pargana* of that name but it was abolished in 1908 and amalgamated with Nisarpur *pargana*.

LINGAPANIGHAT (*pargana* Khategaon, district Nemawar) lies between 22°50' N and 76°59' E, 18 miles north of Khategaon the *pargana* headquarters with which it is connected by a country track. This is a pass in the Vindhya (so called after a village of that name) a few miles north of Harangaon by which country carts go to Ichhawari and Schore via Dudia.

M

MACHALPUR (*pargana* Zirapur, district Rampura-Bhanpura) lies between 24°8' N and 76°19' E. It is nine miles north-east of Zirapur, the *pargana* headquarters with which it is connected by a country track.

The population of Machalpur in 1921 numbered 2,802 (males 1,415, females 1,357), of whom 2,386 were Hindus, 406 Mahomedans, 10 Jains, the number of occupied houses being 751. A market is held every Monday. It has a vernacular school, a dispensary, a police station and a municipality.

This small town reputed to be about 500 or 600 years old, was formerly called, Hemakhedi, after one Hema Bhl, a local predatory chief, who was, it is said, driven out in *Samvat* 1539 (1482 A.D.) by the *mandlors* of Chittor, who then gave the village its present name of Machalpur. Feuds between the Bhils and successive *mandlors* continued for many years and numerous *sati* stones still mark the spot where the wives of *mandlors* killed in these feuds mounted the funeral pyre. In course of time this tract came under the sway of the Delhi Emperors and remained with them (latterly as part of the Zirapur *pargana* in *arkar* Sarangpur) till 1732-33 when it passed to Sawai Jai Singh of Jaipur and from the latter, in *Samvat* 1800 (1743 A.D.) to the Peshwas who finally made it over to Holkar. There are few places of local interest here except

Maheshwar is usually called Choh Maheshwar from the town of Choh, 8 miles north east of it. The town occupies a most picturesque position on the edge of the river. Broad ghats sweep upwards from the stream towards the fort and the numerous temples which stud the shore, while behind them towers the lofty palace of the illustrious Ahilya Bai Holkar, temples, ghats and palaces being reflected in the wide stretch of deep, quiet water of the Narbada below.

Maheshwar is the Mahishmati or Mahissati of early days. Katyayana in his commentary on Panini states that Mahishmati derives its name from the prevalence of buffaloes (*mahisha*) in that region. It is connected traditionally with the Pandava brothers, and is mentioned in the *Ramayana* and the *Mahabharata*, while the *puranas* refer to the Mahishakas as the people of Mahishmati.

Al-Biruni* writing in the eleventh century, states that he travelled from Dhar southwards to Mahumuhra (Maheshwar), and from there to Kundali or Konzouhou (Khandwa) and the Namawai (Nemawar) on the banks of the Narbada.

Cunningham has identified the Mahishmati or Maheshwarapura of the Chinese pilgrim Huen Tsiang with Mandla in the Central Provinces, but almost certainly on insufficient evidence † Huen Tsiang states that he went from Jajhoti or Burdellchand north and north-east to Maheshwarapura, which is a wrong bearing either for Mandla or Maheshwar. He, moreover, describes the country and people as being similar to the country and people of Ujjain, and notes the existence of the same sect, the *Pasupatas*, a description which agrees with the country round Maheshwar, but not with that round Mandla in Central Provinces. He continues, that from Maheshwarapura he went in a "backward direction" to the country of Gurjara (Gujarat) ‡ Numerous places, which the *Mahishmati Mahatmya* enjoins pilgrims to visit, can be identi-

* E M H 1, 60 (O G).

† Cunningham's *Ancient Geography* p 488 (O G.)

‡ Beal's *Buddhist Records of the Western World*, 1—208 ff and *Life of Huen Tsiang*, (O G)

the *Kavada baori* famous for its old inscription.* There are also two Jain temples beside the tank near the village and their workmanship is good.

A big fair is held here on the *Shivaratri* day. Some time ago it was the headquarters of a revenue *thana* but the *thana* has been abolished.

MAHAGARH (*pargana* Manasa, district Rampura-Bhanpura) lies between 24°24' N. and 75°10' E. It is situated on the Piplia-Manasa metalled road, 6 miles south of Manasa the *pargana* headquarters.

The population of Mahagarh in 1921 numbered 958 (males 479, females 479), of whom 818 were Hindus, 71 Mahomedans, 63 Jains, 4 Animists and 2 others. The number of occupied houses was 207. It has a post office.

It was originally under the Bhil chiefs of Rampura, the last of whom was ousted by the Chandrawats about the middle of the fourteenth century. Subsequently when Madho Singh obtained Rampura from his uncle, the Rana of Udaipur, he drove away the Chandrawats from here. *Sanads* given by Madho Singh are still held by several persons in this village. Later on, Madho Singh gave this village along with others to Subedar Malhar Rao I in 1752 and it has since remained with the Holkars. A large fair is held every year about a mile from this village on the new moon (*Amavas*) of *Shrawan* in honour of Nana-keshwar (generally known as Nala-Ka) Mahadeo.

MAHESHWAR (*pargana* Maheshwar, district Nimad) is situated on the north bank of the Narbada between 22°11' N. and 75°35' E. It is the seat of *pargana* headquarters, 24 miles north of Khargon with which it is connected by a metalled road. The nearest railway station is Barwaha (31 miles) on the Holkar State Railway with which it is also connected by a metalled road over which motor buses ply on hire. The population of Maheshwar in 1921 numbered 6,788 (males 3,391, females 3,397), of whom 5,526 were Hindus, 1,165, Mahomedans, 40 Jains, 50 Animists, and 7 Christians. The number of occupied houses was 1,733.

* Which has not been deciphered so far.

Maheshwar is usually called Chohi Maheshwar from the town of Choh, 8 miles north east of it. The town occupies a most picturesque position on the edge of the river. Broad *ghats* sweep upwards from the stream towards the fort and the numerous temples which stud the shore, while behind them towers the lofty palace of the illustrious Ahilya Bai Holkar, temples, *ghats* and palaces being reflected in the wide stretch of deep, quiet water of the Narbada below.

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* E M H 1, 60 (O G)

† Cunningham's *Ancient Geography* p 488 (O G)

‡ Beal's *Buddhist Records of the Western World*, 1—208 ff and *Life of Huen Tsang*, (O G)

fied in the neighbourhood. The old Buddhist books, moreover, mention Mahishmati or Mahissati as one of the regular stages on the route from Parthana in the Deccan to Sravasti in Nepal, these stages being Mahissati, Ujjain, Gonadha (Dorahi), Bhilsa, Kusambi and Saketa, § while the Mahabharata mentions it as lying on the road to the south ¶

Its earliest historical connection however, is with the Haihaya chiefs, the ancestors of the Kalachuris of Chedi, § who from the ninth to the twelfth century, held much of Eastern and Central India. Their mythical ancestor, the myriad-handed Kartaviryarjuna, is supposed to have lived here. A well known legend tells how when visited by the Rakshasa Ravana, he attempted to prove his strength by obstructing the course of the Narbada, but the mighty river burst into thousand torrents through the spaces between the arms and formed the falls of *sahasradhara*, three miles below the town @. The *Hari Vansa* attributes the foundation of the town to Raja Mahishman, * while it is still popularly known as "*Sahasrabahu ki-basti*". The *Mahishmati Mahatmya* also attributes the founding of Mahishmati to Mahishman, a Haihaya chieftain, and the boundaries of *Maheshwar tirth* are thus described —

"Mandleshwar, Maiathya, Karamdev, Sabhagaon, Asapureshwar, Kalbhairava alluding to the shrine of Mandleshwar *puri* Mahadev, the confluence of the Karam (*Karmada*) and Narbada, the temple of Asauri Devi at Asauri village and that of Kalbhairava at Choli." The Haihayas were subdued in the seventh century by Vinayaditya, † the western Chalukya king, and Mahishmati was incorporated into his kingdom. The Haihaya chiefs then

§ Rhys David's *Buddhist India* (O G)

¶ Dutt's *Mahabharata*, Udyoga Parva (O G)

§ Bombay Gaz pt I Vol II, pp 179, 225 to 229, 163-189 (O G)

@ Dutt-Ramayana, Uttarkand, Sec XXXVI and XXXVII (O G)

* Dutt *Hari Vansa* p 187 (O G)

† Bom. Gaz pt I, Vol II, p 189 (O G).

served as governors under the Chalukyas, and are always designated as belonging to the family of Kartavirya, hereditary 'lord of Mahishmati, the best of towns' ‡ Similarly in the 13th century, Haihayas were serving the Yadava kings of Deogiri § On the fall of Malwa to the Pramaras in the ninth century Maheshwar seems to have been at first one of their principal cities It lost its importance later on and during the time of the Muhammadan kings of Malwa was regarded merely as a frontier post on the fords of the Narbada In 1422 it was captured by Ahmad I of Gujarat from Hoshang Shah of Malwa ¶ In Akbar's days it was the headquarters of the Chohi Maheshwar mahal of the Mandu sarkar in the subah of Malwa, Chohi being the civil administrative headquarters and Maheshwar the military post, the revenue is fixed at Rs 9,68,370 *dams*

In about 1730 § it passed into the possession of Malhar Rao Holkar I It did not, however, become a place of importance until 1766 when Ahilya Bai, on the death of Malhar Rao Holkar I assumed the reins of Government and selected Maheshwar as her civil capital (Indore being the military capital) Under her auspices it rapidly became a place of the first importance both politically and commercially, while its appearance was improved by the erection of numerous temples and palaces Maheshwar continued as the capital of the State even after Ahilya Bai's death but during the confusion which followed the death of Tukoji Rao Holkar I in 1797 its prosperity rapidly declined In 1798 Yashwant Rao Holkar I plundered the treasury here and it was while staying here that he lost an eye by the bursting of his matchlock while sitting on the bank of Narbada, amusing himself with firing at a lighted *marshal* (torch) floating on the river @

Maheshwar continued to decline in importance, as, on his accession to power Yashwant Rao Holkar I resided

‡Bom Gaz pt I Vol II pp 439-450, (O G)

§ Ibid, 523 (O G)

¶ Blyley's Gujrath, 106, (O G)

§ Mal C I I, 121 (O G)

@ Prinsep, Amir Khan, 110 (O G)

importance There is a public reading room here and also two libraries known as Sharada Sadan Library, and Shri Sawai Tukoji Rao Library, the latter being in existence for the last 37 years There is likewise a *Vedashala* and Sanskrit school The town is a municipality and has, besides, an Anglo vernacular school, a girls' school, an inspection bungalow, a post and telegraph office, a dispensary and a police station A market is held every Tuesday

MAHIDPUR (*pargana* Mahidpur, district Mahidpur) is situated on the right bank of the Sipra river between 23°29' N and 75°39' E at an altitude of 1513 ft above the sea level It is the seat of the *pargana* and district headquarters and is 12 miles from the Mahidpur Road Railway Station, of B B & C I Railway with which it is connected by a metalled road

The population of Mahidpur in 1921 numbered 7,062 (males 3,621, females 3,441), of whom 3,983 were Hindus, 2,470 Mahomedans, 589 Jains, 13 Christians and 7 others The number of occupied houses was 1,744 It has an Anglo vernacular school, a vernacular school, a girls' school, a library, a hospital, an inspection bungalow, a post and telegraph office, a police station, a municipality and an officers' club A market is held here every Sunday

According to ancient Hindu tradition, Mahidpur stands in the *Harsiddhi Visala Kshetra*, also called the *Mahakalaban* or the great sacred forest of Mahakal, which is said to have formerly covered all the country extending for 32 miles round Ujjain For this reason Mahidpur is always invoked as such by local Brahmmins in their religious *sankalpa* Standing in the *Avanti Kshetra*, it thus derives a special sanctity and in 1897, when cholera interfered with the great Sinhasta religious fair (held at Ujjain on the full moon of *Vaishakh* every 12th year), some five thousand *sadhus* performed their ablutions in the Sipra at Mahidpur instead It is also similarly identified with Manipur, the capital of Vabruvahana, a son of Arjuu, the hero of the Mahabharat.

Nothing definite is known as to the early history of the modern town which is said to derive its present name from Mabeda Bhil, who, long ago, founded a settlement a

little to the north of the present site. In Mughal times, it was officially known as Muhammadpur, being situated in *sarkar* Sarangpur according to the *Am-i-Akbari*, but the title was only an official one and never came into general use. After it fell into Maratha hands, the Wagh *jagirdars*, who still hold land in the neighbourhood, renamed it Mahatpur or 'the great city' and it has since been known indifferently as Mahudpur, Mehedpur and Mahatpur.

the rest of the troops saved the situation. After the Mutiny, Mahidpur was made the headquarters of the Western Malwa political charge and continued as such till 1860, when it was transferred to Agai in Gwalior territory. From 1858 up to 1882, when it was finally abandoned, the cantonment continued to be garrisoned at first by a detachment of the Central India Horse but afterwards by Indian Infantry. The town declined after it was abandoned as a military station, and the cantonment of Mahidpur was restored to the State in 1894.

The old cantonment contains, besides the ruins of bungalows used by officers of the garrison up to 1882, and the Agency House, the *Tala kunchi-ki-baodi*, built by one of the Wagh Rajas. It is a magnificent well, with steps leading down to the water, and tiers of underground rooms and balconies, standing in the old Agency house compound, and it was used, it is said, as a court house by the Political Agent in the hot weather. Two *ghats*, one for men and one for women, were built near the cantonment in 1878 and 1882. In 1857, just before the outbreak of the Mutiny, a severe flood took place, the parade ground being submerged sufficiently to admit of men swimming over it.

About two miles to the south-west across the river the battle field of Mahidpur is still marked by a small cemetery containing the graves of nine British officers who fell on that occasion, some of which still bear inscriptions. The cemetery is surrounded by a good strong wall, the entrance being closed with a gate.

There are 3 ginning factories and 4 flour mills here.

MAKLA (*pargana* Mahidpur, district Mahidpur) is a village situated on the banks of the Mandakani river between 23°39' N and 75°46' E. It is 14 miles north-east of Mahidpur, the *pargana* and district headquarters with which it is connected by a country track.

The population of Makla in 1921 numbered 665 (males 332, females 333), of whom 611 were Hindus, 19 Mahomedans and 5 Jains. The number of occupied houses was 166.

It is an old village founded by the Anjanas who came here from Gujrat in *Sambat* year 1422 (1365 A.D.). It

is a place of archaeological interest. A temple of Mahakaleshwar Mahadev, rebuilt in *Samvat* 1631 (1571 A D) stands in this village, in whose honour a fair called the *Phuldol* fair is held here on the 6th of dark half of *Chaitra*. The prevailing inhabitants are the Anjanas, Sondhias, Makwanas, Balais and Chamars. The waters of the Mandakini stream are here held up by a dam which appears to be very old. The water is used for irrigation.

MAKRON (*pargana* Tarana, district Mehidpur) is a large village lying between 23°31' N and 76°5' E. It is 12 miles north of Tarana with which it is connected by a *kachcha* road. The nearest railway station is Tarana Road (22 miles).

The population of Makron in 1921 numbered 1,534 (males 777, females 757), of whom 1,404 were Hindus, 103 Mahomedans, 22 Jains and 5 others. The number of occupied houses was 394. It has a vernacular school, a dispensary, an inspection bungalow, a post office and a police station. A market is held every Saturday.

Local tradition has it that the village was originally ruled over by one Dhandu Rajput who in *Samvat* 1716 (1659 A D) refused to allow a Kunbi woman to commit *sati*. She therefore pronounced a curse upon him foretelling his downfall and the rise of Kunbis in his place. How far her curse was effective is not known, but so much is certain that Kunbis are un to this day the *patels* of this village. In the 18th century the village was surrounded by a wall, having four stone gates now in ruins. It was formerly the headquarters of a *pargana* of the same name (first created in 1902) but has since 1908 been amalgamated in the Tarana *pargana*. There is a Moghia settlement here.

MANASA (*pargana* Manasa, district Rampura Bhanpura) lies between 24°29' N and 75°9' E. It is situated on the Mhow-Neemuch Road (metalled) 18 miles from Neemuch and 24 miles from Pitha, both stations on the Chittor-Rutlam section of the B B & C I Railway. It is the seat of *pargana* headquarters 36 miles from Garoth, the district headquarters with which it is connected by a metalled road.

The population of Manasa in 1921 numbered 1,056 (males 1,976, females 2,080), of whom 3,402 were Hindus,

542 Mahomedans, 105 Jains and 7 others. The number of occupied houses was 1,079. It has an Anglo-vernacular school, a vernacular school, a girls' school, an inspection bungalow, a post and telegraph office, a dispensary, a police station and a municipality. A weekly market is held on every Saturday.

The origin of Manasa town, which is also the headquarters of the *pargana* of that name and which, from an inscription in the local temple, is dedicated to Khedapati Maruti, must have been in existence in the 12th century, is ascribed to Mana Patel of the Mina tribe. In 1749, it was held by Madho Singh of Jaipur who bestowed it on Holkar in 1752 along with the Rampura district.

There is a public library here established in 1917 and a *Hitharini Mandal* established in 1920.

MANDLESHWAR (*pargana* Maheshwar, district Nimar) is situated on the northern bank of the Narbada, between 22°11' N. and 75°40' E. It is 6 miles east of Maheshwar, the *pargana* headquarters with which it is connected by a metalled road. The nearest railway station is Barwaha (25 miles) with which it is also connected by a metalled road via Maheshwar.

The population of Mandleshwar in 1921 numbered 2,920 (males 1,495, females 1,435), of whom 2,447 were Hindus, 309 Mahomedans, 125 Jains, 30 Animists and 9 others. The number of occupied houses was 700. It is the headquarters of a District and Sessions Judge, the Deputy Inspector General of Police, Southern Range, the P. W. Out-station Division and a Munsiff. The town is a municipality and has an Anglo-vernacular school, a girls' school, a library, an inspection bungalow, a post and telegraph office, a camping ground, and a police station.

This town is supposed to be a very old one though there are no traces of ancient inhabitants. It is very picturesquely situated on the high northern bank of the Narbada. The channel narrows considerably in front of the town and though easily traversed during the greater part of the year, becomes, in the rainy season, a roaring torrent often rising 60 feet above its normal level. A small Mahomedan stone-built fort, now used as jail, flanks

the town on the east, while a fine flight of 123 steps leads down to the river, expanding below into a wide *ghat*. Mandleshwar is traditionally said to have been founded by Mandan Misra, a sage of Maheshwar, and is believed to be mentioned in the "*Shankar Vijaya*." In Mughal days, it was included in the Choli-Maheshwar *mahal* of *sarkar* Mandu of the *subah* of Malwa, but was not of sufficient importance to be the headquarters of a *mahal*. It fell to the Peshwa in the 18th century. The town was, in 1742, granted by Malhar Rao Holkar I to a Brahmin, Vyankat Ram Shastri, whose family still holds a *sanad* for it. In 1819 it became the headquarters of the British district of Nimar, which, until 1864, was managed by the Agent to the Governor General at Indore. In 1864, on the transfer of Nimar to the Central Provinces, the administrative headquarters were moved to Khandwa. Mandleshwar, was restored to Holkar in 1868, and continued to be the headquarters of a district up to 1904, when it was merged into the old Khargon district under the combined name of Nimar, retaining the seat of a *naib subha* there, which has, however, since been abolished. It contains a palace built by Tukoji Rao Holkar II, and several bungalows constructed when it was a cantonment and the headquarters of the Nimar district under British rule. A small grave-yard lies to the north containing four tombs, the one with a stone canopy and cross, is of Richard Keatinge, aged 15 months, 1855, another has lost the name, but is dated 1850, the third is that of Captain Benjamin Hawes of the Bengal Army, who was killed on 22nd August, 1859 in an attack on the fort. The fourth grave has no record on it. A Mahomedan cemetery with several large tombs lies a little to the south-east of the grave yard with some tombs of native officers and their wives.

The prosperity of Mandleshwar is always attributed to Colonel R. H. Keatinge, who was in charge of Nimar from 1852 to 1857 and 1860 to 1862. Its importance declined rapidly after the removal of the district headquarters of Khandwa. There is a well-built tank here which is used for irrigation to some extent. Excellent duck shooting is obtainable there for most of the year. There are two ginning factories, one cotton press and two flour mills here. A library has also been in existence here for the last 18 years.

MARDANA (*pargana* Kasrawad, district Nimar) is a large village situated on the south bank of the Nerbada on the border of British Nimar, between 22°11' N and 75°49' E. It is 14 miles north-east of Kasrawad, the *pargana* headquarters with which it is connected by a *kachcha* road. The nearest railway station is Sanawad (11 miles).

The population of Mardana in 1921 numbered 1,039 (males 545, females 494), of whom 979 were Hindus, 52 Mahomedans, 8 Jains, the number of occupied houses being 261. It has a vernacular school. A market is held every Tuesday.

Mardana was formerly a *mahal* in *sarkar* Bijagarh, and continued as such even under the Holkars. In 1882, however, it was made a *thana* in Khargone *pargana*, being transferred to Kasrawad in 1904. The *thana* was abolished later on. The *patels* of this village, who are Moranas, assert that the place was originally called Morana, which came to be corrupted into Mardana. Originally only a fort, the place gradually extended. The fort is evidently old and contains, besides a *hatikhana*, a shrine dedicated to "Shri Mayuradhwajeshwar." Another old temple dedicated to Kaleshwar is also situated here. The fort also contains a Mahomedan shrine named the "Huzur Shah Data Piri." Maharani Ahilya Bai is said to have wished to make Mardana her capital, but on the Brahmans objecting that the capital of the State must not be situated south of the Nerbada the plan was abandoned in favour of Maheshwar. The importance of this village originally lay in its situation on one of the routes from the Deccan to Hindustan. Raghunath Rao Dada and his wife Anandi Bai visited this place in 1778. There is a *dharmashala* and a temple dedicated to Shri Lakshmi Narayan, both built by Maharani Ahilya Bai. To the west of the village is also a masonry dam in the Khalat Nala, 12 cubits high. Three miles from here across the border lie the village of River, now in British territory where Peshwa Bajirao I breathed his last in 1710. His *Chhatra* still stands there and is maintained by the State. Most of the Hindu and Mahomedan shrines in Mardana are supported by State grants.

There are some sand stone quarries near the village. A fair is held here every year on the 15th of the bright

half of *Vaishakh* in honour of Shri Mayurajdhwajeshwar Mahadeo on the bank of the Narbada, another fair is held here on Thursday during the bright half of *Vaishakh* in honour of Moti Mata.

MENDIKUND is a tank 8 miles north of Jamghat into which the Choral river falls from a height This is the finest water-fall of the Choral

MHOW VILLAGE (*pargana* Mhow, district Indore) is situated 2 miles north-west of Mhow Cantonment, between 22°35' N. and 75°45' E It is the seat of the *pargana* headquarters, 15 miles south-west of Indore with which it is connected by rail, the nearest railway station being Mhow (2 miles) on the Holkar State Railway It is also accessible from Indore by a metalled road via Kishanganj

The population of Mhow in 1921 numbered 2,022 (males 1,024, females 998), of whom 1,576 were Hindus, 345 Mahomedans, 40 Jains and 61 Animists The number of occupied houses was 486 The village has a post office and a vernacular school

This village contains three temples and a mosque Near the temple of Nilkantheshwar Mahadev is a *baori* built in 1743 There is a flour mill here worked by oil engine

MHOW CANTONMENT (*pargana* Mhow, district Indore) lies between 22°33'N and 75°46' E at an altitude of 1,930 feet above the sea level

For detailed account *vide* pages 433-36 above

MITAWAL (*pargana* Bhukangaon, district Nimar) is a large village lying between 21°43'N and 75°9'E It is 18 miles south-east of Bhukangaon, the *pargana* headquarters with which it is connected by a *kuchcha* road The nearest railway station is Khandwa (16 miles) on the G I P Rly

This village seems to have been of importance in old days when the surrounding country was under the sway of Bhils. The Rana of Mitawad, as he was then called (being probably a Bhilala), was the head of the local Bhils. The remains of a fort are still to be seen here.

MODI OR MORI (*pargana* Bhanpura, district Rampura-Bhanpura) is a small village situated on the Neemuch-Jhalrapatan road, 13 miles to the east of Rampura town, between 24°28'N and 75°38'E. It is 8 miles to the west of Bhanpura with which it is connected by a metalled road. The nearest railway station is Shri-Chhatrapur on the B.B. & C.I. Ry.

The population of Modi in 1921 numbered 241 (males 145, females 96), of whom 230 were Hindus and 11 Mahomedans, the number of occupied houses being 61.

Modi contains archaeological remains of some interest. A stone quarry also exists here. An old fort called the *Kalakot* stands near by.

MUHAMADPUR (*pargana* Khaigone, district Nimar) is a large village situated on the bank of Barkhera river, between 21°53'N and 75°45'E. It is 10 miles north-east of Khaigon, the *pargana* headquarters with which it is connected by a metalled road either via Gogaon or via Ghugaryakheri.

The population of Muhamadpur in 1921 numbered 1,578 (males 791, females 787), of whom 1,205 were Hindus, 361 Mahomedans and 12 Christians. The number of occupied houses was 357. It has a vernacular school, a dispensary and a post office.

This village was formerly the headquarters of a *mahal* of the same name in *sarkar* Bijagarh. It continued as such even under Holkars till 1904, when this was abolished, Muhamadpur being then reduced to a *thana*, which has since ceased to exist. The original Hindi name of the *pargana* was Bamkhal. An inscription in Persian stands in the Kotwal's *Masjid*. It shows that repairs were done in *Hijri* year (1671 A.D.). The prevailing inhabitants are Dasora Vaisyas, Brahmans, Rajputs and

Musalmans A fair is held here every year on the 15th of the dark half of *Vaishakh* in honour of *Hanuman*

N

NAGALWADI (*pargana* Segaoon, district Nimar) is a village lying between 21°46'N and 75°15'E It is 32 miles south of Brahmangaon, the *pargana* headquarters with which it is connected by a road, partly metalled and partly unmetalled via Khurampura

The population of Nagalwadi in 1921 numbered 292 (males 137, females 155), all Hindus, the number of occupied houses being 43 It has a vernacular school, a post office and a police station A market is held here every Thursday

The village is so named after its founder Nagu Gujar Nagalwadi is mentioned in the *Am-i-Akbari* as one of the *mahals* of sarkar Bijagarh The village was destroyed by the Pindaris and remained in a devastated state until 1873 when it was repopulated

There are two shrines of *Bhilat Dev* (snake god) at Nagalwadi, one in the village and the other on the hill called *Bhilat-ka-pahar*, about three miles south of it. On the top of the hill, which is 2303 ft above the sea level, is a small shelter, roofed in with dried leaves Under this shed, which faces the east, are a number of hollow earthen vessels of helmet shape, known as *ghubas* or *dhupas*, varying in height from 2 to 10 feet These are the shrines of the *Bhilat Dev*, the serpent god A narrow and steep foot path from Nagalwadi leads up to the hill, and fairs are held here annually on the 5th of the bright half of *Shravan* (Nag-Panchmi) A large number of devotees visit the fair and offer cocoanuts to the god and apply vermilion, turmeric etc., to the *ghubas* in which the snake god is said to reside, covering them over with sheets of red cloth Offerings are also made and worship is performed here at the cost of the State There is also another shrine of *Bhilat Dev* where a fair is held on the 1st and second Tuesdays in the bright half of *Vaishakh* Cocoanuts, goats and fowls are the chief offerings made to the god The shrines are the most important in the whole of Nimar from Barwani to Khandwa, and a large number of people even from Khandesh come here to worship

in it. The priest of the shrine is Gwala by caste. The existence of this important centre of snake worship here is undoubtedly the origin of the name.

NANDWAI VILLAGE (*pargana* Nandwai, district Rampura-Bhanpura) is situated in the hilly country north east of Chittorgarh between 25°1' N and 74°57' E. It is the headquarters of the *pargana* of the same name and is 95 miles from Garoth, the district headquarters with which it is connected by a road partly metalled and partly by mountain track. The nearest railway station is Chittorgarh (32 miles).

The population of Nandwai in 1921 numbered 850 (males 435, females 415), of whom 733 were Hindus, 98 Mahomedans and 19 Jains, the number of occupied houses being 213. It has a vernacular school, a library, a dispensary, a post office and a police station.

Nandwai is said to have been founded in olden times by people of the Nandi caste after whom it takes its name. The population of this town in 1901 was 659 as against 1,387 in 1891. The last famine fell with unusual severity in this place, half the population dying or migrating, from the effects of which the place has never recovered.

NARAYANGARH (*pargana* Manasa, district Rampura-Bhanpura) is a municipal town situated on the Mhow-Neemuch Road, 8 miles from Pipha, between 24°17' N and 75°3' E. It is 16 miles south of Manasa, *pargana* headquarters, 54 miles south west of Garoth, district headquarters and is connected with both these places by a metalled road. The nearest railway station is Pipha (8 miles).

The population of Narayangarh in 1921 numbered 3,195 (males 1,610, females 1,585), of whom 2,612 were Hindus, 332 Mahomedans, 247 Jains, 3 Christians and 1 other. The number of occupied houses was 830. It has an Anglo-vernacular school, a girls' school, a library, a dispensary, and a police station. The town is a municipality. A *Munsiff*-Magistrate is posted here. It also has a *Sewa Samiti* which was founded in 1920.

This is the second of the two towns in the *pargana*. In olden days it was called Kanor and formed part of the *pargana* of Budha (Budsa) mentioned in the *Ain-i Akbari*. Its present name was given to it by Narayan Rao Bargal to whom it was given in *jagu* by the Rana of Udaipur. Till 1908, it was a separate *pargana* by itself. In 1904 when the then *pargana* of Antri was abolished, the villages appertaining to it south of the river Retam were joined to the Narayangarh *pargana*.

In the reorganisation of 1908, however, the whole of Narayangarh *pargana* was annexed to Manasa *pargana*, in which it has since been included.

There is an old tank to the north of the town, as also an old well known as the *Shankar Kuwan* where a weekly market is held in honour of *Shri Nalkantheshwar Mahadeo* on every Tuesday in the month of *Shrawan*.

NAVLI (*pargana* Bhanpura, district Rampura-Bhanpura) is a large village lying between 24°37' N and 75°44' E. It is 12 miles north east of Bhanpura with which it is connected by a *kachcha* road.

The population of Navli in 1921 numbered 809 (males 426, females 383), of whom 647 were Hindus, 57 Mahomedans and 105 Animists. The number of occupied houses was 209. It has a vernacular school.

This village, which is a place of archaeological interest, is said to have been founded originally by a Dasora Brahmin and takes its present name from Naval Singh, a former *patel* in these parts. About three miles north of this village is an old temple of Takhari or Takshakeshwar where a religious fair is held every year on the full moon of *Vaishakh* in honour of the lord of snakes.

The table-land on which this village is situated was, at one time, a thickly populated locality in ancient Malwa (as its extensive archaeological remains testify). At present, however, it is mostly forest land and constitutes a favourite resort of wild animals, which afford good big game shooting.

There are several caves in the neighbouring hills which are believed to have been used by *rishis* in ancient

tunes. In fact even now local tradition marks them as the residence of saintly persons engaged in their austerities behind a veil of invisibility which is lifted only in the case of those who possess spiritual merit.

To the west of the village is an ancient fortress of the Chandrawats, now deserted. Near the fortress is a temple of Devi. A well used by the public in this village bears an inscription dated *Samvat* 1655 (1598 A D.).

A stream which issues from a reservoir at the foot of the hills about three miles from Navli, flows past Bhanpura and receives the name of Rewa. This village was formerly in a prosperous condition but has declined recently since the discontinuance of the opium trade. A metalled road has been surveyed and will be constructed between Bhanpura and Navli.

NEMAWAR (*pargana* Khategaon, district Nemawar) is an important village situated on the north bank of the Narbada close to its confluence with the Jamner between 22°30' N. and 76°59' E. It is 9 miles from Khategaon, the *pargana* headquarters with which it is connected by a metalled road. The nearest railway station is Harda (13 miles).

The population of Nemawar in 1921 numbered 1,219 (males 629, females 620), of whom 1,008 were Hindus, 92 Mahomedans, 98 Animists, 51 Jains, the number of occupied houses being 308. A market is held here every Saturday. It has a vernacular school, a post office, an inspection bungalow and a police station.

Nemawar (or Nabhapur as it is called in the *puranas*) is a place of great archaeological interest. Its situation on the north bank of the Narbada is very picturesque. Though not a large place now, it was, at one time, an important ford on the Narbada, being mentioned by *Albirum* in the 11th century. For its early history *vide* the district and *pargana* accounts *supra*.

This village passed to Holkar in exchange in 1861. It was the headquarters of a *pargana* till 1903; but in that year the headquarters were removed to Khategaon, the

pargana being thenceforward called by its present name of Khategaon. Nemiawai is now a *thana* and the headquarters of a *thandari*.

A fair is held on the 15th of the bright half of *Paush* every year, a little to the east of Nemawar at the confluence of the Janner with the Naibada, in honour of a local saint named Atmaram who got himself buried alive in the year 1815 A.D. Another fair is held here in honour of Sidhanath Mahadev on *Shivratri* (14th of the dark half of *Phalgun*) every year. Other fairs are also held here whenever the new moon falls on Monday (*Somavati Amavasya*).

NEUGURADIA (*pargana* Mhow, district Indore) is a village lying between 22°33' N and 75°50' E. It is 4 miles south-east of Mhow the *pargana* headquarters with which it is connected by a road, metalled up to Gujarkheda and the rest *kachcha*.

The population of Neuguradia in 1921 numbered 326 (males 168, females 158), of whom 323 were Hindus and 3 Mahomedans. The number of occupied houses was 72.

Neuguradia is a small village at present included in the *jagir* of Saidar Malhar Rao Holkar deriving its importance from being the native place of Maharaja Tukoji Rao Holkar II before his adoption.

A mango tree is still pointed out here under which the two sons of Bhau Holkar were playing at the time when the younger of the two was brought to Indore to be installed on the *gaddi*. Maharaja Tukoji Rao II used to visit this village often and worship this tree.

NISARPUR (*pargana* Nisarpur, district Nimad) is a municipal town situated on the left bank of the Uri Wagham river between 22°6' N and 74°49' E. It is itself the seat of the *pargana* headquarters 61 miles north-west of Khargone, the district headquarters, with which it is connected by a metalled road via Segaon, Julwana, Barwani and Chukalda.

The population of Nisarpur in 1921 numbered 2,027, (males 1,005, females 1,022), of whom 1,718 were Hindus,

211 Mahomedans and 65 Jains, the number of occupied houses being 182. It has an Anglo vernacular school, telegraph office, a police station and a municipality. A market is held every Monday.

This large village which is now the headquarters of the *pargana* of the same name and lies on the Chikhaldar-Kulshi metalled road must in Moghal days have formed part of the Kotra *na'a* of *sarier* Mandu. A century ago Nisarpur was the headquarters of the Bohra family, when the Chikhaldar *nahel* was held by them in *jagir*. In a small stronghold called the Haveli, in which the Bohras used to live is the *samadhi* of a *sadhu* named Surpal Bawa, who burned himself alive. If fire breaks out in the village people at once invoke the aid of the *sadhu* and sprinkle water round the house believing firmly that by so doing the fire will subside.

Towards the east of the village is a temple dedicated to Krishna Gopal. Until 1891 the image was carried in procession on the 11th of the bright half of *Bhadrapada*.

There is a sand stone quarry about half a mile east of the village. The Nisarpur *rapat* (causeway) is built of stone taken from this quarry. There is a ginning factory and a flour mill here.

P

PANGAON (*pargana* Kataphod district Narmadwar) is a large village lying between 22°11' N and 76°35' E. It is ten miles north of Kataphod the *pargana* headquarters with which it is connected by a *kachcha* road and 12 miles north-east of Karmad the district headquarters with which it is connected by a metalled road except 1½ miles which is *kachcha*. Some mountain tracks pass through this village.

The population of Pangaon in 1921 numbered 1805 (males 671 female 634) of whom 1017 were Hindus 226 Mahomedans 26 Animists and 36 Jains. The number of occupied houses was 303. It has a vernacular school, a post office and a police station. A forest range officer is posted here. A market is held on every Thursday.

This village passed to Holkar in exchange in 1861. A fair is held here in honour of Duladeo on the 6th of the dark half of *Chaitra* every year.

PARDA (*pargana* Manasa, district Ranipura-Bhanpura) is a large village lying between 21°33' N and 75°10' E. It is about 1 mile north of Manasa, the *pargana* headquarters on the Manasa Kanjaida fair weather track.

The population of Parda in 1921 numbered 1,106 (males 533, females 573), of whom 797 were Hindus, 229 Mahomedans and 60 Animists, the number of occupied houses being 343. It has a vernacular school and a post office.

Parda is said to be a very old village and to have been founded by Gosains. Parda was noted in former times for its iron mines which were worked during the time of Yashwant Rao Holkar I who used the metal in his cannon foundry at Bhanpura.

There is a temple dedicated to Jogini Mata here and a fair is held in her honour on the new moon (*Hariyal* *Amavasya*) in Ashad every year.

PAT (*pargana* Tarana, district Mahidpur) is a small village situated on the left bank of the lesser Koli Sind, between 23°31' N and 75°51' E. It stands on the Ujjain-Agar road 25 miles north-west of Tarana, the *pargana* headquarters with which it is connected by a metalled road via Rupakheri and Ghosla. It is 22 miles north-east of Mahidpur town, the district headquarters with which it is also connected by a metalled road, over which motor buses ply.

The population of Pat in 1921 numbered 269 (males 148, females 121), of whom 262 were Hindus and 7 Mahomedans. The number of occupied houses was 69. There is an inspection bungalow at Pat.

This village was founded by Anjanas, a caste whose descendants still inhabit it along with Balas. An old *baori* bears an inscription dated *Samvat* 1846 (1789 A.D.).

PATALPANI (*pargana* Mhow, district Indore) is a very small village lying between 22°31' N and 75°48' E, at an altitude of 1892 feet above the sea level. It is a railway station on the Holkar State Railway between Mhow and Kalakund, 6 miles south east of Mhow, the

pargana headquarters, with which it is also connected by a country track

The population of Patalnani in 1921 numbered 213 (males 115, females 98), of whom 199 were Hindus, 12 Mahomedans and 2 others. The number of occupied houses was 61.

Patalnani village is included in the *jagir* of Malhar Rao Holkar. It is important only on account of a fine waterfall on the Choral river near by. The railway station is situated at the top of the *ghat* leading to Kalakund. Four figures have been set near the pointsman's hut here. One is an image of Kalidevi, the second of Bhairav, the third is an equestrian statue, representing Mr Hammond, a former station master of Mhow, and the fourth represents Mr Walter, once station master of Kalakund. Neighbouring villagers now worship these as their deities.

The waterfall of the Choral is just below the railway station. The river here falls from a height of 150 feet into a *kund* or pool which popular tradition supposes to be unfathomable, reaching down to the nether world (*Patal*).

PERMI (*Pcdmī*) (*pargana* Indore, district Indore) is a village situated between 22°37' N and 76°7' E. It is 23 miles to the south-east of Indore, the *pargana* and district headquarters, accessible by a road partly metalled (15 miles) and the rest *kachcha* (8 miles).

The population of Permi in 1921 numbered 548 (males 314, females 234), of whom 169 were Hindus, 24 Mahomedans and 55 Animists. The number of occupied houses was 162. It has a vernacular school.

Formerly Permi was one of the 13 villages in the *Kampel mahal* which were managed by Rao Nandlal. There is a temple of Dharamaraj here in whose honour a fair is held annually on the first of dark half of *Chaitra*.

About a mile from Permi, at the Khandel village, are several waterfalls, the biggest of which known as the *Gidh Khoh* (or vultures cave) is 150 feet in height.

PETLAWAD (*pargana* Petlawad district Indore) is a municipal town situated on the Lardha river, between

23°1 N and 74°18 E. It is the seat of the *pargana* head quarters, about 80 miles north west of Indore, the district headquarters and is accessible by railway from Bamnaya (B B & C I Ry) between Rutlam and Baroda and from there by a metalled road.

The population of Petlawad in 1921 numbered 2654 (males 1319 females 1335) of whom 1780 were Hindus 248 Mahomedans, 505 Jains and 121 Animists. The number of occupied houses was 659. It has a vernacular school a dispensary, a post office, an inspection bungalow, a police station and a municipality.

Local tradition relates that town to have been founded in *Samvat* 1789 (1732 A D) and to have been formerly called *Pampawati*. This date cannot, however, be correct, as Malet, when passing through the place remarks that it had formerly been an important stage and market town on the route to Gujrat, but had then (1785) lost its position, being then infested with banditti called Moogis (Moghias). For its early history vide the *pargana* account above.

A mosque and several temples exist in the village the temple of *Shri Ailkantheswar* which is an old one being the most important of all. A religious fair is held there every year on *Maha Shivratri* day.

Cattle rearing is extensively carried on here especially that of buffaloes. Lately a flour mill worked by an oil engine has been established here. A private motor service between Petlawad and Bamnaya has also recently been started.

PIPLIA PANTH (*pargana* Manasa, district Rampura Bhanpura) is a small village lying between 24°12 N and 75°1 E. It is a railway station on the B B & C I Ry metre-gauge between Rutlam and Chitor. It is 21 miles south of Manasa the *pargana* headquarters with which it is connected by a metalled road.

The population of Pipria Pant in 1921 numbered 430 (males 251 and females 187) of whom 409 were Hindus 21 Mahomedans 7 Jains and 1 other. The number of occupied houses was 107. It has a vernacular school, a

post office, an inspection bungalow and a police station. A camping ground is at *Bara Fatter* close by.

R

RAI (*pargana* Serdhwa, district Nimai) is a small village situated at the foot of the Gwalanghat, one mile west of the Bombay-Agra Road, between $21^{\circ}35'$ N. and $75^{\circ}5'$ E. It is ten miles to the south-west of Serdhwa, the *pargana* headquarters, from where it is accessible by a road which is partly metalled and partly unmetalled (1 mile).

This small village, with an old *garhi* in it, deserves to be mentioned only on account of a large fair held close by at Bijasani ($21^{\circ}31'$ N. and $75^{\circ}4'$ E) which is a hamlet and is so named after the local temple of the goddess. This fair is held in her honour on the 9th of the bright half of *Aswin* and *Chaitra* every year. The fair is attended by large numbers of people from all parts of Nimai, and also Amalner and other parts of Khandesh; and from Khandwa and other distant parts. On the *Dusseera* day a State offering of a goat is made to the Goddess as well as numerous private offerings of goats and fowls are made. This place formerly belonged to the Rana of Barwani and *sanads* of Rana Mohan Singh are in the possession of many people. The erection of this temple has been ascribed to two different persons, one account stating that it was built by a Rana of Barwani and another that it was the work of Guman Naik, father of Khaja Naik, and probably the Rana repaired or restored it.

RAIPUR (*pargana* Sunel, district Rampura-Bhanpura) is a large village situated on the bank of the greater Kali Sindh, between $24^{\circ}21'$ N. and $76^{\circ}11'$ E. It is 16 miles from Sunel, the *pargana* headquarters with which it is connected by a country track.

The population of Raipur in 1921 numbered 1,674 (males 839, females 835), of whom 1,420 were Hindus, 131 Mahomedans, and 120 Jains, the number of occupied houses being 428. It has an anglo-Vernacular school, a dispensary, a post office and village *panchayat*.

This village (which is mentioned in the *Ain-i-Albani* as a *mahal* of *sarlat* Gagon, in the *subah* of Malwa) is so

named after one Rao Ramsingh, a Rajput who originally conquered it from the Bhils. In 1753, his descendants finding that they could not protect the whole area, kept one *quarter* of it for their own maintenance, and surrendered the rest to the Holkars, who thereafter amalgamated it with their other possessions. In more recent times it once formed the headquarters of the *pargana* of the same name, but was subsequently reduced to the status of a *thana* in the Sunel *pargana* which has now been abolished and Raipur is now reckoned as a mere village noted for its onion cultivation. In the year 1897, the Kali Sind was in flood and caused much damage to the village. It has an old Jain temple.

RAJOR (*pargana* Kannod, district Nemawar) is a *jagir* village lying on the right bank of the Naibada, between 22°29' N. and 76°52' E. It is 18 miles south of Kannod, the *pargana* and district headquarters from where it is accessible by a road *pucca* as far as Ajnas (12 miles) and the remainder *kachcha*.

The population of Rajor in 1921 numbered 187 (males 96, females 91), of whom 171 were Hindus, 2 Animists and 14 Jains. The number of occupied houses was 42.

A small village with an interesting past history, which is said to have been held long ago by the ancestors of the present *jagirdars* who came to these parts from Marwar and established their rule here as a chief of local Moslem rulers. It is mentioned in the *Ain-i-Akbari* as a *mahal* of *sarkar* Handia and later on formed a part of the Nemawar Punch Mahals. It passed on in exchange to Holkar in 1861, and has since formed part of this State. The village is of great archaeological interest and contains an old temple of *Mahadev* and a *Banjarda Sati* pillar dated *Samvat* 1840 (1783 A.D.). The family of the local *jagirdars* referred to above has lost its former importance and now holds a few villages in *jagir* from this estate.

RALAMANDAL (*pargana* Indore, district Indore) is a small village lying between 22°39' N. and 75°54' E. at the foot of the hill of the same name. It is 6 miles south-east of Indore, from where it is accessible by a metalled road via Indore-Khandwa road.

The population of Ralamandal in 1921 numbered 221 (males 108, females 113), of whom 176 were Hindus, 7 Mahomedans and 38 Animists, the number of occupied houses being 67

The hill of Ralamandal, which is 600 ft above sea-level, lies to the north east of this village. On the top of that hill, a small palace has been built by the State. It was a favourite place of residence of His Highness Maharaja Tukoji Rao II. It has a game preserve near by which abounds in *shikar*.

RAMGARH (*pargana* Petlawad, district Indore), is a small village lying between 23°4' N and 74°49' E. It is 5 miles north of Petlawad, the *pargana* headquarters, from where it is accessible by a fair weather track via Kardawad. The nearest railway station is Bamnya (8 miles) on the B B & C I Railway.

The population of Ramgarh in 1921 numbered 227, (males 102, females 125), of whom 226 were Hindus and 1 Mahomedan. The number of occupied houses was 60.

Early in the 17th century this place was an important stronghold belonging to the Labhanas, the surrounding district being known as the Ramgarh *pargana* in old official papers. It consisted of 1 200 villages and was consequently called Barasau Ramgarhia.

In 1625, Rama Naik Labhana was the ruler of this *pargana*. Ramgarh was in those days famous for its *gur* (molasses) and the Badnawar chief used to receive a certain share of it from the Labhanas. Rama Naik, however, in an evil hour refused to make the customary present and cart camels to the Badnawar (Jhabua) Chief Keshodas, loaded with clods of earth instead of the usual *gur*. His indignity was soon avenged. The camels carrying earth were construed into a good omen by Keshodas, as indicating the acquisition of fresh territory. The clods of earth were worshipped, and Keshodas started on an expedition against Ramgarh which was taken and the territory was seized and annexed by the Rajputs. Petlawad,

now the headquarters of the *pargana*, was then only a village in Ramgarh *pargana*

The Ramgarh fort is of interest, because the area of its gateway once formed the local unit of land measurement in those parts, being taken as a standard *bisua*. For further details *vide* the Petlawad *pargana* account

RAMPURA (*pargana*, Rampura, district Rampura-Bhanpura) is situated between 24°28' N and 75°27' E at the foot of the spur of the Vindhyan range which strikes across west to east, north of Neemuch. It is 10 miles west of Gaioth, the district headquarters from which it is accessible by a metalled road. It is situated on the Neemuch-Jhalapatan metalled road and is the headquarters of the *pargana* of the same name

The population of Rampura in 1921 numbered 7,719 (males 3,730, females 3,989), of whom 4,585 were Hindus, 2,640 Mahomedans, and 494 Jains. The number of occupied houses was 1,191. It has an Anglo-vernacular school where High School classes are held, a library, a dispensary, an inspection bungalow, a post and telegraph office, a police station and a municipality.

The town is said to derive its name from its Bhil chief Rama who was killed by Thakur Shiv Singh Chandawat of Antli in the 13th century. As a sign of their former sovereignty, the descendants of the said Rama Bhil still affix the *tika* on the forehead of the chief of the Chandawat family when he succeeds as head of the house.

As the town stands at present it is distinctly Rajput in character, the city wall and the older buildings, of which there are now, being similar in construction to those in the adjoining towns of Rajputana, e.g. Kotah, Bundi and Jhalrapatan. But by an irony of fate, it has now a large colony of Bohora Musalmans who have selected it as the best place to leave their families behind, when they themselves have to go elsewhere in search of trade or other means of livelihood. There is a tomb of a Musalman saint here, known as Baba Mula Khan's *Meghi-*

bara, which is held in great reverence and is visited by a large number of Bohora pilgrims from far and near

The town, which was once prosperous, has fallen on bad times since 1880, but it is still famous locally for its inlaid metal work and manufacture of swords, though both of these industries are now on the decline. Of late, however, survey and other mechanical instruments of sorts are also being manufactured here on a small scale for sale in the States of Central India.

This town is famous for its two fruits, namely *sitaphal* and *Kharni*. There are two old temples here, one dedicated to *Bhanava* and the other to *Shiva* (now called the *Mankeshwar Mahadeo*), the latter being situated on a hill to the north of the town, where, from olden times, a fair is held every year on '*Harali Amanasya*', or the new moon in the month of *Ashadha*. Five miles to the east of Rampura is situated the temple of *Kedareswar* amidst picturesque scenery with hills around, from which water trickles throughout the year and fills fine tanks there, nine in number. The place is shaded by *Nag Champa* trees forming a cool and pleasant retreat.

RAMPURYA (*pargana* Petlawad, district Indore) is a small village lying between $23^{\circ}41' N$ and $71^{\circ}45' E$. It is 6 miles north west of Petlawad, the *pargana* headquarters, with which it is connected by a *lachcha* road. The nearest railway station is Amargarh (2 miles) on the B B & C I Railway between Rutlam and Baroda.

The population of Rampurya in 1921 numbered 269 (males 144, females 125), of whom 69 were Hindus, 15 Mahomedans, 185 Animists. The number of occupied houses was 64.

This village is noted only for the grass operation depot established near by since 1912 and worked by the State Forest Department. Grass in large quantities is exported from here to Gujrat, Kathiawar, Marwar etc. Several steam and hand presses are at work in the depot and a brisk trade in grass is carried on. This grass depot was of great service during the Great War when it supplied considerable quantities of grass to the Military department of the Government of India.

RANBHAWAR (*pargana* Indore, district Indore) is a hill lying between $22^{\circ}39'$ N and $75^{\circ}58'$ E at an altitude of 2,451 feet above the sea level. It is 8 miles south-east of Indore from which it is accessible by a metalled road.

Ranbhawar is a peak lying to the north east of Ralamandal. Round it lie several smaller hills, those of Kathotia, Ran Kaimata and of Ujeni are the most important.

RAO (*pargana* Indore, district Indore) is a *jagir* village situated at $22^{\circ}38'$ N and $75^{\circ}47'$ E on the Bombay-Agra Road, midway between Indore and Mhow, 7 miles south of Indore. It is a railway station on the Holkar State Railway.

The population of Rao in 1921 numbered 1,262 (males 735, females 527), of whom 1,169 were Hindus, 90 Mahomedans and 3 Jains. The number of occupied houses was 316. It has a vernacular school, a post office and a camping ground.

This village is one of those originally assigned in *jagir* in 1819 to Tatyā Jog, the ancestor of the present Kibe family of Indore, when Minister to Maharaja Malhar Rao Holkar II. The *jagir* was resumed in 1834 by Maharaja Hari Rao, but was again restored to the Kibe family in 1843 and is still in their possession. In 1914 a sanatorium with 20 beds for consumptives was opened here by the State with the subscriptions of its public spirited citizens. A *Gurukul* on old Indian lines, has also been lately opened here by Dewan Bahadur Pandit Narayan Prasad, retired Minister of Dewas State (S B).

ROJWAS (*pargana* Tarana, district Mahidpur) is a small village situated 8 miles east of Tarana on the Bombay-Agra Road, between $23^{\circ}20'$ N and $76^{\circ}53'$ E. It is accessible by a *kachcha* road from Tarana, the *pargana* headquarters. The nearest railway station is Tarana Road (8 miles).

The population of Rojwas in 1921 numbered 68 (males 11, females 27), all Hindus. The number of occupied houses was 26.

It was, in Akbar's day, one of the villages in the Nougama *mahal* of *sarkar* Sarangpur. Towards the middle of the 19th century, it was a cantonment where a detachment of British troops was stationed from 1844 to 1850, the remains of the soldiers' quarters being still visible here and there in the vicinity.

S

SAGUR-BHAGUR (*pargana* Bhikangaon, district Nimar). These are small villages lying between 21°52'N and 75°49' E, 9 miles west of Bhikangaon, the *pargana* headquarters, from where they are accessible by a *kachcha* road. The nearest railway station is Sanawad (28 miles).

The population of Sagur in 1921 numbered 376 (males 193, females 183) of whom 371 were Hindus, 2 Mahomedans and 3 Animists. The number of occupied houses was 82.

This village (otherwise known as Sagur-Bhagur two adjacent villages, Sagur being the smaller of the two) is famous for its spring and temple of Devi. The waters of the spring collect in a *kund* or reservoir near the temple, and a bath in it is believed to have the power of curing all diseases, especially lunacy and leprosy. A fair is held here every Tuesday throughout the year, as also during the first nine days of the bright half of *Chaitra* and of *Aswin* in honour of Bhageshwari Devi. These are attended by large numbers from distant places while people living within a few miles of it resort to this spot every Tuesday and bathe in the *kund*, six baths on an average being considered necessary to effect a cure.

SAHASRADHARA WATERFALLS (*pargana* Maheshwar, district Nimar). These are the famous falls in the Naibada river 3 miles below the town of Maheshwar.

SANAWAD (*pargana* Barwaha, district Nimar) is a thriving town situated on the Indore-Khandwa metalled road between 22°10' N. and 76°4' E. It is 6 miles from Barwaha, the *pargana* headquarters with which it is connected both by a metalled road and by railway, it being a station on the Holkar State Railway. It is 42 miles north-

east of Khargon, the district headquarters with which it is connected by a metalled road.

The population of Sanawad in 1921 numbered 7,748 (males 4,147, females 3,601), of whom 6,124 were Hindus, 1,197 Mahomedans, 420 Jains, 2 Animists, 4 Christians and 1 other. The number of occupied houses was 1,960. It has an Anglo-vernacular school, a girls' school, a library a dispensary, a *dak* bungalow, an inspection bungalow, a post and telegraph office, a camping ground, a police station and a municipality. A *Munsiff*-Magistrate, an excise officer and a customs officer are posted here

This town was founded about 170 years ago when the headquarters of the old Baswa (or Basania) *pargana* of *sarkar* Bijagarh were removed here. The papers possessed by the local *kanungo* and *mandloi* show that the town was included in *sarkar* Bijagarh in *Fash* year 1100 (1692 A.D.) and, in 1704, under Aurangzeb. In *Fash* year 1163 (1755 A.D.), however, it was in the possession of the Peshwa, and in *Fash* year 1172 (1764 A.D.) it passed on to Holkar, and was put under Babaji Matkar, a relative of Maharani Ahilya Bai.

The town was formerly called Gul Sanawad. Since it became the headquarters of a *pargana*, it rose rapidly in prosperity as a trade centre, especially so during the last 50 years. With the amalgamation of the Sanawad *pargana* with Barwaha, the former distinction of this town being the headquarters of a separate administrative unit has been lost. It, however, still continues to be an important centre of trade and commerce. Trade here consists in the export of cotton and grain. On market days (Monday) several thousand cart loads of cotton and grain collect in the market from all parts of the district. Within the last few years a cotton market has also been opened here by the State in which brisk trade is being carried on.

There is also a Central Co-operative Bank here as also a branch of the Indore Bank, Ltd. There are also 10 ginning factories and six cotton presses worked by steam, and four flour mills worked by oil engines. A big fair is held here every year on the 5th of the dark half of *Margashirsha* in honour of *Puran-pir*.

SANDALPUR (*pargana* Khategaon, district Nemawar) is a large village situated on the Indore-Nemawar Road, between 22°35' N. and 76°58' E. It is 3 miles from Khategaon, the *pargana* headquarters and 15 miles from Kannod, the district headquarters with which it is connected by a metalled road. The nearest railway station is Harda on the G. I. P. Railway (19 miles).

The population of Sandalpur in 1921 numbered 1,537 (males 791, females 746), of whom 1,265 were Hindus, 178 Mahomedans, 43 Animists and 51 Jains, the number of occupied houses being 391. It has a vernacular school and a post office. A market is held every Tuesday.

Very little is known about the early history of this village except that it is said to have been founded by one Surpal Gujar in 1793, and remained in his possession for 10 years, when it passed to Pindaris and finally to Holkar in exchange in the year 1861. There is a temple in the village originally built by the Jains for their own worship, but was, in 1841, converted into a temple of Mahadev by the local Hindus, with the result that the former enraged at this left the village *en bloc* and migrated to Khategaon. A fair is held here on the 15th of bright half of *Magh* every year in honour of Singhaji (whose main temple is at Pimpliya) and another fair called the *gal-ki-yatra* is held on the 1st of the bright half of *Phalgun*.

SANDHARA (*pargana* Bhanpura, district Rampura-Bhanpura) is a trading centre lying between 21°34' N. and 75°52' E. It is 8 miles east of Bhanpura, the *pargana* headquarters, and 3 miles from Bhanpura-Piplia metalled road to which it is joined by a *kachaha* road. The nearest railway station is Shri-Chhatrapur (4 miles). It is also connected with Kotah by a country track which traverses the Mokandra pass.

The population of Sandhara in 1921 numbered 1,568 (males 820, females 748), of whom 1,294 were Hindus, 125 Mahomedans and 149 Jains. The number of occupied houses was 419. It has a vernacular school, a dispensary, a post office and a police station.

before the Mahomedan conquest as is evidenced by its considerable archaeological remains that are found here. Nothing, however, is definitely known of its previous history except that this village is said to have originally grown near an old strong-hold, whose ruined walls are still visible. In Akbar's time this place (called Sendai in those days) was the headquarters of a *mahal* in *sarkar* Gagron. Subsequently, however, it passed on to Holkar along with this district in 1752.

To the north of this village is a plain called the *Chhaoni-ha-mal* or 'the ground of the camp' where a British regiment was stationed about 150 years ago. Cholera raged in the camp one year and carried off many men. Six tombs of the victims are still to be seen there.

This village is a centre of considerable local trade in wheat.

SATKHERA (*pargana* Garoth, district Rampura-Bhanpura) is a village lying between 24°17'N and 75°34'E. It is 6 miles to the south east of Garoth, the *pargana* and district headquarters with which it is connected by a country track. The nearest railway station is Shamgarh (9 miles) on the B B & C I. Ry.

The population of Satkhera in 1921 numbered 717 (males 380, females 337), of whom 610 were Hindus and 107 Mahomedans, the number of occupied houses being 185. It has a vernacular school.

It is famous for the temple of *Kala-Bhanara* built in 1680, the deity of this shrine being supposed to have the power of curing snake bite. The person bitten is brought to this temple and placed in front of the idol. The sacred broom is then passed over his body and sacred ashes rubbed in and the victim is very often saved. The fame of the miraculous power of the god brings in here sufferers from every quarter. A fair is held here on the 9th of the bright half of *Ashwin* every year.

SATWAS (*pargana* Kataphod, district Nemawar) is a large village of great archaeological interest situated midway between the Chaudkasa and Dhatum rivers, at

22°32'N. and 76°41'E It is 10 miles to the south-east of Kataphod, the *pargana* headquarters from where it is accessible by a country road A metalled road from Satwas meets the Indore-Nemawar Road at Khategaon

The population of Satwas in 1921 numbered 1,544 (males 803, females 741), of whom 987 were Hindus, 136 Mahomedans, 9 Jains and 112 Animists The number of occupied houses was 356 A Forest Range Officer is posted here A vernacular school, an inspection bungalow, a post office and a police station are also located here

From the numerous remains which it contains, this village appears to have been a place of considerable importance in Mughal days also, when it was the headquarters of a *mahal* in *sarkar* Handia in the *subah* of Malwa, and was assessed at 98,080 *dams* revenue A fort built in Mughal days stands in the centre of the town enclosing an area of 188 acres and containing many houses A large mosque and two fine *baoris* are situated outside the fort The situation of this village in the Narbada valley near the confluence of two rivers, with a belt of forest lying close to it, is very picturesque Three miles to the south-east lies a fine old dam across the Dhatum river, which has, however, now gone out of repair.

Very little is known about its early history, but as regards its later history, reference is invited to the *pargana* and district accounts Formerly this tract belonged to Sindia and in 1801, before the battle of Ujjain, a severe encounter took place at Satwas between Jaswant Rao Holkar and a force of Sindia's under Major Brownrigg, who was bringing up Sindia's artillery to protect Ujjain He had just crossed the Narbada when he heard of Holkar's approach with a large force of 11 regular battalions under Plumet and 55,000 horse Taking up a strong position, Sindia's commanders, though outnumbered, succeeded in repulsing the attack Later on, it was for many years the headquarters of Nawab Chitu, the notorious Pindari leader, whose garden called the Nawab-ka-bagh is still pointed out here It passed to Holkar in exchange in 1861 and has since been a part of the Indore State Till 1901 Satwas was the headquarters of a separate *pargana* but in that year it was merged into the *pargana* of Kata-

A fair is held here on 15th of the bright half of *Chaitra* every year in honour of a Hindu saint named "Atmaram-Baba."

SAWER (*pargana* Sawer, district Indore), is a large village situated on the river Khan between 22°58' N. and 75°50' E. It is the headquarters of the *pargana* of the same name and is 18 miles north of Indore, the district headquarters with which it is connected by a metalled road. The nearest railway station is Ajnod (B B & C I. Railway) 7 miles.

The population of Sawer in 1921 numbered 2,362 (males 1,195, females 1,167), of whom 1,870 were Hindus, 428 Mahomedans and 64 Jains, the number of occupied houses being 647. It has an Anglo-vernacular school, a vernacular school, a dispensary, an inspection bungalow, a post office and a police station.

It is an old village said to have been founded by one Sonakji, an ancestor of the present *jamindar* in *Samvat* 1,197 (1140 A D). It is mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* in *sarkar* Ujjain of the *subah* of Malwa. Sawer is well-known for its black tobacco which is exported in large quantities to Maiwar. Calico printing is also carried on here to a considerable extent. The temple of Ganpati at Sawer has a great local reputation.

There is a flour mill and a pumping plant here worked by oil engine.

SEGAON (*pargana* Segaoon, district Nimar) is a large village situated on the bank of Borad river, between 21°52' N. and 75°20' E. It is 24 miles to the south of Brahman-gaon, the *pargana* headquarters from where it is accessible by a metalled road as far as Un and then by a country track. It is 20 miles west of Khargon, the district headquarters with which it is connected by a metalled road.

The population of Segaoon in 1921 numbered 1,215 (males 615, females 600), of whom 1,184 were Hindus, 27 Mahomedans and 4 others. The number of occupied houses was 227. It has a vernacular school, a dispensary and a post office. A market is held here every Friday.

Nothing is known about the early history of this village. In 1901, it formed part of the Sendhwa *pargana* and had a population of 688 persons, being the headquarters of a *thana* of that name. Under the reorganisation of 1908, however, the *thana* of Segaoṇ was converted into an independent *pargana* comprising the old Brahmangaon *pargana* and certain villages of Un and Nagalwadi. The *thana* headquarter was removed to Brahmangaon and Segaoṇ became the headquarters of the new *pargana*. In the year 1916, however, the *Lachari* building at Segaoṇ having been found unsafe for occupation, the *pargana* headquarters also had to be taken back to Brahmangaon, and the *thana* at the latter place was again transferred to Segaoṇ, where it still continues. The presence of a detached *shalunka* on the hill known as 'Shuvabardi' in the north-east corner of this village is an indication of a large temple of Śiva having existed there.

SENDHWA (*pargana* Sendhwa, district Nimar) is a municipal town lying between 21°41' N. and 75°7' E. at an altitude of 1,365 feet above the sea level. It stands on the Bombay-Agra Road 91 miles from Indore. It is the seat of the *pargana* headquarters of the same name, 36 miles south-west of Khargon, the district headquarters with which it is connected by a metalled road via Un and Julwama.

The population of Sendhwa in 1921 numbered 2,620 (males 1,393, females 1,227), of whom 1,909 were Hindus, 610 Mahomedans, 33 Animists, 31 Jains, 3 Christians and 4 others. The number of occupied houses was 537. It has a vernacular school, a dispensary, an inspection bungalow, an Imperial *dah bungalow*, post and telegraph office, a police station and a municipality. A market is held here every Sunday.

This town is the headquarters of the *pargana* of that name and has always been noteworthy as a frontier post on the most important pass in the Satpuras, and probably a fort stood here even in the earliest days. The present fort is a lofty and handsome structure with battlemented walls of solid stone, and granite gateways in two faces. Inside this fort there is a temple dedicated to *Mahadev* and six tombs of Musalman saints, the principal one being that of Chund Vali Shah, and the other five being known

as those of the *Pancho Pu*. Behind the fort is an old well, known as *Sakhal Kuwa*, which has a stone inscription bearing date *Samvat 1847* (1790 A D). In Mughal days Sendhwa was the headquarters of the *mahal* in *sarkar* Bijagarh. In the 18th century it passed to the Marathas and finally to Holkar.

After the signing of the Treaty of Mandasor, it was made over to the British on 23rd February, 1819, and garrisoned by them. It was, however, restored to Holkar in 1856. It is noted for its trade in cotton and also as a local distributing centre for other goods. There are three ginning factories and two flour mills here. It has also a library named after H. H. the Maharaja Yashwant Rao Holkar established in 1916.

SHAMGARH (*pargana* Garoth, district Rampura-Bhanpura) is an important railway station on the Nagda-Muttra Section of the B B & C I Railway between 24°11'N and 75°38' E. It is 8 miles south of Garoth, the *pargana* and district headquarters with which it is connected by a metalled road (14 miles).

The population of Shamgarh in 1921 numbered 2,429 (males 1,313, females 1,116), of whom 1,913 were Hindus, 413 Mahomedans, 30 Jains, 58 Christians and 15 others. The number of occupied houses was 602. It has a vernacular school, an inspection bungalow, a post office, and a police station. A market is held here on every Sunday.

Khandesh, Gujrat, Central Provinces and the Deccan come here to purchase cattle

SIMROL (*pargana* Mhow, district Indore) is a large and important village situated on the Indore Khandwa Road just above the *ghats* between 22°32' N and 75°50' E at an altitude of 1503 feet above the sea level. It is 14 miles east of Mhow, the *pargana* headquarters with which it is connected by a metalled road.

The population of Simrol in 1921 numbered 638 (males 391, females 307), of whom 617 were Hindus, and 51 Mahomedans. The number of occupied houses was 196. It has a vernacular school and a police out-post. A market is held every Tuesday.

Simrol is a village on the Indore Khandwa road commanding the *ghat* in the Vindhya named after it. A fort called the *Kajalgarh kila* and two fine wells, the *Ukala baori* and *Nandpura baori*, stand in the village. In 1857 the column operating in Central India reached Malwa by this pass. Rain fell in torrents, and the guns were moved with great difficulty over the unmetalled track. The road is most picturesque winding upwards from the bed of the Choral, through luxuriant vegetation. Since the opening of the railway, however, the pass has been less used. Emperor Edward VII as Prince of Wales, drove through the Simrol *ghat* when he visited Indore in 1875. Some fine stone quarries exist near this village.

SINGARCHAUKI or SINGARCHORI (*pargana* Mhow, district Indore) is a mountain peak lying between 22°21' N and 75°11' E at an altitude of 2,887 feet above the sea level. It is situated within the forest limits of the Indore Forest Division, and is the highest peak of the Vindhyas in the Holkar State. On its summit stands a stone (image) about the identity of which there is some diversity of opinion, some believing it to represent Devi and others Bhairav or Balaji. When the rains are late in coming, people of the surrounding villages gather there and offer coconuts and apply sandal to it. They then put these stones in front of it and place an earthen pot filled with milk upon them. A fire is kindled under the pot and the milk is made to boil. The *burna* or priest then becomes possessed, and by watching the boiling milk

It is an old village, which, according to the hereditary *pātel* and other local inhabitants, was formerly surrounded by forest and was noted for its *sala* or rest-house at which *sādhus* and other pilgrims travelling to Muttia and other places of pilgrimage used to stop. This place originally belonged to the Datta State and subsequently passed to Sindia, by whom, under orders of the Peshwa, it was given to Holkar towards the upkeep of the *chhatra* of Malhar Rao Holkar I (*vide pargana account*). An old fort is situated in the village.

SUMTHA (*pargana* Depalpur, district Indore) is a village which lies between 22°51'N. and 75°39'E. It is 11 miles east of Depalpur, the *pargana* headquarters, from which it is accessible by a road partly metalled as far as Agar (7 miles) and the rest unmetalled. The nearest railway station is Ajnod (6 miles) on the Rutlam-Indore section of the B. B. & C. I. Railway.

The population of Sumtha in 1922 numbered 393 (males 204, females 189), of whom 358 were Hindus, 7 Mahomedans and 18 Jains. The number of occupied houses was 82.

It was formerly the headquarters of a *thana* of the same name. Kalotas, Garis, Kumhars and Brahmins predominate and are mostly agriculturists.

SUNEL (*pargana* Sunel, district Rampura-Bhanpura) is a town situated a mile from the river Au, a tributary of the greater Kali Sind, between 24°22'N. and 75°58'E. It is 20 miles from Garoli, the district headquarters with which it is connected by a *kachcha* road. It is the headquarters of the *pargana* of the same name. The nearest railway station is Bhawani Mandi (9 miles) on the Nagda-Muttra Section of the B. B. & C. I. Railway.

The population of Sunel in 1921 numbered 1,756 (males 2,136, females 2,320), of whom 3,455 were Hindus, 1,226 Mahomedans, 75 Jains, the number of occupied houses being 1,216. It has an Anglo-vernacular school, a library, a dispensary, a post and telegraph office, a police station and a municipality. A mail is held on every Sunday.

There is a temple dedicated to Shri Ramji in the town built in 1753, where a large religious fair is annually held on *Ram Navami* (9th of the light half of *Chaitra*).

SUSARI (*pargana* Nisarpur, district Nimar) is a large village lying between 22°11' N. and 74°46' E. It is 6 miles north east of Nisarpur, the *pargana* headquarters.

The population of Susari in 1921 numbered 1,580 (males 783, females 797), of whom 1,468 were Hindus, 77 Mahomedans, 23 Jains and 12 Animists. The number of occupied houses was 336. A vernacular school, a library and a post office are located in the village.

It is a large village with a small fort, said to have been built in the 17th century by Nandu Bhulala, the founder of this village, who is also credited with building forts in Kukshi (Dhai) and Bagh (Gwalior). There are some pieces of cannon on the fort. It is the Sonasi mentioned in the *Ain-i-Akbari* as one of the *mahals* in *sarkar* Mandu. It was formerly a *thana*, and is still important as a local trade centre. There are two ginning factories and a flour mill here.

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TARANA (*pargana* Tarana, district Mahudpur) is a town lying between 23°21' N and 76°3' E at an altitude of 1,675 feet above the sea level. It is 32 miles south-east of Mahudpur town, the district headquarters with which it is connected by a metalled road via Ghosla and Rupakhedi. The nearest railway station is Tarana Road (5 miles) on the Bhopal-Ujjain section of the G. I. P. Railway. It is the headquarters of the Tarana *pargana*.

The population of Tarana in 1921 numbered 4,997 (males 2,615, females 2,382), of whom 4,136 were Hindus, 832 Mahomedans, 24 Jains and 5 others. The number of occupied houses was 1,314. It has a vernacular school, a library, a dispensary, an inspection bungalow, a post and telegraph office, a police station and a municipality.

Like other old villages, the town of Tarana is surrounded with fine trees, said to have been planted by Maharaja Ahilya Bai, the tamarind trees being unusually large.

In Akbar's time, it was the headquarters of a *mahal* in the Sarangpur *sarkar* of the *subah* of Malwa, and was

known as Naugama. In the later Mughal revenue papers, however, it appears as Naugama Tarana. The numerous traces of old foundations show that it was at one time a place of considerable size. At present it consists of a small partially ruined Mahomedan fort, surrounded by poorly built houses, none of which is of any size.

For the early history of the town *vide* the account of the Tarana *pargana*.

In her day, Maharani Ahilya Bai is said to have built the local temple of Tilbhandareswar Mahadeo, in whose honour a big fair is held here on *Shivratri* (the 14th of dark half of *Phalgun*). There is also a Moghna settlement and the Superintendent of criminal tribes is stationed here. There are four gunning factories, a cotton press and two flour mills here.

TAZDIN-VALI (*pargana* Sendhwa, district Nimar). This is the highest peak of the Satpuras in the State situated about 12 miles north of the village of Dhavali. The peak is 3,389 feet above the sea level.

The hill is held in great reverence both by the Hindus and the Mahomedans on account of the tomb of Taj-Ud-Din Shah-Vali, a Mahomedan saint, in whose honour an important fair is annually held on every Thursday in the month of *Shrawan* when people come from great distances to visit this tomb.

The Takkia-Pani spring at the foot of the Tazdin-Vali peak is held sacred.

THAROD (*pargana* Manisa, district Ramnour-Bhanpura) is a railway station situated close to the Mhow-Nasirabad Road about 6 miles from Mandasor, on the Rutham Chitor Section of the B B & C I Railway. It lies between $21^{\circ}10'$ N and $76^{\circ}2'$ E, about 26 miles south of Manisa, the *pargana* headquarters from where it is accessible by a metalled road as far as Pipha and then onwards by railway.

The population of Tharod in 1921 numbered 231 (males 131, females 97), of whom 213 were Hindus, 17

Mahomedans and 1 Jain. The number of occupied houses was 53. It has a post office.

Tharod (Telrod) is a very old place of archaeological interest and is mentioned in the *Ain-i-Akbari* as the seat of a *mahal* under sarkar Mandasor of subah Malwa. The ruins of an old Hindu temple and the tomb of a Mahomedan saint (whose name is lost in antiquity) are to be found here in a banyan grove which covers nearly three acres of ground.

THURIA-GHAT (*pargana* Khategaon, district Neniawar) is a pass in the Vindhyan range between Thuria ($22^{\circ}16'$ N. and $76^{\circ}18'$ E.), and the village of Rampura in Bhopal, leading to the town of Ashta on the Dewas-Bhopal Road.

TILLOR-KHURD (*pargana* Indore, district Indore) is a large village lying between $22^{\circ}37'$ N. and $75^{\circ}57'$ E. at an altitude of 1,880 feet above the sea level. It is 12 miles south east of Indore, the *pargana* and district headquarters from where it is accessible by a road partly metalled (6 miles) and the rest *kachcha*. A metalled road runs from Tillor to Harsola on the one side and to Akbarpur and Raghogai on the other.

The population of Tillor in 1921 numbered 716 (males 383, females 333), of whom 692 were Hindus and 21 Mahomedans. The number of occupied houses was 176. It has a vernacular school and a village *panchayat*.

22°15'N. and 75°7'E. It is 20 miles north-east of Nisarpur, the *pargana* headquarters with which it is connected by a country track.

The population of Toki in 1921 numbered 857 (males 418, females 439), of whom 795 were Hindus, 17 Mahomedans, 13 Jains and 32 Animists. The number of occupied houses was 182. It has a vernacular school, a dispensary, a post office and a police station.

Toki was included in the Manawan *mahal* of *sarkar* Mandu in Mughal days, but nothing is known of its early history. In the 18th century it was included in the Bolia estates, when the Lawani *mahal* was bestowed upon Bolia as part of his *sarajya ni jagir*. The Ghule family were made participators in the gift, and by a *sanad* of 1811, were given lands round Toki. It was afterwards resumed. Till 1908, this village was the headquarters of the *pargana* of that name when it was merged into Nisarpur. There is a ginning factory here.

UMARBAN (*pargana* Nisarpur, district Nimar), is a village lying between 22°19'N and 75°16'E. It is 28 miles north east of Nisarpur, the *pargana* headquarters with which it is connected by a country track.

The population of Umarban in 1921 numbered 446 (males 225, females 221), of whom 399 were Hindus and 47 Mahomedans. The number of occupied houses was 113. It has a police outpost. A Forest Range Officer is posted here.

It was formerly the headquarters of a *thana*. It is a *tanka* village held by the Bhumiya of Barkhed.

UN (*pargana* Segson, district Nimar) is an old town situated on the Hatni, a tributary of the Borad between 21°50'N. and 75°27'E. It is 27 miles south east of Brahmangaon, the *pargana* headquarters from where it is accessible by a country track, and is 10 miles west of Khargone, the district headquarters with which it is connected by a metalled road. The nearest railway station is Sanawad (52 mdes) on the Holkar State Railway.

The population of Un in 1921 numbered 1,650 (males 815, females 835), of whom 1,534 were Hindus, 31 Mahomaders and 85 Animists. The number of occupied houses was 535. It has a vernacular school, a police out-post and a post office. A Forest Range Officer is posted here.

This place, though formerly of some size and an old town and headquarters of a *thana*, is now but a small village, its only importance lying in the remains of old Jain temples which are still standing there. These belong to the 12th century. In one of those, an inscription of one of the Pramara kings of Dhar has been found.

The following legend explains the origin of the name "Un" —Raja Ballal of Un was suffering untold agony from a snake which he had inadvertently swallowed when small, and which had now grown to a considerable size. Despairing of recovery he set out for Benares with the determination of drowning himself in the sacred Ganges. One night his Rani, who had accompanied her lord, overheard a conversation between the snake (a female) in the Raja's stomach and a male snake outside. The male snake informed the snake in the Raja's stomach that her life would not be worth anything, if only the Raja knew that slaked lime were administered, she would die and his troubles cease. The female retorted that his life would also be of short duration if the Raja knew that if hot oil were poured into his hole he would die and the immense treasures he guarded would fall into his (the Raja's) hands. The Rani next morning informed her husband of what she had heard. He ate some lime and was cured, and then sought the hole, killed the snake with hot oil and seized the treasure with which he vowed to build 100 temples, 100 tanks and 100 wells, but only 99 of each were completed, and the deficiency gave the place its name of "Un", meaning the deficient.

Considerable damage was done to the temples by a Mahomedan contractor employed by Maharaja Tukoji Rao Holkar II to build tanks who used these buildings as a quarry. But His Highness' Government have now taken steps to preserve these ancient monuments.

There is one ginning factory and a flour mill here worked by oil engine. It is a place of great archaeological interest and was for a long time the headquarters of a *thana* now abolished.

WARLA (*pargana* Sendhwa, district Nimar) is a large village situated on the borders of the British district of Khandesh, between 21°26' N. and 75°10' E. It is 20 miles south-east of Sendhwa, the *pargana* headquarters, from which it is accessible by a metalled road as far as Bhawargarh and from there by *kachcha* road.

The population of Warla in 1921 numbered 1,626 (males 859, females 767), of whom 1,331 were Hindus, 284 Mahomedans and 11 Jains. The number of occupied houses was 349. It has a vernacular school, a dispensary, a post office and a police station. A Forest Range Officer and an Excise Officer are posted here. A market is held here on every Friday.

This village, formerly the headquarters of a *thana* (abolished in 1908), is now important only for the local hot springs, known as the "Unab Deo", situated about a mile from here near the banks of a stream. There is also a ginning factory at this place.

YESHWANTNAGAR (*pargana* Mhow, district Indore) is a village situated close to the Bombay-Agra Road, between 22°28' N. and 75°39' E, at an altitude of 1,913 feet above the sea level. It is 12 miles south-west of Mhow, the *pargana* headquarters from where it is accessible by a metalled road.

The population of Yeshwantnagar in 1921 numbered 475 (males 270, females 205), of whom 411 were Hindus, 26 Mahomedans, and 8 Animists, the number of occupied houses being 48. It has a vernacular school, an inspection bungalow, a post office and a police outpost.

ZIRAPUR (*pargana* Zirapur, district *nampura-bhan-pura*) is a municipal town situated on the left bank of the Chhapi river between 24°2' N. and 76°23' E., It is on the Zirapur-Chapahera metalled road and is the headquarters of the Zirapur *pargana*, 58 miles from Garoth, the district headquarters with which it is connected by a country track.

The population of Zirapur in 1921 numbered 3,037 (males 1,587, females 1,450) of whom 2,644 were Hindus, 384, Mahomedans, 9 Jains, the number of occupied houses being 785. It has a vernacular school, an inspection bungalow, a post and telegraph office, a dispensary, a police station and a municipality. A market is held on every Wednesday.

Zirapur is mentioned in the *Ain-i-Akbari* as the headquarters of a *mahal* in *sarkar* Sarangpur. (For its early history *vide* the *pargana* account). On the 3rd of bright half of *Vaishakh*, a big cattle fair is held here annually and is attended by about 5,000 people. In 1922, a reading room called "Shri Ram Vachanalaya" was opened and is now in a flourishing condition having received a donation of a hundred rupees from the State. There is another reading room called the "Shishu Vachanalaya."

There is one ginning factory and a flour mill here worked by oil engine. It is a place of great archaeological interest and was for a long time the headquarters of a *thana* now abolished.

WARLA (*pargana* Sendhwa, district Nimar) is a large village situated on the borders of the British district of Khandesh, between 21°26' N. and 75°10' E. It is 20 miles south east of Sendhwa, the *pargana* headquarters, from which it is accessible by a metalled road as far as Bhawargarh and from there by *kachcha* road.

The population of Warla in 1921 numbered 1,626 (males 859, females 767), of whom 1,331 were Hindus, 284 Mahomedans and 11 Jains. The number of occupied houses was 349. It has a vernacular school, a dispensary, a post office and a police station. A Forest Range Officer and an Excise Officer are posted here. A market is held here on every Friday.

This village, formerly the headquarters of a *thana* (abolished in 1908), is now important only for the local hot springs, known as the "Unab Deo", situated about a mile from here near the banks of a stream. There is also a ginning factory at this place.

YESHWANTNAGAR (*pargana* Mhow, district Indore) is a village situated close to the Bombay-Agra Road, between 22°28' N. and 75°39' E., at an altitude of 1,913 feet above the sea level. It is 12 miles south-west of Mhow, the *pargana* headquarters from where it is accessible by a metalled road.

The population of Yeshwantnagar in 1921 numbered 475 (males 270, females 205), of whom 141 were Hindus, 26 Mahomedans, and 8 Animists, the number of occupied houses being 18. It has a vernacular school, an inspection bungalow, a post office and a police outpost.

This village is so named after Maharaja Yishwant Rao Holkar. It has a large tank constructed by Maharaja Tukoji Rao II, which is used for irrigation when full. This tank has an area of 436 acres and is about 35 feet deep. There is a ginning factory here worked by steam.

ERRATA.

Volume I.

Page.	Line.	For,	Read.
4	1 from top	West	Western
8	5 from bottom	Chambal	Sipra
15	8 from bottom	civilisation	civilisation
57	12 from top	held	hold
73	20 from top	inserperable	inseparable
156	24 from top	narcotic	narcotic
158	21 from bottom	grown	sown
160	4 from bottom	antiscarbatio	antiscarbatie
169	11 from top	165	27225
270	10 from top	Tukoji Rao I	Tukoji Rao II
402	19 from bottom	specillae	specialise
506	11 from top	amalgamted	amalgamated
513	4 from bottom	Insert 'at' between	'are' & 'Ksarawara'
518	3 from bottom	3,858	38,558
531	7 from bottom	rother	brother
"	8 from bottom	f	of
541	14 from bottom	distrt	district
544	4 in para 2	Gannea	Guinea
545	11 from bottom	souhern	southern
560	16 from top	bounadry	boundary
567	8 from top	circumstance	circumference
574	14 in para 2	country	17th century
580	6 from bottom	Chandra	Chanda
587	8 from bottom	Nimar	Nimawar
594	4 from top	Gogan	Gogaon
605	16 from bottom	be	by
"	18 from bottom	be	by
606	1 from bottom	erly	early
646	15 from bottom	chief	sief